

[*Frontispiece.*



THE RIGHT HON. O'CONNOR DON, P.C., J.L.D., M.R.I.A.,

(Lord Lieutenant and Custos Rotulorum of Co. Roscommon.)

President of the Royal Society of Antiquaries of Ireland, 1897-1899.
Honorary President, 1900.

THE JOURNAL
OF THE
ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND

FORMERLY

The Royal Historical and Archæological Association
OF IRELAND

FOUNDED, IN 1849, AS

The Kilkenny Archæological Society

VOL. IX.—FIFTH SERIES

VOL. XXIX.—CONSECUTIVE SERIES



1899

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THE COUNCIL wish it to]be distinctly understood that they do not hold themselves responsible for the statements and opinions contained in the Papers read at the Meetings of the Society, and here printed, except as far as No. 26 of the General Rules of the Society extends.

P R E F A C E.

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THE Papers and Proceedings of the Royal Society of Antiquaries of Ireland now placed in the hands of the Fellows and Members, form the Ninth Volume of the Fifth Series of *The Journal* (Volume Twenty-nine of the Consecutive Series). It will be found equal to any of the previous Volumes as regards the interesting variety of its contents, and the importance of the subjects discussed.

The principal feature of the Volume is, no doubt, the full account of the places visited by the Society in the Islands off the West Coast of Scotland, the Orkneys and Caithness, in the month of June, 1899; this forms a valuable and instructive chapter for the Irish Student in Comparative Archæology.

Of the five Celtic nationalities, the Society has still to visit Brittany and the Isle of Man to complete the Series, and by so doing, place on record the distinctive characteristics of the existing Antiquarian remains still to be seen in these countries.

In the Prehistoric Section, Mr. Lynch, Mr. Westropp, and Col. Edgar Layard contribute careful Papers on Caherconree, Co. Kerry, the Dolmens and Stone Forts of the Burren, Co. Clare, and the Stone Lake Dwellings

on Lough Cullen, Co. Mayo. The interest in Ogamic literature is well sustained by the valuable Paper of Professor Rhys, giving the results of a careful examination and reading of the stones forming the Drumloghan Cave. Mr. Macalister also contributes Notes on the disputed point of there being a Cryptic element in these inscriptions.

Of early ecclesiastical foundations, the short Paper on Kilmakilloge, Co. Kerry, by Miss Hickson, and the exhaustive notice of the Termon of Durrow, by the Rev. De Courcy Williams, show much careful study. Mr. Drew's Note on the Surroundings of St. Patrick de Insula, and the account of Grey Abbey, Co. Down, by Mr. Phillips, deal with later periods of the subject.

The Round Towers of Armoy and Drumbo are described and illustrated, and the first part of a valuable Paper, by Dr. Macnamara, on the Cross of Dysert O'Dea has been published. Lord Walter Fitz Gerald gives an interesting account of a small Holed Cross at Moone, abounding in symbols of a possibly pre-Christian period.

In Folklore the notes from the Rennes copy of the Dindsenchas will be found of interest to the students of this subject; and Mr. Ball's Papers on the Residents of Monkstown, as well as the two short Papers by the late Rev. Dr. Stokes on "Swiftiana" and Moira House, afford interesting studies of social life in recent times.

In Ecclesiology Mr. Buckley contributes some notes of much interest, and Mr. Robertson describes the Archer Chalice.

Sir Thomas Grattan Esmonde writes about the

antiquities in his own immediate neighbourhood, and his contribution shows what a busy man can do for Archæology when imbued with a desire to assist.

Amongst the Fellows and Members lost to the Society by death, during the past year, must be mentioned the following contributors to our *Journal*:—

The Right Rev. Charles Graves, Bishop of Limerick, Ardfert, and Aghadoe, was born in Dublin the 6th of November, 1812. He was the youngest son of J. Crosbie Graves, Esq. Entering Trinity College in 1829, he obtained Scholarship in 1832, and graduated in 1835. He took the M.A. in 1838, and D.D. in 1851. In 1836 he was elected a Fellow of Trinity College, and was co-opted a Senior Fellow in 1862. From 1843 to 1862 he held the Professorship of Mathematics. He was Dean of the Chapel Royal from 1860 to 1866; Dean of Clonfert from 1864 to 1866. In 1866 he was consecrated Bishop of the United Dioceses of Limerick, Ardfert, and Aghadoe. He departed this life in Dublin, July, 1899. Elected a Member of the Royal Irish Academy in 1837, he was Secretary to its Council in 1848; Secretary to the Academy in 1856; and was President in 1861. He became a Member of the Kilkenny Archæological Society in 1850, the year after it was founded, held the office of Vice-President, and was a Fellow of our Society at the time of his death. Distinguished as a Mathematician, his first contributions to the *Proceedings of the Academy* were on Mathematical subjects, but he read a Paper on the Age of the "Book of Armagh" in 1846, and he commenced what proved a

long series of Communications to its *Transactions* and *Proceedings* on Ogam characters in 1847. His first Paper in our *Journal* appears in Volume I., on p. 305, "On the Age of Ogam Writing," and he was an occasional contributor until 1890.

William Frazer, who died 16th of April of the present year, was born in 1824, he was the son of a Dublin merchant descended from a Scottish family. In 1848 he became a Licentiate of the Royal College of Surgeons, Ireland, and in 1872 was elected a Fellow. He also acted as one of its Examiners, and was a Member of Council. He was elected a Member of the Royal Irish Academy in 1866; a Member of Council in 1881; and, at the time of his death, he held the office of Librarian.

His connexion with the Royal Society of Antiquaries of Ireland commenced in 1887, when he was elected a Member; he became a Fellow in 1892, and a Vice-President in 1895. The Society of Antiquaries of Scotland elected him an Honorary Fellow in succession to the late Bishop Reeves.

As an antiquarian writer, Dr. Frazer was prolific and versatile; his contributions to the *Proceedings* of the Royal Irish Academy number thirty, and his contributions to the *Journal* of the Royal Society of Antiquaries number twenty-four, extending over the period from 1890 to the time of his death.

Miss Hickson, whose demise occurred early in the present year, was one of the Local Secretaries for her native County of Kerry. She became a Member of

this Society in 1879, and continued a contributor from that year to the time of her death.

Her first Paper was on the "Fitzgibbon Pedigree," which appeared in Vol. XIV. (Consecutive Series), and in the following volume a note on "Castle Ishen" appeared, followed by "Notes on Kerry Topography, Ancient and Modern," which commenced in Vol. XV., and ran through the Vols. XVI., XVII., XVIII., and XIX. Further communications from her pen relating to that County appeared in each succeeding Volume, and her last contribution was a Paper on "Kilmakilloge, in the County of Kerry." It appears in the *Journal* for the present year, and was published after her death.

30th December, 1899.



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1899.

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THE JOURNAL
OF
THE ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND,
FOR THE YEAR 1899.

PAPERS AND PROCEEDINGS—PART I. FIRST QUARTER, 1899.

Papers.

A FURTHER NOTE ON THE SURROUNDINGS OF SAINT PATRICK'S DE INSULA, DUBLIN. THE RESTORATION OF THE NORTH CLOSE, 1899. THE POSSIBILITY OF RECOVERY OF THE ANCIENT WELL OF ST. PATRICK.

By THOMAS DREW, R.H.A., VICE-PRESIDENT.

[Read FEBRUARY 28, 1899.]

THE whole of the lands known as the Liberty of St. Sepulchre, near Dublin, were, in 1190, possessed by the Archbishop of Dublin, and on them was the church of St. Patrick de Insula.

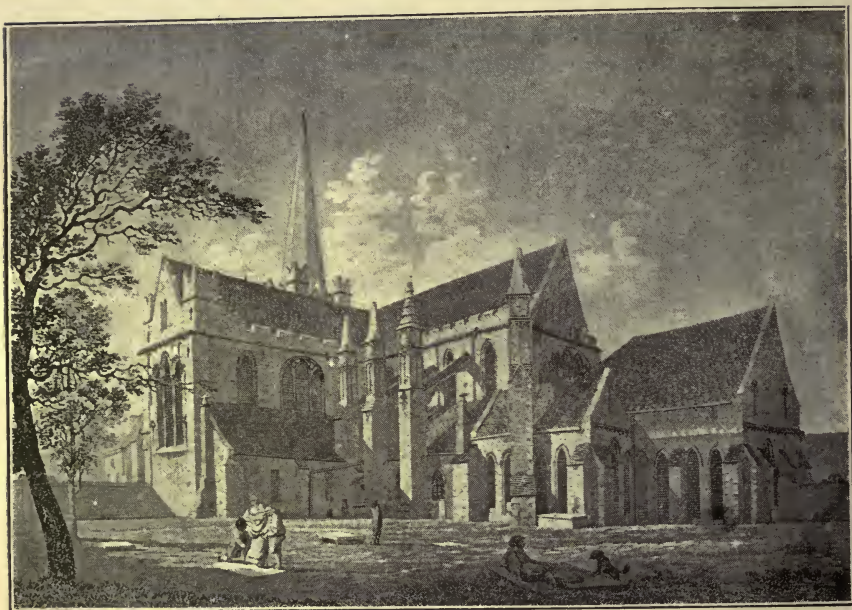
John Comyn, Archbishop of Dublin, 1190–1, defined the limits of the precinct, verge or *cemeteryum* of the church, and applotted "eight areas surrounding the cemeteryum for building canons' houses" (*vide* charters).

The boundaries of the respective plots have been strictly maintained for seven centuries. They are still definable on the south, east, and west sides of the Cathedral in existing leaseholds, and were so on the north side until 1890.

The Liberty of St. Patrick's, as created by Comyn, was walled and fortified, and dignitaries' houses were built. They were, however, not maintained. As related by Stanihurst (about 1570) the unfortunate dignitaries, "being so daily and hourly preid and molested by their prowling mountain neighbours, were forced to suffer their buildings to fall into decay, and embayed themselves within the city walls."

The Act 17 & 18 Charles II., cap. 14, for abating the nuisance and

unsanitary condition, and "beautifying" the pieces of ground surrounding the Cathedral, describe them in the preamble as "in a manner lying waste." Portions appear to have been sublet by some of the dignitaries at low rents, and to have shared in the sordid, unregulated, and offensive condition of general neglect of the Cathedral precincts.



ST. PATRICK'S CATHEDRAL.
(Malton's View, 1793.)

In 1661 the Dean and Chapter, for sanitary considerations, ordained that the portion of the cemetery on the north side, appurtenant to the Cathedral under Comyn's foundation, should be paved. It still remained the property of the Cathedral Corporation within their exempt jurisdiction of the Liberty of St. Patrick's, and would appear not to have become dedicated as a public thoroughfare until the removal of the remains of St. Patrick's Gate, at the west end, with certain houses that stood thereat on the "Oeconomy" plot, by the Wide Street Commissioners in 1824.

The exempt jurisdiction and property of the Dean and Chapter in the street traversing the ancient cemetery, and known to us as St. Patrick's Close, did not lapse until comparatively few years ago, and has for that interval vested in the Corporation of Dublin.

It is now sought, under a Bill promoted last session in Parliament by Lords Ardilaun and Iveagh, and James Talbot Power, Esq., to establish an open park or city garden on the north side of the Cathedral. It is

proposed by it, *inter alia*, to restore to the Cathedral its verge assigned by its founder, Archbishop Comyn, in 1190, held by it for successive centuries and essential as a foreground to the dignity of this ancient and stately church, which has been rescued, maintained and restored to the citizens of Dublin in the past thirty years by private munificence.



WEST FRONT OF ST. PATRICK'S CATHEDRAL.

(Malton's View, 1793.)

The veritable ancient well of St. Patrick, where baptisms were traditionally said to have been performed by the Saint himself, was, on the authority of Archbishop Ussher who saw it in his time, enclosed in houses standing on the north Close.

"In patricianæ ecclesiæ clauastro, non procul a Campanili, illum patricij. fontem vidimus (intra privatas ædes inclusum nuperime et obstructum) ad quem Dublinienses neophytos ab eo fuisse baptizatos, juxta civitatem ad Austrum, ex Jocilino jam audivimus." Britt. Eccl. Antiq. folio 449.—*Mason's History*.

Antiquaries of reverent instinct, and ecclesiologists are hereby warned of a coming chance of recovery of this famous and sacrosanct well, on the restoration of the ground sometime desecrated as a public street, "non procul a campanili," and within the area of the houses marked on my map as in possession of Henry Hunt, or Rotton, in 1750, removed by the Wide Streets Commission in 1824.

Bearing in mind that the inevitable accumulation process in city bounds has in seven centuries raised the surface of the ground 6 feet, and perhaps more, above the ancient ground level, a hope may be entertained by the pious that the well of St. Patrick is not lost for ever. It was seen by Ussher in Queen Elizabeth's day, and Malton, writing in 1790, took upon himself to say that it was still to be found under the hall of the house nearest depicted in his view of the west end of St. Patrick's—that it may be but covered up, and may be brought again to light, is not impossible.

“The well is mentioned by Andowe, who was Proctor of the Oeconomy in 1509. He describes the House of the Preb. of Howth as situated ‘Juxta fontem Sancti Patricii.’ A MS. of Dr. John Lyon mentions it as in the outer court of the Archdeacon of Glendaloch’s cloister” (Mason).

Ussher’s reference would have been about 1590. It was then “very lately enclosed in private houses and obstructed.” Dr. John Lyon (compiler of the “Novum Registrum of Christchurch”) and Malton would bring the latest memory of St. Patrick’s well to the beginning of the century. The forecourt, or enclosure, of the Archdeacon of Glendaloch’s ground, could be still defined from accurate maps; not so the House of the Prebendary of Howth, which is not existent in the Cathedral Survey of 1750. It may be added that the so-called well of St. Patrick, shown in the south transept, is no well, and but a small collection of surface water in a hollow, not seven inches deep; nor has it any pretensions to antiquity or sanctity. It must of necessity be drainage from adjoining vaults, in which are recorded many interments of the Loftus families and others.

CAHERCONREE,¹ COUNTY KERRY.

By P. J. LYNCH, FELLOW, HON. PROVINCIAL SECRETARY, MUNSTER.

[Submitted NOVEMBER 29, 1898.]

THERE are few places in Kerry of greater historical interest than Caherconree, the fort of Curoi Mac Daire, King of West Munster, who reigned at the time of the Incarnation. It gives the name to the highest western peak of the Slieve Mis range of mountains, 2713 feet high. The fort is situated on a spur of the mountain at an elevation of 2050 feet as registered by two aneroids. It is shown on the joining of Ordnance sheets 37 and 46, co. Kerry. For a long time I have desired to visit this fort, but the variety of conditions necessary, that is the time, opportunity, and, most essential of all, suitable weather, formed a combination most difficult to secure. However, last July, after one disappointment—heavy driving mists having set in on my arrival at the foot of the mountain—a second attempt was made under most favourable circumstances. I was accompanied by two members of our Society, Dr. William Fogerty, and his brothers Mr. Robert Fogerty, c.e., and Surgeon Geo. Fogerty, r.n.: the latter kindly volunteered his services as photographer, and all rendered valuable assistance in preparing the record of our visit. I cannot omit also to acknowledge the kindness of Lord Ventry's steward, Mr. Henderson, who accompanied us, and from his knowledge of the mountain helped us considerably.

There are two ways of approach from the northern side of the range, either by the Glen of Derrymore, which is wild and picturesque, or from the village of Camp by the valley of the Finglas river called Glen Fas. This is the easier way to ascend, as from the end of the glen there is a gradual rise following the course of the Finglas stream for about half-way up the mountain; the remainder of the distance is steeper and more difficult to climb.

History² records that, at the base of Caherconree, was the meeting of the Milesians, after landing in the Kenmare river, with the Tuatha-De-Danann, and here, after their return from Tara, was fought their first battle in which the Milesian Queen Scota was killed. A large flat rock at the eastern end of the Slieve Mis range, near Tralee, is known as

¹ I have adopted the spelling of the Ordnance map for convenience of reference, though it is in many cases not the most correct. Smith writes Caherconrigh, O'Curry has it Cathair Chonroi or Conrai, O'Donovan Cathair Conrui—Con is the genitive of Cú, hound, or hero. In the nominative it is Cú Roi, genitive Con Roi.

² Keating's "History of Ireland."

Scota's grave. Here, too, fell the Milesian princess Fas. Local tradition asserts that she is buried where the ruined oratory of Kilelton¹ now stands, a little eastward of Glen Fas.

The fort figures prominently in the ancient history of Ireland. In the Irish triads it is ranked as one of the three old buildings of Ireland, with Dunseverick in Antrim, and Dun Cearmna on the old Head of Kinsale. In O'Donovan's translation of the twelfth century MSS., "The Battle of Magh Rath" (Moirá)—said to have been fought A.D. 637—after recounting several of the battles of the Ultonians, the bard continues:—

"Seven battles around Cathair Conroi,
The plundering of Fiamuin, son of Forui,
The plundering of Curoi—lasting the renown,
With the seventeen sons of Deaghaidh."

In the *Leabhar na h-Uidhre*, a MS. which O'Curry ascribes to about the eleventh century, mention is made of Cathair Conroi in connexion with the dispute as to who was entitled to the champion's share at the feasts of the Red Branch knights at Emain Macha, which was to be decided at the fort of Curoi Mac Daire. The deeds of daring performed by the three knights, Laeghaire Buadhach, Conall Cearnach, and notably Cuchulainn, the great Ultonian hero, outside the rampart of Caherconree on that occasion, as told by this ancient chronicler, are fully translated by O'Curry,² and form one of the wildest and most fanciful of our Celtic sagas.

After this comes the old story *Orgain Cathrach Chonrai* (or the slaughter of Cathair Conroi), which was one of the great stories which the Ollamh was bound to relate before the king. In it we are told how Blanaid, the wife of Curoi—a princess from the Isle of Man—who had been carried away as a prize in a successful assault on her father's stronghold, led by Mac Daire, arranged the plot by which her lover, the knight Cuchulainn, was to effect an entrance to the fort, the signal being that she was to pour milk into the stream, which rises about 200 yards below, until it ran white. At the given signal Cuchulainn and his men entered the fort, and murdered Curoi Mac Daire, who is said to be buried on Caherconree.³ The faithless Blanaid fled to Ulster with her Ultonian lover, and the stream is known as the *Finnghlas*, or white stream, ever since. These romantic tales connected with the legendary history of Ireland, as they are related by Keating, or translated from ancient MSS. by O'Curry, lend an additional interest to Caherconree; but as the purpose of this paper is more with the fortress itself than the legends connected with it, I must refer those who are not fully acquainted with them to the

¹ See "Kilelton in Glenfas," by Miss M. Hickson, *Journal, R.S.A.I.*, 5th Ser., vol. viii. (1898), p. 309. Mr. Borlase, in his valuable work, "The Dolmens of Ireland," note, pp. 840–841, states there is no ruined church near Glen Fas, though Windele refers to a visit to this oratory on his way to Csherconree.

² O'Curry's "Manners and Customs of the Ancient Irish," vol. iii., p. 75.

³ O'Donovan's "Battle of Magh Rath," p. 212.

pages of these writers.¹ I know there are some modern scholars of eminence who seek to rob us of the reality of those heroes, whose deeds have been glorified by our ancient bards, and to locate them amid the gods of a new mythology. The turgidity of the style of our ancient poets in recounting the deeds of their heroes at the dawn of history tends to elevate them above the sphere of ordinary mortals, and in time confounds them with the supernatural, and, no doubt, induces scepticism; still, for the present I prefer to believe with Mr. Standish O'Grady² that "Cuculain and his friends are historical characters, seen as it were through mists of love and wonder, whom men could not forget, but for centuries continued to celebrate in countless songs and stories; they are not literary phantoms, but actual existences; imaginary or fictitious characters, mere creatures of idle fancy, do not live and flourish so in the world's memory."

Much confusion has existed amongst antiquaries, not only as to the position of this fort but as to whether it had any existence. Smith, in his "History of Kerry," at page 156, states:—"The other mountains that run westerly into the barony of Corkaguiny, go by various Irish names. A remarkable one of these is Cahirconrigh, or Caur Conrigh, *i.e.* the fortress of Conrigh or King Con. On the top of this mountain a circle of stones (massy) laid one on the other in the manner of a Danish entrenchment—several of them are from 8 to 10 cubical feet, but they are all very rude; from the situation of the place it resembles a beacon or place of guard to alarm the country, but from the prodigious size of the stones it rather seems a monument of some great action performed near this place, or, perhaps, a sepulchral trophy raised over some eminent person. This piece of antiquity stands on the summit of a conical mountain, which is more than 700 yards above the level of the sea, and forms a kind of peninsula between two very fine bays." O'Flanagan³ described it as a heap of loose stones that appear to have been collected on the mountain. Dr. Woods⁴ refers to it as a wall, forming with the verges of the hill an irregular triangle within which the inaccessible parts of the mountain are enclosed. He also describes two gates about 11 feet wide, some sunken pits, and the entire as situated on the summit of the mountain, all of which are so inaccurate that it was probably only written from hearsay. O'Donovan, in a note to the "Battle of Magh Rath," published in 1842, writes of Cathair Conrui:—"i.e. the Caher or stone fort of Curoi Mac Daire: it is still the name of a mountain situated about 6 miles S.W. of the town of Tralee in Kerry, near which Curoi Mac Daire, King of the Deagads of Munster, resided in the first century. In the 'Book of

¹ Keating's "History of Ireland"; O'Curry's "Manners and Customs"; "Cathair Conroi."

² "Coming of Cuculain," Standish O'Grady. (London, 1894.)

³ "Transactions of Gaelic Society," p. 50.

⁴ "An Inquiry Concerning the Primitive Inhabitants of Ireland." Dr. Thomas Woods.

Leinster,' folio 16 a, b, it is stated that the Lecht, or monument of Curoi, is on Slieve Mis mountain, of which Caherconree is the highest part. The cairn or sepulchral pile of Curoi is still to be seen on the north-east shoulder of the mountain, but his caher or fort has been long since destroyed, though Dr. Smith, in his 'History of Kerry,' states that the ruins of it were to be seen on the summit of the mountain in his own time; but this is utterly erroneous, for the feature called Caherconree on this mountain is a natural ledge of rocks." O'Curry believed that some portion of the fort remained, for after relating the legend of Blanaid and the white stream, he writes: "and therefore any one taking this white stream, still so well known in the locality, for his guide, and following it up the mountain, may, perhaps, discover the ancient Cathair Conroi, some vestiges of which must still exist." But O'Curry, with that accuracy and minuteness of research for which he is remarkable, goes still further in his efforts to locate it, by quoting from the old tale *Cath Finntragha*, or "Battle of Ventry Harbour," where the Journey of Finn Mac Cumhaill into Kerry is described, "and then over the long white strand of the Bay of Tralee, with his left hand to *Cathair na Claen Ratha*, which was called Cathair Chonrai, and to Slieve Mis, and thence on to Ventry."¹ O'Curry continues: "Another curious bit of additional information, if it be correct, is supplied by this tale, namely, that Cathair Conroi was called also *Cathair na Claen Ratha*, that is, the *Cathair of the sloping rath*, and, probably, Claen Rath, or sloping rath only; and this may lead further to the identification of the old Cathair, since, perhaps, it may still be known under the name of Cathair na Claen Ratha, or of Claen Rath only." I am not aware that the fort has been known in recent times as Claen Rath, but, curiously enough, a reference to the elevation of the rampart, which I have prepared to accompany this paper, will show how correctly the description of sloping rath applies to Caherconree. The ground slopes to an angle of 10° as measured by a clinometer. In later years the fort was visited by Mr. Windele, of Cork, and though he did not attempt a measured survey, still his paper, published in the *Ulster Journal of Archaeology*, vol. viii., 1860, may be said to be the first authentic description of the Cahir, and gives a very fair general idea of it. To come to later times, either Windele's paper had not come under the notice of our eminent antiquary Professor Rhys, or, if so, he remained sceptical; for in his inaugural address² as President of the Cambrian Archæological Association, read at our joint meeting in Killarney in 1891, and published in our *Journal*, he states:—"It seems to me somewhat incredible that there should ever have been a fortress on so high a mountain"; and after quoting O'Donovan's note, see *ante*, he adds as a footnote: "it would be greatly to the credit of the R. S. A. I. if it

¹ "Manners and Customs," p. 82, vol. iii.

² "Early Irish Conquests of Wales and Dumnonia," by John Rhys, M.A. (*Journal R.S.A.I.*, 5th Ser., vol. i., p. 642).

were to publish a detailed survey of the top of the mountain in their *Journal*, that is if it has not been done already." I hope the present effort may succeed in convincing Professor Rhys that the remains of a cahir of right royal proportions exist on the mountain, and that its position and surroundings go far towards substantiating the legendary history connecting it with Curoi Mac Daire. The entire subject-matter of the Professor's address is most interesting in connexion with Caherconree, for though he has been described as one "of those antiquaries who desire to relegate all things traditional in Irish history to Aryan mythology," in that address, to use his own phrase, he has turned over a new leaf, and his arguments to identify Cuchulainn with the Sentantii of Britain, mentioned by Ptolemy, and Curoi Mac Daire with Carausius, are, as might be expected, learned and exhaustive; but for the sake of the memory of our Munster monarch, I would prefer to think, with Mr. Borlase, that Carausius may have been identical with the pirate rover, Lughaidh Maccon, of evil notoriety;² however, that is a branch of the subject outside the scope of this paper, and may safely be left to these two eminent antiquaries to investigate.

More fortunate than Windele's party, who visited Caherconree in a thick mist, we were favoured with lovely summer weather, and a perfectly clear atmosphere. What strikes you most as you approach the fortress is its commanding situation, which lends a grandeur to it which is all nature's own. It is a rocky projecting eminence formed, as it were, as the site for a stronghold; and which man completed, by the erection of this massive wall across the plateau on the top. This manner of forming a fort, by taking advantage of the natural cliff formation of a projecting promontory, is also to be met with in some of what are called Cliff castles in Cornwall; Mayai (or Mayou) is a good example.³ Also at St. David's head in Wales,⁴ and some in Scotland, of which Dun Chruban⁵ is a typical example. In Ireland, Dubh Cathair on Aran, and Dunbeg in Kerry, are like constructions.

The view from inside the fort is magnificent. A large area of Iar Mumhan,⁶ or West Munster, surrounds you. To the north Tralee Bay lay, as it were, at your feet; beyond it, the estuary of the Shannon opened under the headlands of the Clare coast, with the Aran isles, and the Twelve "Pins" of Connemara in the distance. To the east, the view extends to the Duhallow country, and beyond it. Towards the south Killarney's lakes glistening between wood and mountain, with the Laune like a thread of silver, connecting them with the waters of Dingle bay. While that wide arm of the sea stretched grandly along between the mountain ranges of Iveragh and Corcaquiny, which were streaked, and silver

¹ Borlase, "Dolmens of Ireland," p. 1028.

² *Ibid.*, p. 1038.

³ "Archæologia Cambrensis," Ser. 3, vol. xi.

⁴ *Ibid.*, Ser. 5, vol. xv.

⁵ "Stone Fortifications in Scotland" (Christison), p. 140.

⁶ Windele describes Iar Mumhan as the country lying west of a line drawn from Limerick to Cork.

speckled over, with the numerous bays and estuaries of the coast line, looking like inland lakes—the vision bounded by the far off peaks of the Caha mountains—all formed a panorama as imposing as could be found on any coast line in Europe. From this it may be inferred that a surprise to the watchful warders of Caherconree was an impossibility.

The improbability of this being a Royal residence, because of its great elevation, has been urged by some : but residences at high levels were not unusual in early ages. Dr. Christison, in a tabulated statement of the levels of the Scotch forts, gives one in Aberdeen, 1851 feet high, and four at over 1500 feet elevation ; and on this subject he states :—“ But besides this indirect proof we have direct evidence that the early inhabitants of Britain did live at such high altitudes as these. Within Scotland itself, at Eildon, there are plain indications of habitation by a large population, at a height of 1300 feet ; and in Wales the fortress of Treceiri, 1500 feet above the sea, contains within its walls, the remains of many solid stone houses. Taking even the highest of the Scottish forts, Tap o’ Noth, it is scarcely possible to look on it as a mere temporary refuge, if we regard the massive bulk of its walls, and the great labour it must have taken to collect and place the materials.” Even now-a-days in Great Britain, we have residences at high levels. The inns on some of the English moors are over 1600 feet high, the King’s Pit Inn at Tauhill, Yorkshire, is 1727 feet over sea level. I am certain that the Celtic warriors, encamped over the well-wooded slopes of Derrymore, and Glen Fas, in those days, enjoyed a more genial climate than the residents in Tap o’ Noth or Treceiri.

To speculate on the age of Caherconree leads up to the general question of the age of our stone forts, which has engaged the attention of many eminent antiquaries for a long time, and still remains a subject for conjecture. Mr. Westropp, in a recent paper, published in our *Journal*,¹ on the stone forts of Northern Clare, dealt very exhaustively with the subject, quoting extensively from a vast array of authorities on the point. It is unnecessary, therefore, for me to overload this paper with references, which must be quite fresh in the memory of my fellow-members. With most of his conclusions I agree, only I would go further and say that the Firbolg legend, that these stone forts were the “strongholds of a hunted and persecuted race”—the “ruined fortresses of a lost tribe”²—may be dismissed completely, as I see *less* reason for supporting it in reference to the Aran forts than of any other. These stupendous works, involving such outlay in labour and materials, are not the structures that a decaying race, beaten to the very ocean brink, on a barren island, would think of raising. They are more the strongholds of a powerful and aggressive people, having great resources at their command.³

¹ *Journal, R.S.A.I.*, 5th Series, vol. vi., p. 142, to vol. vii., p. 116.

² “Christian Architecture,” by Miss Stokes, p. 15.

³ Is it not strange to think that the sons of Umor who, on returning to Ireland, we



CAHIRCONREE: VIEW OF WALL FROM THE OUTSIDE.



CAHIRCONREE: GENERAL VIEW, TAKEN FROM THE NORTH-EAST.

On this branch of the subject O'Curry, referring to Caherconree, states:—"It is of some importance in the discussion on ancient stone edifices to find still in existence one, not only of undoubted authenticity, but even preserving through ages down even to the present day the name of the man for whom it was built, as well as that of the man who built it, for in the list of builders in stone who were attached to certain great men already quoted from the Book of Leinster, *Cingdorn* is set down as *Curoi Mac Daire's caisleoir*, or stone-builder." So it was Cingdorn who erected the stone rampart possibly inside Claen Ratha, or the sloping rath, to the order of Curoi Mac Daire—I presume an existing rath, for it is natural to suppose that Caherconree remained an important military position from the time of the first engagements in Glen Fas. Those early Celtic invaders, whether they came from the banks of the Danube by way of Spain or Britain, were undoubtedly a fighting race, possessing a knowledge of the military science of their time, and would, doubtless, see the strategic importance of this position, where they received the first challenge from the enemy. One of the chiefs of what is known as the Milesian expedition was Nar, and an old poem states:—

"The erection of Cathair Nair great fortification
At Slieve Mis was performed by Fulman."¹

This may have referred to the early fortification which the more modern scribe calls a cathair (rath and cahir² are often confounded),

are told, made choice of the rich plains of Meath, should finally undertake the laborious work of erecting these massive fortifications to secure themselves on the barren rocks of Aran? O'Donovan labours to prove that Dun Engus would hold 1050 cows; but the entire island, at the present day, after centuries of labour to bring the barren patches between the rocks into cultivation, will not support more than one-third that number of cattle—and there are three other large forts on this island, that may also be expected to have provided cattle enclosures. The question is, if these were the settled habitations of any race of people, how were they and their cattle to find support on the rocky surface of Aranmore? It is much more probable they were the strongholds of a race of sea rovers, who erected them to secure and safeguard their treasures and spoils of conquest, and we know that such there were at about the period in history to which these forts have been referred to. Carausius was such a one, whose fleets were manned by mercenaries from the Continent, and who carried his conquests over all the British isles. Then this Lughaidh Maccon, mentioned by O'Flaherty ("*Ogygia*," p. 148), was another sea rover (see *ante*). He was an exile of the race of Ith who, in A.D. 195, we hear of as landing in Galway Bay, and in the battle of Attagh Mucruimbe, he slew Art son of Con. His forces consisted of bands of Frankish and Saxon mercenaries. This incident is referred to very fully by Mr. Borlase in the ethnological section of his "*Dolmens of Ireland*," vol. iii., p. 1038. True, he suggests that "the forts of Aran may have been occupied by a division of a tribe from the mainland," who held out successfully against the invaders; but no division of a tribe that could subsist on Aran could be expected to erect such massive fortifications. Much more probable that the forts were erected by these pirate chiefs or kings, with the labour of their foreign mercenaries, to secure therein their wealth and treasure and to serve as the rendezvous after their marauding expeditions.

¹ "Poem of Flan of Bute," 1056, quoted by Windele in the paper referred to, *ante*.

² See Joyce's "*Irish Names of Places*," pp. 270, 283.

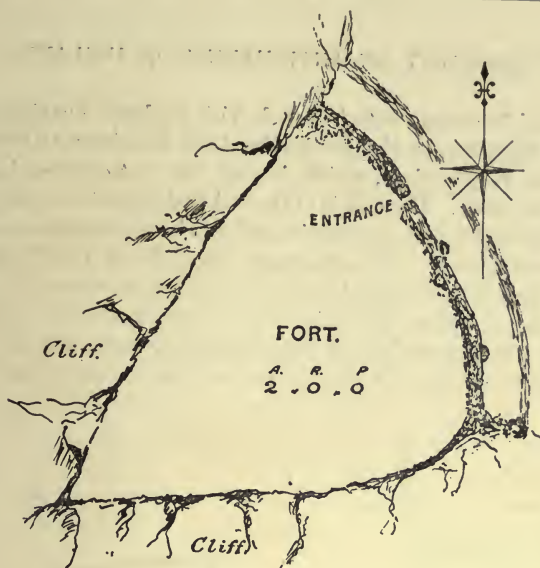
and the present structure was the work of Curoi Mac Daire¹ and Cingdorn.

Such forts as Caherconree may be classed amongst the remains of our ancient military architecture, and the progress of this art in connexion with those stone forts, which rank as military in a sense (in distinction from the more purely domestic cahirs), can be clearly traced, to whatever cause it may be attributable. The stone wall at Caherconree, which, judging by the extreme weathering of the stones, and its section, I look upon as one of the very oldest of our stone forts—was an advance upon the earthen rath. A further stage of progression may be noticed in the improved section—wider terraces and steps—of the Aran forts; while Dunbeg,² with its extended circumvallations, its entrance defences, and neatly formed squints, &c., marks a very great advancement in the history of the art. Forts like Staigue, Caher Gel, and others in which a different interior section prevails, appear to be of a later date, and may be classed as a combination of the domestic and military, a kind of residential fortress, to meet the requirements of the numerous chieftains who had then established themselves in the country; these in time give place to the keep and castle of succeeding invaders.

With the assistance of Mr. Robert Fogerty, c.e., I was able to prepare the drawings and sections of the wall shown on page 14; which, together with the very successful photographs taken by Surgeon Fogerty, and which he has kindly placed at my disposal, will give a better idea of the fortress than the most lengthened description. The view of the fort taken from the N.E. shows the entire wall. Unfortunately the wall is in shadow, as it is only early in the day the sun shines on it. The fort is formed by a wall of uncemented masonry, built, as may be seen from the map, across the base of a triangular spur of the mountain, the apex of which points S.W. This may be described as the western end of the Slieve Mis range, which terminates thus abruptly at this point. The sides of the triangle are formed of cliffs, almost perpendicular, and nearly 200 feet high. These cliffs gradually widen out from the ends of the

¹ Curoi Mac Daire was a famous sea rover (see Address of Professor Rhys, note, *ante*), and his conquests extended far beyond the British isles. Keating mentions that he had two royal palaces, Dunclaire and Duneochairmaighe. The former, "The Fort of the Board," O'Donovan locates in the townland of Farranicarrega, parish of Ballinacourty (near Annascaul), Co. Kerry. The latter, "The Fort on the Brink of the Maigue," is doubtless Bruree, Co. Limerick. Caherconree must have been considered the most secure of his strongholds, for it was there he brought the beautiful Blanaid after her capture, and it is with this legend is interwoven some of the most interesting portions of the history of Caherconree.

² See my "Drawings of Dunbeg Fort" (*Journal R.S.A.I.*, 5th Series, vol. viii., p. 325). Dr. Christison, in "Early Fortifications of Scotland," p. 153, remarks: "Nothing is more remarkable in these primitive fortresses, whether Scottish, Welsh, or Irish, than the apparent total absence of port-holes or windows of any description." The squints at either side of the entrance to Dunbeg fort, which are neatly formed in the masonry, about 8 inches square, afford an example of such port-holes. They could be used for observation from the guard-room, or to defend the original entrance, with long spears.

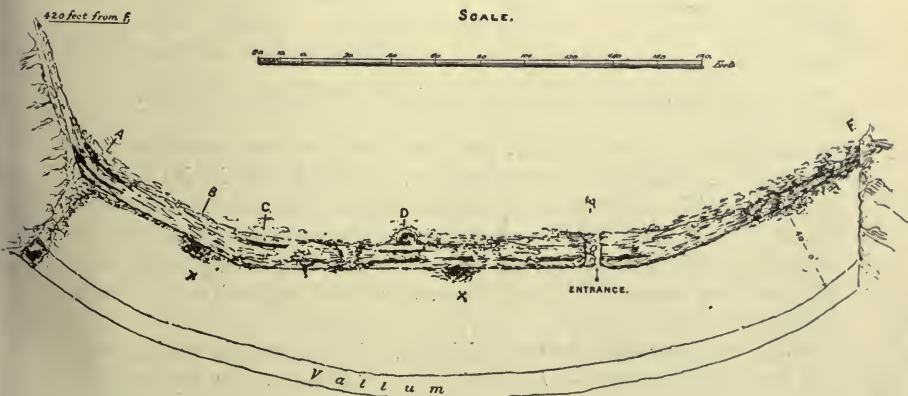


MAP PLAN OF FORT

SCALE OF FEET.



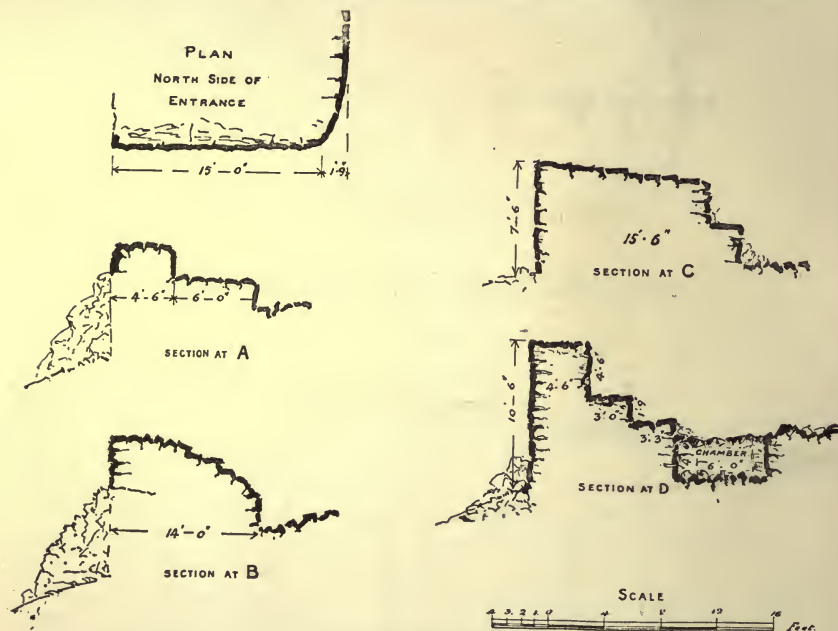
ELEVATION OF RAMPART



PLAN OF RAMPART

Map Plan of Fort, and Elevation and Plan of Rampart, Caherconree.

fort wall into quick escarpments (covered with verdure) curving north and south, and dropping, on the south side, 1800 feet down to the level of the bed of the Finglas river, which is only 250 feet over sea level at the base of Caherconree. The cliff is of the Old Red Sandstone conglomerate which covers the top of the mountain, and of this the rampart was built. The supply was abundant. The stones are generally of a medium size, about 2 to 3 cubic feet, though there are many larger stones to be met with. The entire length of the main wall, from end to end, would be about 350 feet. It runs straight in the centre and recedes at either end. On the south side a light wall extends for some distance along the top of




Plan of North side of Entrance and Sections of Wall, Caherconree Fort.

the cliff; the remains are there, but it cannot have been more than 3 or 4 feet thick. This gives to the rampart, as spread out in its present ruinous condition, the appearance of forming a regular arc of a circle, and may have led to the mistakes originally made in describing it as a circle. Indeed some time ago I received a sketch of the fort, from a gentleman, made after a second visit and drawn as a circle figured seven chains diameter.

The wall was built in one thickness. The faces are formed with the best of the stones *set lengthwise across the wall*—that is, with the end outwards—and the interior was filled with an inferior class of work. This may be seen in the photograph of the masonry of the rampart, where

a section of the parapet appears. This style of building was noticed by Professor Babington in Treceiri, and referred to by Dr. Christison in a paper in *Archæologia Cambrensis* (5th Ser., vol. xv.). It is not so at Dun Engus, Staigue, Dunbeg, or any other Irish fort I am acquainted with. The thickness of the rampart as measured at the entrance is about 16 feet 9 inches, but as there must be close on 4 feet of *débris* under this level, there may have been another terrace increasing the base of the wall to about 20 feet thick. If the chamber shown on section D was formed in the thickness of the wall, as at Staigue (and I think this most likely), the rampart should be at least 20 feet to enclose it, but this is all conjecture, as the greater portion of the inner faces of the rampart lies a confused heap of stones. The outer face and some portions of the parapet remain standing. This is in part due to the greater decay in the stone, on the inner or weather side of the wall, and also no doubt to the vandalism to which I will refer later on. The terracing on the inside can be traced in a few places, which I have shown by the sections, as far as the *débris* would permit, but in no case does the section show the level of the original surface, or the base line of the wall. I find in these forts the breadths of the terraces very often vary.

The wall is perpendicular on the outside. The parapet is well defined where the wall stands. It is shown on photograph of entrance, and measures 4 feet 6 inches wide and 4 feet 6 inches high, and I should say this would be something near to the original top of the rampart. At Treceiri the parapet is from 3 to 4 feet high and 5 feet wide.¹ The height taken outside at one point measured 10 feet 6 inches. Allowing for some original coping to the rampart, and adding, say, 3 feet for accumulation at the base, I should say the original wall was probably about 15 feet high. The chamber shown on section D is the only one we could discover inside the fort. It is -shaped, measuring 8 feet along the line of the fort wall, which forms one side of it, with 6 feet projection inwards. We searched for the pits described by Dr. Woods, but could see none. I had one depression of the surface inside the wall, which looked like one, opened up. I found 18 inches of solid peat, and then the *débris* of the fallen wall, but no indication of a chamber. This *débris* must have been there for centuries while this 18 inches of peat was forming from the vegetation which covers the top of the mountain. There are something like the remains of two cloghans appearing on the outside of the wall, marked X on the plan, but these may have been shepherds' shelters at some time. At the south end of the vallum there is an artificial formation of stones, which has all the appearance of being the remains of a chamber of some kind. From its position, this may have been the *suidhefaire*, or watching seat, referred to by O'Curry,² which was situated outside the wall. It was from this seat that

¹ See "Treceiri and Eildon," Arch. Camb., 5th Series, vol. xiv., p. 22.

² "Manners and Customs," vol. iii., p. 79.

Cuchulainn performed those wonderful feats of prowess described in the *Leabhar na h-Uidhre*. It would be the natural position for a sentry, so as to command the approaches from the south, east, and west; but, owing to the slope of the ground, a similar arrangement should obtain for the northern end of the vallum. The defences at that end have all fallen away or are covered up with the vegetation. These are the only signs of chambers we could discover. Like to most other forts, there is no appearance of a water supply inside. At 125 feet from the northern end of wall we exposed portions of both the jambs of the entrance. The northern side stands 2 feet over the *débris*, and I believe this to be about the level of the lintels, but there are no signs of the covering stones. I have been informed that some years ago the farmers living on the south side of the mountain were in the habit of removing the long stones from the Caher, and using them as lintels in the building of their houses. The means employed was to secure a chain around the stone, and yoke it to a donkey or mountain pony; this would account for the disappearance of the covering stones, and the steps to terraces (if any), and to the destruction of the entrance; possibly the ruinous condition of the interior of the wall may be due to the same cause. Though Caherconree, from its position, escaped the depredations of the enterprising road-contractor, it was not safe from the vandalism of the sordid farmer, that ruthless destroyer of our stone forts and cloghans. The sides of the entrance appear to have been straight, with no break or recess of any kind; but the front line of the wall curves regularly into it, as shown on the plan of north side. This is the only bit of detail noticeable about the entrance; but, simple as it appears, it indicates an idea of style, beyond the rude piling of stone upon stone, and necessitated the use of some hammer tools at least to shape the stones. Indeed it is idle to suppose that any of our stone forts could have been erected without the use of some tools to quarry out the materials and hammer such stones as rough steps, &c., into the required lengths. In the photograph taken of north side of entrance, the figure marks the inside, and the outside is 15 feet distant (see plan), the curve does not show. The largest stone seen in the photograph is 5 feet long by about 8 inches high. The passage is 7 feet 6 inches wide. This was the width of the original entrance of Dunbeg, afterwards reduced to 3 feet 6 inches. The passage inside the present door at Dun Engus is 7 feet wide.¹ There is a second breach in the rampart 100 feet south of the entrance. This may have been what is referred to by Dr. Woods as a second entrance, but there is nothing to indicate that it was so. There was a fosse outside the stone rampart.

¹ Mr. Westropp is of opinion the present door (3 feet 6 inches wide) is the original one of Dun Engus. (See *Journal, R.S.A.I.*, 5th Ser., vol. v., p. 258.) I believe this is not so, and that it is an insertion. The upright joint shown to the right on the illustration accompanying his Paper is the side of the original opening, as a similar joint appears on the opposite side of the door. I measured between the joints; it is 8 feet.



CAHIRCONREE: REMAINS OF NORTH SIDE OF ENTRANCE FROM INSIDE.



CAHIRCONREE: OUTSIDE OF WALL, LOOKING NORTH-WEST.

The top of the vallum can be traced along at 40 feet from the wall. On the line of the vallum many large stones crop up, and it would appear as if it were constructed of earth and stones combined. From the entrance out to the line of the vallum many large stones may be noticed, in part covered with the vegetation. This may denote the remains of a passage or defence of some kind to the entrance, but without an excavation it is impossible to state.

Within the limits of a visit no extensive clearings could be attempted. We might have gone a little farther, but, towards evening, the clouds commenced to gather over Tralee Bay; the mountaineers whispered significantly of the discomforts of a night on the mountain. Our meteorologist gave orders to pack up, and so, reluctantly, we left Caherconree. It is to be hoped that careful excavations may at some time be made along the inner and outer lines of the rampart, &c., securing the dangerous portions, but carefully avoiding any attempt to restore it. What is required for our prehistoric monuments is not restoration, but protection and properly directed scientific research.

KILMAKILLOGE, COUNTY KERRY.¹

BY MISS HICKSON, HON. LOCAL SECRETARY, KERRY.

[Submitted MARCH 28, 1899.]

I CANNOT see any good reason, as yet, for believing that the primitive missionary saint of this remote place in the ancient Desmond, now part of Kerry, was a Saint Killian. I do not profess to be skilful in hagiology, but I have studied sufficient of the subject, so far as it relates to Ireland and Great Britain, to know that after the year 660 or 700 the names of the primitive saints in Wales and Ireland, founders of churches, were often superseded and forgotten, and the names of later saints were substituted for them, better known and calendared in the Roman Breviary, and mentioned by Colgan and Butler. An instance of this is given at page 448, vol. viii., Fourth Series of this *Journal*, in the case of St. Grigoir of Corcaguiny. According to Rev. Father Shearman, this primitive saint was patron of Glenbegh in Iveragh, but the patronage was transferred in later ages to Pope Gregory the Great. The patron day at Glenbegh was changed to the 12th of March,² the festival of that great Pope, after the English Invasion of 1171 and the acknowledgment of Henry the Second as Lord of Ireland by Pope Adrian, or it may have been at a much earlier date, *circa* A.D. 700, when the Irish Church fully admitted the Papal Supremacy. Such changes were extremely natural, in fact inevitable, between the latter year and the present century, in a land of change like Ireland. Within the last fifty years, the name of Kilmeany, in North Kerry, almost certainly a corruption of the Irish Kilmuine, the Church of the Shrubbery or brake, has been transformed into Kilmuire. My own memory of it goes back full sixty-five years, and it was then and long after always called Kilmeany. It is very interesting to note that this old name is the same as that of the famous old church of St. David in Wales (so closely connected with St. Patrick and his mission to Ireland), Latinized in modern times to Menevia. The ancient church of St. Mochaemog, or Mocheallog, was probably at or near the oratory, or cloghaun, which Mr. Biggar found near what he calls the lake of St. Mochionlane, but which I always, thirty or forty years ago, knew as Lough Quinlan, and believed to be a corruption of the Irish for the Church (*llan*) of the Arbutus. *Llan*, as Dr. Joyce and other authorities say, was the very oldest name for Irish Christian

¹ Vol. i., Fifth Series, 1890, pp. 47 and 48, and vol. viii., pp. 314 and 412. 1898.

² A passage in the first volume of the "Annals of Ulster," translated by W. M. Hennessy, notices this change.

churches, and it is, as we know, common in Wales. Lands near the river and the Dominican monastery in Tralee are called in the Survey of Forfeitures, in 1587, *Lough Llan Cannaan* (*i. e.* the Lake of the Church of the Canons) *alias Lubghort Cannaan* (the herb garden of the Canons), tolerably plain indications that before the Dominicans came to Tralee, which was long after 1225, there had been a primitive settlement first of Welsh monks and then of Augustinian canons at the same place, between A.D. 500 and 1100. In the same way the Irish name of the modern Schull in South Cork, evidently a corruption of the Irish place-name *Scumhal*, now pronounced Scool, a most appropriate one for a district full of cliffs and mountain precipices, and also found in Clare (see Joyce's "Irish Names of Places," Second Series, page 363), has in modern times been said to be a corruption of the Latin *Scholia*, because there was a college or school there in mediæval times dedicated to the Blessed Virgin. The students and people of this college, who probably knew little or nothing of the Irish language, and were well versed in Latin, transformed this old place name of prehistoric and pagan ages into *Scholia*, and by degrees it became the popular Schull for the mixed race of modern days. Hundreds of our present place-names originally descriptive of the natural features of the country, have been transformed again and again in this way. I have no doubt, as I already observed, at page 312 of this *Journal* for December, 1898, that the place now called Kilelton, because St. Eltan, a primitive Christian Missionary, founded a church there over a pagan tumulus was in pre-Christian times called Kilelty, a corruption of the Irish for the wood of the doe, a creature connected with pagan traditions and worship. (See Joyce, 1st vol., p. 427, and Borlase's "Dolmens of Ireland.") If the Lough Quinlan of Tuosist, in a graceful poem by Denis Florence MacCarthy ("Book of Irish Ballads," edited by Sir S. Ferguson, p. 49, A. H. Duffy's edition), is not a corruption of the Irish for Lake of the Arbutus, it is probably simply the Lake of Quinlan or O'Quinlan, still the name in Kerry of a well-known old Irish family.

Although Tuosist was occupied and owned by the O'Sullivans in and before the sixteenth century (when the septs of Mór and Beare of that clan had patent confirmatory grants from Queen Elizabeth, recorded in the Carew MSS. in the Lambeth Library, with full pedigrees of each sept), it must be remembered that before A.D. 1100 the O'Sullivans were not in Kerry or Desmond at all. The name Tuosist witnesses to the O'Siosta (O'Shea) clan having been the original owners of Iveragh, and part of what became O'Sullivan Beare's lands after 1500. And the new revelations afforded by the calendared State Records, too much neglected, and the examination of the Desmond Survey of 1587, open up curious questions connected with place-names and personal names in the modern Kerry and upset many accepted popular notions about them. The O'Siosta sept or clan is listed in the Desmond Survey as subject to the

forfeiting Earl of 1580, and in the calendared Fiants of Queen Elizabeth, which I gave at page 48 of the volume for 1890 of this *Journal*, the rectory of *Kilmackcollok O' Cestie*, as the English surveyors wrote the Irish words, is mentioned. In other sixteenth-century State Records, and in Bishop Crosbie's returns for the Regal Visitation of 1615 (he was a native Irishman and his wife an O'Lalor, both better versed in Irish than modern writers), it is written *Kilmalochuista*, the *O'Siosta* name being still carefully indicated, although it was altered a little and politically and socially eclipsed by the O'Sullivans. That it was the original of the modern O'Shea is certain. Ancient records and State Papers prove the O'Sheas were the old owners of Iveragh, and had acquired from the O'Falveys lands in Corcaguiny. *Daingean Ui Chuis*, now Dingle, may have been part of these, for certainly the O'Siosta name was, as we have seen, frequently written O'Chuista. The last mention of it as a surname I can find is in a pardon of Elizabeth's reign, calendared by the Deputy Keeper R. O. I., dated 10th September, 1601, to "John O'Coshe of Stradbally, in Corcaguiny," not very far from the *Daingean Ui Chuis*, now Dingle.¹

¹ *Journal*, vol. i., Fifth Series, p. 688, note.

NOTES AND FOLKLORE FROM THE RENNES COPY OF THE "DINDSENCHAS."

By T. J. WESTROPP, M.A., M.R.I.A., FELLOW.

[Read NOVEMBER 24, 1897.]

THE Dindsenchas, "Tales of the Duns" of Ireland, not merely the forts, but other prominent objects (such as palaces, tombs, lakes, hills, and bays), is an ancient collection of tales collected and added to by various writers from time to time down to the eleventh or twelfth century. It is attributed to Amorgein, poet of the Deisi of Tara, and the earliest copy is found in the Book of Leinster.

The recent translation of its prose tales by Dr. Whitley Stokes in *Revue Celtique*, suggests that to many of our members even a very slight sketch of some fragmentary results of its study might prove welcome.¹

It must have received many additions before 1150, as its loose texture facilitated such insertions, so the internal indications of dates are of very little value, and, I think, the latest—the cessation of the Taitin Games about 925—precedes the date of our earliest copy by two centuries. The dates noticeable in the main work (sections 1-130) relate to the fifth and sixth centuries. The second part (to 153) mentions St. Columba, Guaire Aidne, and one event in A.D. 557, while the third part names the sons of Aed Slaine, who were joint Kings of Erin in A.D. 664.

This would suggest an original work of some antiquity with two appendices spread over two centuries; but several very important poems, by which the prose is "verified," are much later than the seventh century (one is of the beginning of the eleventh), so we dare not lay much stress on the date marks.

There are some old features, however, supporting the theory of an early substratum in the present collection. The Cuchulainn and Red Branch legends are referred to twelve times,² while there are only three allusions to Finn.³ Women hold a very high place in it as the equals of men or even their superiors—rulers, warriors, poets, druids, athletes, and rent-collectors of both sexes appearing. Clare is assigned to Connaught, suggesting an earlier date than *circa* 610, when Dioma, King of Cashel, crushed the Connacian's claims to "Lughad Redhand's cruel

¹ "Revue Celtique," vol. xv. (1894), p. 272, &c., and vol. xvi. (1895), p. 310.

² Sections 53, 54, 66, 95, 119, 120, 130, 132, 71, 72, 104, 105.

³ Sections 27, 31, 49.

sword land" at the decisive battle of Knocklong. Monastic, and even Christian, influence is practically absent; the morality (or non-morality) is Pagan, but the worse forms of vice and cruelty scarcely appear. There are very few suggestions of the Græco-Roman myths, and those so vague that we cannot assert them to be necessarily shadows of the legends of Circe and Helen.

The older religions do not make much figure in the stories. We have the well-known legend of the prostrations of Tigernmais before the idol Crom, and an allusion to a Saxon idol, Hethurion. But the inhabitants of the Sidhs, or elf-mounds, and the deified or demonic Tuatha De Danann constantly appear.

TOPOGRAPHICAL ARRANGEMENT.

When we examine and mark on the map the localities of the stories so far as identified, we notice a certain topographical arrangement which has evidently been slightly impaired by the later additions.

We commence with the oft-quoted sections on Tara and Brugh, and find two groups of names in Leinster, one along the northern counties, from Lough Ree to the Boyne, along the coast to Dublin, and thence inland to Naas and Mullaghmast. The second group lies along the Munster border and the Nore and Barrow.

In Munster we find a group in the hills south of Kilmallock,¹ and a few names round the coast. Killarney, with, perhaps, Limerick and the Shannon or its estuary, are included.

In Connaught a large group of names lie round Galway Bay from Magh Adhair, near Quin, to Clew Bay. A second group, from Dromeliff, near Sligo, and Lough Conn, joins the North-Leinster group at Lough Ree.

Ulster, by contrast, is poorly represented by some half-dozen names chiefly on the coast; the rest extend round Lough Erne, and from Emania to Dundalk.

The first supplement is almost confined to Ulster and Connaught, the second is miscellaneous, but ends with the legend of Emania and Macha's brooch, as if to balance Tara in the opening section.

To sum up, we have lines of names from Sligo to the Boyne mouth, and from Armagh to Waterford, with groups round Lough Erne and Galway Bay; and a suggestive interest is shown in the Red Branch heroes and the sons of Huamora.

The stories may be roughly divided in this proportion—30 marvels, 23 monsters and wonderful animals, 16 violent deaths and battles, 13 deaths from love, grief, or shame, 11 forts and cairns built, 10 love cases and elopements, 9 forests and clearings, 7 wells and waterbursts, 11 miscellaneous.

¹ Also of note in the "Mesga Ulad."

WONDERS AND MONSTERS.

Wonders, as in all simple states of society, were in great demand. Othello's repertoire scarcely contains more quaint hobgoblins and monsters. We meet at the outset the horrible Mata of the Boyne—a sort of giant tortoise, with 7 heads and 7 score legs. Its great "hurdle of ribs," and shinbone, when cast up by the sea, give names to Atheliath (hurdleford) or Dublin, and Inver-Colptha (shinbone inlet), the Boyne mouth. Its other bones formed a mound in the cemetery of Brugh. Next we meet Meche, son of the Morigain; he had three hearts, which were snakes, and would have grown and wasted all Ireland had not MacCecht slain him. The reptiles were burned and thrown into the Barrow, but even in their ashes so lived their wonted poison that the rapids stayed and the fishes died. Ever since then the Barrow has been "dumb" and sluggish (Berba = dumb water). Lutair, a monster with 17 heads, and legs 50 cubits long, wins the love of a lady, whose scandalized wooer storms the house and slays the inmates.¹

The more conventional monsters are also well represented. A harper tried to bring the fairy Baine out of her mound by harping, but, instead of a lovely woman, a dragon springs out, and he dies of the fright. Is there here an ungallant meaning intended by some poet whose ladylove's amiability had not stood the test of marriage? In this tale another dragon, a fiery one, unaccountably masquerading as a salmon, is a stepmother, and, after being driven out of her lake by St. Fursey, will arise at the Last Day and afflict Ireland in revenge for John the Baptist; but how the Irish, of all nations, got involved in this disgrace is left a secret between the saint and the *piast*. A very dangerous monster, the Rosualt, is also described, which spouts at Murrisk in Mayo, and a pestilence ensues. This is stated of the whale in other ancient works. When the whale spouts upwards flying creatures die; when downward it kills the fish, and when at the land a plague ensues.²

Uncanny human creatures abound. Ole Ai comes out of the Cave of Cruachan to fight, gnashing his teeth, and shaking his beard so fiercely that Erne and her maidens take to flight, and are drowned in the lake that bears her name. Nothain, daughter of Conmaer, can eat a dinner for a hundred every day. On this liberal ration she lives for 150 years, and only dies for a point of honour, so as not to outlive the last survivor of her home circle.³ We meet crowds of suggestive names, as "Coimgin Hornskin" (a sort of Irish Sigurd or Achilles), "Cernan Hardhead," "Hundred Ears," "Uinche Key Mouth," "Shield Mouth," "Horse Head," "Four Heads," and "Borg the bellowing."⁴

Outside Ireland and its inmates lies the ocean with its sea folk and those mystic Isles, the Isle of Truth and the Land of Promise, containing

¹ Sections 4, 28, 13, 23.² Sections 47, 76.³ Sections 80, 87.⁴ Sections 51, 25, 38, 27, 39, 78, 80.

the Paradise of Magh Mell. From a perusal of the Dindsenchas the inhabitants who visit our Island seem to be usually beset by misfortune. Clidhna, daughter of Genand, comes out of a "tulach" (mound) in Magh Mell. She embarks in a boat of bronze with Iuchna, the "curly-haired," but he enchants her, and the boat drifts to the south of Ireland, gets overturned, and the lady is drowned in the surf which bears her name. Sinind, another inhabitant, goes to visit a well under the sea, and getting drowned gives her name to the river Shannon.¹

Similar fates befall mortals. Ruad, an Irish lady, is put to sleep by the mermaid's songs, and drowned near Assaroe (*Eas ruaid*). Another Ruad (a man) loves nine fair nymphs, and on his proving false they pursue his bronze boat; he is escaping when one of the ladies beheads her son and throws the head after its father. The other sisters stop and cry "Is olbine!" "Oh, great crime," whence the name Inbher n-aibhine, the Delvin river, north of Malahide. Even a casual meeting with such beings may prove fatal, for Roth is torn up by the sweetly-singing mermaids of Waterford Harbour, which was called Port Lairgi, from his thigh.²

The "Isle of Truth" has certainly no right to appear in so mendacious a topography, and we only hear of a sod brought from it to form a judgment-seat from which no unjust sentence could be pronounced.³

MAGIC.

Next to monsters and miracles, magic excited most interest, but we can only allude to some strange spells and personal traits of the enchanters. Blighting, blemishing, and death could be hurled at any unfortunate mortal who in any way offended a wizard or bard. Aige became a fawn and then a bag of water by the malice of the Siabra (elves), loosed on her by her enemies, while her brother Fafne put blotches on the King of Erin. Bē swelled up and died for having concealed an ale-feast from a poet, and Gel, in the same story, gives her rath to a sage who had threatened to blemish her. The oft-quoted legend of Lough Derg tells us how Ferchertne, the poet, "the cruellest man in Erin," asks for King Eochy's only eye and gets it. It is some comfort to know that as a reward for the monarch's generosity both his eyes are restored by the benevolent well in which he washed the bleeding socket. Carman, the Athenian, blights the corn of the Tuatha De Danann, but is defeated and held as a hostage. While Athirne sings against Leinster from the top of Howth. The earliest Milesian army has much of this irregular warfare to contend against; it is deceived by phantom opponents on Slieve Mish in Kerry, and is fought by Cicul's men, who only use one leg, arm, and eye to make their spell work better, and so get deservedly exterminated.⁴

¹ Sections 45, 59.

² Sections 81, 5, 42.

³ Section 100.

⁴ Sections 15, 21, 64, 18, 20, 41.

Magic could, however, be also used for protection and mercy. Alguna warms the Milesian camp with fires kindled by wringing his hands; Maistiú embroiders a protective cross on her father's tunic, while the magic doctors (Diancecht, by a bath of herbs at Moytura, and Trostan, the Pictish wizard, by a bath of milk at Ardlemnachta) revive and cure the wounded and dying. The four birds of Baile haunt Carbre Liffechair; "Tortha, Tortha, I come, I come," sang two, "Tiagu, Tiagu, I go, I go," sang the other two. These dreadful and unendurable lampoons were hurled at the King for 7 times 50 nights. At last the persecuted monarch consulted his wizard Bienne, and the latter, by means of a magic tree to which he stuck the persecutors, silenced the satires of these troublesome fowls, "and there was no mocking of Cairpre thenceforward."¹

The enchanter could also be punished, as he richly deserved, even by non-miraculous means, as when Mide cut out the wizard's tongues, or Dub, who was drowning her husband's second wife by spells, was struck by a slingstone cast by a faithful servant, and fell into the pool of Dublin, which bears her name.²

Some of the spells deserve special note and research. We find the very curious case of Find, who pursues his enemy till he sees his shadow, and breathing a charm on his own spear, darts it through the shade, upon which the fugitive falls dead. All this is to the last degree suggestive of confusion between the shadow, soul, and life. Fraech of Carnfree shakes a rowan tree over the "Black linn" of the Suck, and, thereby, disturbs and is wounded by a *piast*, while the enchanted pig-men are told to "shake the tree of Tarbga and eat the salmon" in Mayo. A tub made of twigs drips while the tide flows and stops when it ebbs, and the peak of Howth increases in height in sympathy with the growth of Erin (whence Inis Erinn or Ireland's Eye) till that heroine is incommoded "by the spears of the wind," and her fosterer stops its growth.³ Both these stories are interesting as showing the supposed sympathy of inanimate objects with men and the life in nature. Indeed, this belief has not yet died out even at Howth, for the existence of the old tree near the Castle is said to be connected with the duration of the earldom of Howth.

NATURAL HISTORY.

BIRDS, &c.—The next subject of interest I may describe as "natural history." The physiology is nearly as wonderful as the animals' actions. We have already heard of the three snakes as hearts. Manannan Mac Lir casts three griefs out of his heart, and they become three "Loughs," two being Strangford and Waterford Harbour. Mac Oc shapes his kisses into the satirical birds which persecuted Cairbre

¹ Sections 62, 32, 39, 108, 117.

² Sections 7, 26.

³ Sections 49, 132, 71, 11, 109.

Liffechair. A lady's lover and brother also become birds, and a flock from the "Land of Promise" meet St. Patrick at Cruachan Aigle, and smiting a lake with their wings turn it white. Other remarkable fowls appear; Cuchulain flees from black birds, having ravens' bodies and thick feet for swimming in the sea, each being 7 hand-lengths in size.

Very different from the satirical birds is Bairche's hen. She is twice mentioned, and on one occasion this infallible cure for insomnia lulls a man to sleep for three fortnights by her clucking. Only one other bird need be noted—a hawk, reared by Mossad, who fed it so well that it ended by devouring horses, herds, and men, and when it could get no more food it ate Mossad himself.¹

CATTLE.—These are not forgotten. Some shed their horns for grief at the loss of their herdsmen. Two swallow worms which become the "Dun" bull of Cuailgne and his opponent "Whitehorn." Bres forces Nechtan, the King of Munster, to supply 100 men with the milk of dun cows. Nechtan avenges himself by singeing and staining all his cattle dun colour, and also making sham cows full of liquid peat. Bres was under a *geasa*, or obligation, to drink the product, and so drank the delectable beverage, from which he never recovered, but died after 7 years 7 months and 7 days on the Old Head of Kinsale.²

SWINE.—Of course swine then as now were of national importance. Derbrenn, the Irish Circe, keeps six human beings in the form of swine. A woman desires a steak from one, and a tale is, accordingly, told of the chase of these unhappy creatures across Connaught. Another great pig-hunt is that of Ailill and Meave after the magic swine which come out of the Cave of Cruachan and blight the crops. When at last the herd is run to earth Maev catches the last by the hind leg as it vanishes underground, and it leaves its skin in her hand and disappears. We also hear of a grey one-eyed pig running under the Bog of Allen, and several warriors are killed by swine. Lena feeds his grandfather's pig till there are 7 inches of fat on its nose; he then sells it, but, in the act of driving it to its new owner, falls asleep in a trench. The pig goes rooting round and buries him alive, though the unfortunate man is able to stab it through the earth before he is quite smothered.³

DOGS, WOLVES, AND DEER.—Few other animals take a leading part in the stories. We would expect much about dogs and wolves and get very little. One hound dies of anger at failing to overtake its quarry; another is found in a human skull; and Connall Cairnech is pursued by the three red wolves of the Martini.⁴

Four elf kings of the Sidhs on Moenmagh quarrelled about certain lady elves who had rejected them. Fearing lest they might be seen by mortals and lose their powers of invisibility they took the form of deer,

¹ Sections 98, 117, 105, 68, 54, 89, 149.

² Sections 71, 70, 112.

³ Sections 16, 66, 123, 46.

⁴ Sections 37, 101, 72.

and fought till they made five mounds of their antlers and hoofs. A well broke out to stop the slaughter, and made a lake of "many colours" (*re-ach*), now Lough Reagh, which turns sheep red every seventh year at the proper hour.¹

WATER.—The last story brings us to the subject of waterbursts, which, evidently, had much interest for an ancient audience. Lakes and streams break forth from all sorts of improbable objects, the gore of a man's heart or its sorrows, a magic horse, a grave, or a calf shed; they spring forth to honour the birth of a king, or to drown a violater of their honour; they embody themselves and appear to mortals, as when the River Slaney was seen in a dream as a fair lady fighting her lake-son (born after 800 years) and leaping through his body.²

TREES.—Trees were held in high esteem, especially the rowan, oak, ash, and yew. The Moognoe oak and Tortan ash at Ardbraccan were, however, cut down in 740 and 660 (as the Bili or oak of Magh Adhair in Clare was cut down in 982). The Eo Rossa yew in Fermanagh was called with awe "The Trinity's Mighty One," an echo of "The Trees of the Lord" in olden time. The ash trees of Uisneach and Dathi grew in Westmeath, while the giant oak Eomughna or Moognoe near "the pillar of the living tree"³ suggests "the oaks of the pillar," at which Abimelech in Israel and the O'Brien in Thomond were inaugurated princes of their respective clans. Clearings and plantings are recorded in Armagh, Roscommon, Galway, Tipperary, Carlow, and Kilkenny.⁴ The trees are cut with spears in one instance.

It is hard to refrain from giving some account of the buildings, manners, and customs of the actors in these tales, and their occasional pithy sayings. The burial lore alone is of great interest, and the construction of forts gets valuable side lights. I will only note that Dun Criffan on Howth was visible from inland Meath, and (if this statement is reliable) cannot be the fort at the great Bailey to which the name is applied, but rather that on the "Doon Hill," now levelled.⁵

As actual records of name origins, these legends must be considered as of little, if any, value. The most complex and wonderful origins are given for the simplest and most obvious names, and often, for the better instruction of students, three or four divergent "reasons" are recorded. In fact one is often reminded of the variants in certain Arab legends without their pious ending, "but which is true, Alla alone knows." For other, if not for philological, reasons the value of the work is considerable. While hoping that even so slight a sketch as is here given may help our students of local folk-lore, I will leave to others to study more fully these strange waifs from the past, and close with the last words of the supplement—"it endeth—Amen—it endeth."

¹ Section 158. ² Sections 137, 79, 40, 67, 50, 19, 40.

⁴ Sections 13, 43, 44, 62, 69, 134.

³ Sections 34, 50, 160.

⁵ Section 3.

NOTES REFERRING TO THE ARCHER CHALICE.

BY JAMES G. ROBERTSON, HON. FELLOW.

[Read JANUARY 11, 1898.]

I^N exhibiting the accompanying illustration of this interesting relic connected with Kilkenny, I regret to add that there is nothing known respecting its history. I have not been able to learn where or



The Archer Chalice.

by whom it has been so carefully preserved from the year 1606 to 1896, when it made its appearance in the shop window of Messrs. Richards and Walsh, watch and clockmakers, South Anne-street, Dublin.

The following description of the chalice will, I hope, with the aid of the illustration, contribute to render the appearance of this relic more clearly understood.

Premising that subsequent to the writing and reading of my paper, I learned that, in describing the chalice, I had been anticipated in a pamphlet entitled, "The Altar Plate of the Franciscan Church, Cork, &c., by Robert Day, F.S.A., &c.," as I consider Mr. Day's description much superior to my own, I have adopted it. I am also indebted to him for the photograph.

"This chalice resembles those in the Franciscan church, Cork. It is of the same period and character, and its double inscription affords a clue to the earlier part of its history. It is $7\frac{3}{4}$ inches high; the bowl is $3\frac{1}{2}$ inches in diameter and 3 inches deep; the base is $5\frac{3}{4}$ inches in extreme width. The bowl is plain and undecorated, and rests on the usual six-sided stem, which is divided by a chased knot of six roses fully blown. The foot spreads out into six panels, of which originally five were plain, and one only engraved with the crucifixion. The blood flows from the Saviour's hands and side, and upon the mound upon which the cross rests are the spear and ladder, while at the Redeemer's feet are the emblems of mortality, and above His head the letters 'I.N.R.I.'"

"All this engraved work was done when the chalice was made, and before it was overlaid with gold. It was then the chalice of Walter Archer, and used in his private chapel, or in his house, and so continued until he had, some thirty years after, a second inscription engraved beneath the foot.

"There are two inscriptions on the chalice, both engraved in Roman letters; the first is on the plinth of the base, and is in larger letters than the other, which is under the foot. They are—

- (1.) ORATE × PRO × ANĪA × WALTERI × ARCHER × FILII ×
RICARDI × 1606.
- (2.) IDEM × WALTERVS × HVNC × CALICEM × DONAVIT × CAPELIÆ¹ ×
B. MARIE × IN × MON^{RI}O × S. FRANCISCI × KILKENIÆ ×

When or before he presented this chalice he had the five remaining panels filled with effigies of S. Franciscus, S. Patricius, S. Gualterus, S. Bernardus, B. Maria, all these being engraved over the gilding, and not under it, as in the first panel.

St. Francis, standing, holds a crucifix in his crossed hands, which, with his side, show the stigmata. He wears the hood thrown back from his forehead, around which is a circular-rayed nimbus. St. Patrick is mitred, and stands, with crosier and arch-bishop's cross, in the act of blessing, while a noxious reptile is powerless at his feet. St. Walter holds a crosier in the right hand, and a vine branch, with grapes, and three ears of corn, in the left; above his head is a vesica-shaped nimbus. St. Bernard has a circular nimbus, and his hands are joined in an attitude of prayer.

St. Mary is represented as seated, and draped in a hooded mantle. Her head is circled with a plain nimbus, a cross is above her forehead, and a star is upon her right shoulder. She holds the Infant Saviour on her knee, who has a rayed nimbus, and He points to the star with the two first fingers in the act of blessing.

In the upper and lower angles of some of the panels acorns are introduced, and over the figure of St. Francis a rose of pounced work. Under the panels are the names of

¹ The 'r' in Capeliæ would appear to be an error of the engraver, it should be 'L.'

the saints, the whole resting on a flanged and six-pointed foot. There are not any hall or town marks, and the chalice was probably made in Kilkenny, as it has all the character of local Irish manufacture. It weighs 13 oz. 9 dwt."

Mr. Day omits pointing out that the name S. Gvalterus is engraved in larger letters than those of the other saints, and it may be that the name of Walter was given to the donor of the chalice, because he had been born on that saint's day. There are now very few traces of gilding upon the chalice.

In closing the description of the chalice, it may not be out of place to remark, that its style seems to have been that which prevailed about the first quarter of the seventeenth century, not only as regards the hexagonal shape of stem and base, but also the practice of engraving the names of donors *under* the foot. I have a small engraving of a chalice exhibiting the above-mentioned points of design, date 1626; and I understand that the Kilkenny chalice, described by the Rev. J. F. M. French, displays them.

As it may add to the interest of my subject, I beg to make a few brief allusions to the Archer family, described by the late Mr. John G. A. Prim, one of the most active founders of this Society, as a "highly respectable mercantile family." The earliest mention of them which I can find is in the "History of the Cathedral of St. Canice," where it is stated that certain lands in the county of Kilkenny were demised to Gregory Fitz-John Archer in the year 1402; from the same source in the portion of the work devoted to "Inscribed Monuments," I learn that Margaret Archer, wife of Nicholas Hakked, nephew of Bishop David Hakked, died A.D. 1528.¹ On the inscription sculptured on the front of the pediment over the very interesting (if not unique) well in the courtyard connected with Rothe's house, we find it recorded that John Rothe and Rose Archer, his wife, had built the well, dated 1604, and adjacent house and offices.² Mr. Prim quotes the following extract from a royal visitation of 1615 (Library of Royal Irish Academy):—"Sir Lucas Archer was Titular Abbott of the Holy Crosse and the Pope's Vicar General for the Diocese of Ossory, Archdeacon of the same, dwelling at Kilkenny." Again, I find that, in the year 1623, Peter Archer³ was

¹ In p. 3, Hist. MSS., Com. Rep. 14, App. p. vii, vol. i. of the printed MSS. of the Marquis of Aronde, amongst other names, we find that of James Archer, of Arterystonne, 1543.

² The inscription on front of the well affords presumptive evidence that the well was open to the public, who would pass through an open archway from the street, then called the coal-market; the name of Parliament-street was substituted, and the coal-market removed, within my own recollection. The old Parliament House of the Catholic Confederates stood on the site of the present entrance-gates of the new markets.

³ Archer's Grove is a beautifully situated, small demesne (50 acres Ir. m.), over the Nore; immediately under it are mills which, for many years, stood in ruins, until within the last three or four years, when Mr. Edward Pennessy took them, and has put one into a very substantial condition. On going through it with him about two years ago, he directed my attention to a very rudely-carved stone set in the inside of a gable wall. On it are carved the initials of P. A., probably of Peter Archer, and the arms of the family (see illustration).



WELL IN THE COURTYARD OF ROTHE'S HOUSE, KILKENNY.



FRONT VIEW OF ROTHE'S HOUSE, PARLIAMENT-ST., KILKENNY, IN 1898,
After the roof and chimneys had been restored, but before the front had been renovated.

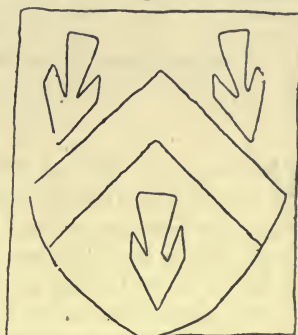
Mayor of the Bull Ring; a post which seems to have conferred both honour and fees upon the holder. I may add to this that I attended the last bull-bait which was held in Kilkenny. I think it was on Michaelmas Day, 1832, the day on which mayors were elected under the old system.

Several sculptured stones¹ about the churchyards, and mediæval houses of Kilkenny bear witness to the high social standing of the Archer family, but I regret that I can only exhibit somewhat imperfect illustrations of two of these. Several places also bear the name of the family, such as Archer's Lease, Archer's Grove, Archer's Fields, and Archer Street.

Their town house also remains in good condition; although modernised, still some of the mullioned windows and octagonal cutstone chimney shafts are to be seen, and the ac-



Monogram of Peter Archer.



Insignia of Martin Archer.

companying rubbing and reduced copy of it will give a good idea of the sculptured coat of arms which is set in the street front, over the hall-door.²

I believe that the late Rev. John F. Shearman, P.P., M.R.I.A., was born in this house, which is still in the possession of his brother's widow, in whose hands it is in remarkably good keeping.

¹ Many years ago, when examining tombstones in St. Patrick's churchyard, Kilkenny, I observed the top of a thick and carefully wrought stone exposed a little over the ground; on it were neatly carved the arrow-heads of the Archer family, and two or three lines of a Latin epitaph could be seen. I intended to have got the earth removed about it, but when I subsequently went to look after it, the stone had been reburied or removed—I could never find it again.

² See illustration. From the inscription underneath it we learn the source whence the late Sir Martin Archer Shee, P.R.A., was so named. The following is the inscription under the insignia of Martin Archer, in old English characters:—

Insignia Marti
ni Archer
* * * Kilkenniensis
1582

* * * The rubbing fails to give the letters cut here, probably "civitatis" or "civis." The armorial insignia is a shield bearing a chevron with three arrow-heads, in allusion to the name of Archer.

ON A FORTIFIED STONE LAKE-DWELLING ON AN ISLAND IN LOUGH CULLEN, COUNTY MAYO.

By EDGAR L. LAYARD, C.M.G.

[COMMUNICATED BY THE REV. J. F. M. FRENCH, VICE-PRESIDENT.]

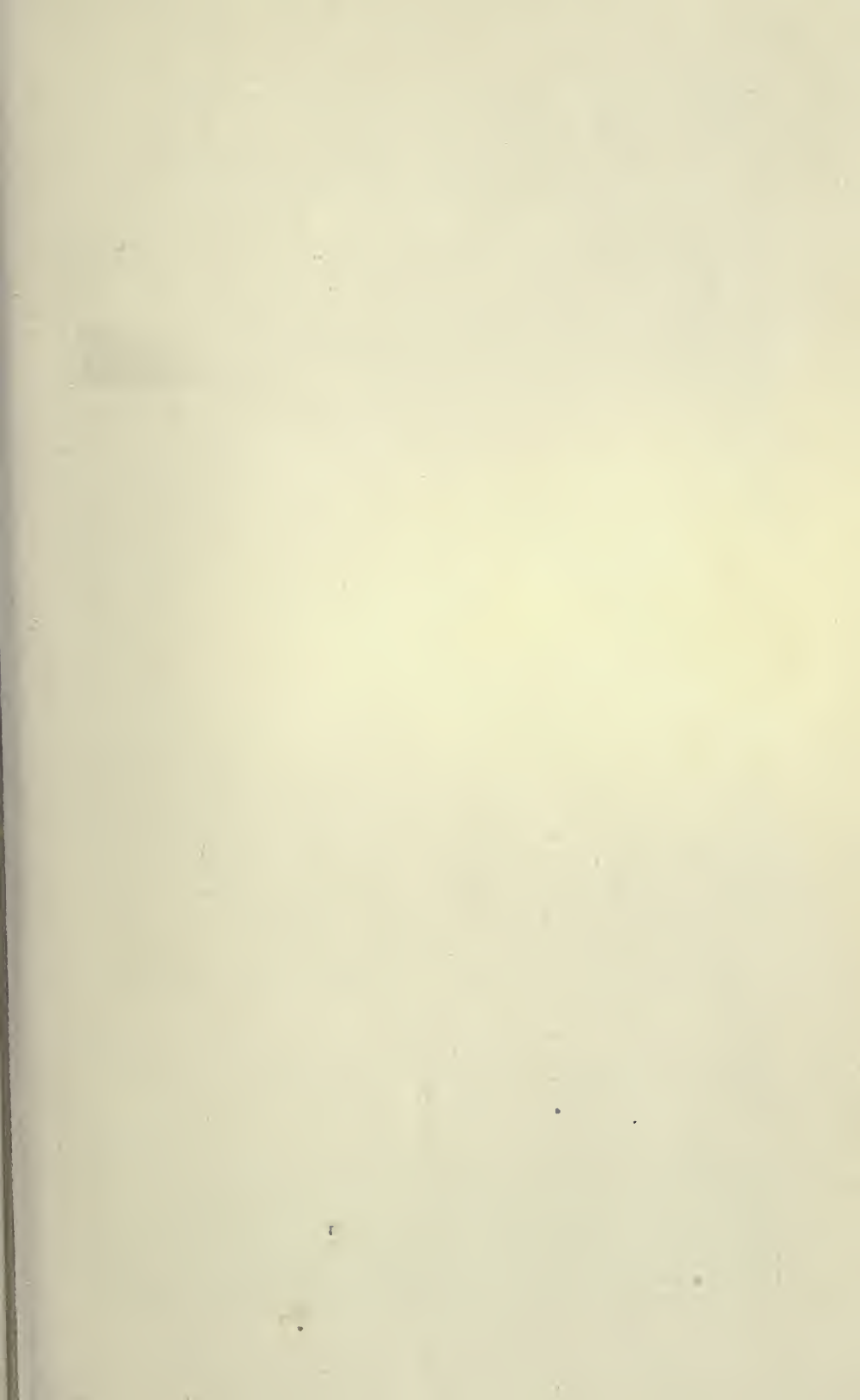
[Read JANUARY 17, 1899.]

ENCOURAGED by the kind reception given by the Royal Society of Antiquaries of Ireland to my former communication on the fortified stone lake-dwelling on Lough Skannive in Connemara, I venture to send to the Society the following notice of another stone lake-dwelling seen by me on Lough Cullen, near Foxford, in the county Mayo.

My son and I were fishing for pike on this lough, and on nearing an island, about the centre of it, we immediately recognised a stone lake-dwelling, but far larger than those on Skannive. On questioning our boatmen we learnt that the island was called "Garrison Island"; why, they could not tell! "But who," we asked, "constructed the building?" "Ah! sure" was the reply, "some small farmer had the island and built a house for himself on it"!! and this was all the information we could obtain about it. We determined to return another day, with the kodak camera, and examine the structure. This we accomplished, and I have the pleasure of forwarding some views taken by my son from various points, for the purpose of illustration. I will now describe the structure, and further allude to the pictures.

The island on which it is built is ovoid in shape, and about 150 yards long. The building occupies the whole of the wider end, and stretches from side to side down to the water. It is nearly circular, being 102 feet across from E.S.E. to W.N.W., and 103½ feet measured across that line, at right angles, the outside of the walls being included. They are 8 or 9 feet in thickness, and about 17 feet high on the land side, and, perhaps, 20 or 25 feet to the water, where they drop into the lake.

They are formed of stones of various sizes, some being very large, weighing probably several tons. These are shown in the views marked 1, 2, and 3. A strong mortar or cement was used in some places to bind the stones together; I send a piece to show its coarseness and hardness. Over and inside the cavity shown in the centre of view 2, there is a large stone upheld, apparently, entirely by this strong cement. At first we were inclined to think that this cavity was a doorway, from the even surface of the left side; but the inside is so blocked up with stone and





STONE LAKE-DWELLING, LOUGH CULLEN.

cement that we were forced to the conclusion that it was merely a break in the continuity of the wall, caused by the falling out of the stones from being imperfectly "bonded" on that left side. Supposing it to have been a doorway, it could only have been a source of weakness to the citadel. It would have been shut with a wooden door, and thus vulnerable by fire. I conceive that access was obtained to the inside of the building by ladders that could be let down from the top and withdrawn at pleasure.

Some of the stones are about two yards long by one thick, thus differing essentially from those used on Lough Skannive, where they are all small.

On the north and west sides the building is much dilapidated. The nearest shore of the lough is on the west side.

View 3 is that of the south side, showing the "round" of the building to the westward. Unfortunately, we get a view of my son's fishing-rod, which was not seen in the tiny *reflecting* glass of the kodak!

A view was taken from the same side, but nearer, to show, by comparison with the human figure, the size of some of the stones. A blur in the plate injured this view.

View 2 shows the portion of the building facing due east. It is covered with ivy.

View 1 was taken from a distance. If this is covered partly by view 3, a good idea is given of the round of the building.

Inside the building we scrambled up by the broken part, and measured the diameter of the building by means of the line on my fishing-rod. This part of the wall was beautifully laid with large stones, following the round of the inside curve very accurately, and below them was a second "course," projecting 9 or 10 inches, and very evenly and nicely laid. We conjectured these were to enable people to stand on them and pass up stones to the warriors above, to hurl down on the foe outside.

Just below we could trace two small rooms. The largest 10 feet 6 inches by 12 feet, with walls 3 feet thick. The smaller (separated from it by the remains of a wall, or a stone raised floor 6 feet thick) is 10 feet 6 inches by 7 feet. The whole of the interior is a mass of stones of the size of those used in the building of these rooms. No mortar was seen about them.

One of our boatmen said that three years previously he had accompanied a gentleman who had moved some of the stones in an endeavour to reach a shieldrake's nest, and had found a lot of bones.¹ He said they found a "long bone" which had been broken by the fall of a stone on

¹ The bones sent by Mr. Iayard were examined by Dr. Frazer, F.R.C.S.I., 20, Harcourt-street, Dublin, and were pronounced by him to be those of cattle.—J. F. M. FRENCH.

it; he pointed out the spot, and being lame and unable to go to it myself, over the rough floor, I sent him to see if he could find any remains. He brought back the fractured "long bone" and a portion of a pelvis, showing the socket of the hip-bone, which I herewith send for the inspection of an anatomist who would be able to say what they are.

At present the only living tenants of the ruin are numerous "bank martins" (*Hirundo riparia*) which nest in the crevices between the stones composing the outer wall. As we sat eating our lunch, the birds were flying all round us. Suddenly a sparrow-hawk dashed in among them, and seizing one proceeded to devour it within sixty yards of us; we tried a rescue, but the spoiler flew off with his prey.

I regret the imperfection of two of the views. Unfortunately, we could not develop the negatives until our return home to Budleigh, Salterton: consequently, the blemishes were not seen till too late to replace the films by taking others.

ON "PATRICK'S CROSSES"—STONE, BRONZE AND GOLD.

BY DR. WILLIAM FRAZER, M.R.I.A., FELLOW, HON. F.S.A. (Scot.).

[Read JUNE 15th, 1898.]

PART I.—STONE AND BRONZE "PATRICK'S CROSSES."

A BELL shrine was purchased in 1887 for the Museum of the Royal Irish Academy, known as the "Corp Naomh," with its leathern "polaire," or portable case. Substituted for the original bell was a block of hard wood; and the shrine itself was damaged in parts, and had additions made to it of later date, such as a bronze crucifix, a small silver plate placed under one arm of the cross with opposed figures of a griffin and lion; also about five inches in length of silver bordering nailed on, which need not be further described. I ascertained from the catalogue of the Industrial Exhibition, held by the Royal Dublin Society in 1853, that this shrine, numbered 1962, was shown there by Mr. George Smith as "The Corp Naomh, or Holy Body, supposed to be the shrine of an ancient bell, with the figure of our Saviour on it, formerly belonging to the chapel of Templecross, Co. Meath." A reference was made to Valancey's "Collectanea," vol. vi., page 73, which enabled its history to be further elucidated. It related to a "Chorographical Description of Co. Westmeath," written in 1682 by Sir Henry Piers, Bart., containing the following extracts:—

"Tristernagh—west of here, not a quarter of a mile, is seated a small and well-built chapel now in good repair." "We have from ancient days a certain relique remaining even yet amongst us, kept by a certain gentleman, a great zealot of the Roman Church, with no small veneration; they call it the 'Corp Nou' [in a note, 'properly Corp Naomh'], that is in English, the Holy or Blessed Body. The thing itself is no more than a small piece of wood shaped somewhat like a Bible of the smaller volume, laced about with laces of brass, and on some parts studded over on the one side with pieces of crystal, all set in silver, and here and there larded with silver, set or chased into the wood, and fastened with nails, some brass and some silver. On the other side appears a crucifix of brass, and whether it hath anything hidden within, is known, I believe, to no man living, but it hath been, and is held to this day, in great veneration."

Piers describes its employment for administering oaths and for curing diseases, and relates a legend of its miraculous recovery when lost, which it is needless to repeat. The shrine came into the possession of the Piers' family about this time, and from their representatives

reached the Smiths, from whom it was purchased for the Museum. On its purchase I was given a good water-colour drawing, and subsequently had photographs taken.

The semi-circular upper part of the shrine is original and early work, composed of hard yellow bronze; it measures four and three-quarter inches wide at its base, and is two and a-half inches high; the front and back are decorated with figures deserving special notice. It is surrounded on its free edge by a narrow border of bronze, about half an inch wide, perforated by a running-knot pattern. The centre figure on the front is an ecclesiastic whose head projects beyond the border, his feet reaching to the lower edge, they are represented with sandals, and the entire figure is two and three-quarter inches high. The face has whiskers and a well-defined beard arranged in seven curls, which extend slightly beneath the lower part of the interlaced border. The costume of this ecclesiastic consists of an outer wrap or mantle bordered by wide edgings, and the material represented seems as if its series of cross lines was intended to hold either enamel colours or Niello. The mantle covers an inner garment extending down to the ankles, having a broad band at its lower margin. The pattern marked in incised lines on this portion of the figure appears to represent some fabric similar to tartan. A square-shaped book is held by both hands across the waist of this figure, such as is borne by ecclesiastics represented on certain Scottish stone monuments, which will be more fully referred to, likewise on some of the figures in the pages of the Book of Kells, and also on the small bronze plaque of early date, of a cleric, in the Museum of the Academy, that would appear to have belonged to a shrine, as it has perforations for rivets suitable for fastening it.

On either side of the central figure of the Corp Naomh is a horseman facing inwards, mounted on a small horse. Similar in all particulars to those represented on several Scottish monumental stones, such as those at Kerriemuir, near Kirkcaldy, at Edderton, in Ross-shire, and at Meigle (see for reference "The Sculptured Stones of Scotland," published by the Spalding Club, and Private Plates by Bishop Browne, when Disney Lecturer at Cambridge, 1890). These horsemen have long pointed beards, and their peculiar head-dress, with long tails or appendages, may aid in suggesting a probable date for them, being similar to one worn by a horseman on a coin of Sweyn, King of Denmark, figured by Dr. L. B. Stenerson. Unfortunately, there were two Sweyns, dating A.D. 914 and A.D. 968: hence it is uncertain to which of these the coin mentioned is attributable. The caps or helmets appear composed of some felted material, not made from plates of metal, and date much earlier than the Danish kings, for similar headgear is sculptured on a number of the Scottish stones at Aberlemno, Rossie, East Wemyss, and Scoonie. For reliable representation of these I am indebted to Bishop Browne.

Above each horseman is represented a large bird with extended wings; these birds may symbolise the martyrdom of the central figure, that of the cleric. See, bearing on this suggestion, a paper by Rev. B. M'Carthy, D.D., Todd Professor, on "The Tripartite Chronicle of Marianus Scotus," which states:—"hic erant Aves. Typus Martyrum." On the shoulders of the central ecclesiastic's figure are placed two conspicuous circular ornaments, having transverse markings forming the Early Eastern Cross, with its equal-rayed limbs, which recall our once popular and universally worn "Patrick's Crosses." The custom of wearing these on the Saint's anniversary, in pairs, one on each breast or shoulder, continued in Dublin until a few years ago, and has not yet altogether disappeared from country districts. They were usually made from paper with the aid of



Ornament on Upper Panel at end of the Shrine "Corp Naomh."

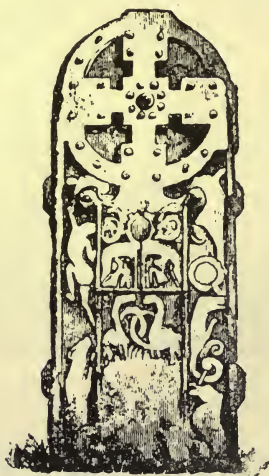
water-colour paints, ribbons, and sometimes shamrocks. I purchased specimens in the city in 1897. Being distinctive emblems of Christian teaching, they might be expected to be the recognised badge of those who possessed rank in the Celtic churches.

Thus, referring again to the stone monuments preserved in Scotland, there is at Invergowrie, on the Firth of Tay, situated within the bounds of the kingdom that belonged to the Southern Piets, a slab, the upper panel of which has carved on it the figures of three clerics, all of whom are habited in garments corresponding to those worn on the figure now described on the Corp Naomh bell shrine, that is, composed of outer coats or mantles covering tunics descending to the ankles, and also each supporting square books similarly held across the middle of their bodies, and

the central figure, in addition, sustains a bell which is suspended beneath the book. For a satisfactory illustration of this bell Bishop Browne's plate must be referred to, for the drawings shown in the "*Sculptured Stones of Scotland*," vol. ii., plate 88, are less accurate, and omit the bell altogether.

On this slab, both the lateral figures are decorated with *pairs* of these St. Patrick's crosses, identical in all respects with that on our bell shrine, affixed to each shoulder. These make it obvious that such Christian emblems were employed in pairs, and the importance of this conclusion will appear hereafter when considering similar gold objects, the description of which is the special purport of my communication.

If we inquire after early representations more strictly of Irish origin, there is the bronze figure of a cleric once ornamented



Sculptured Stone at Meigle.



Figure from St. Manchan's Shrine.

with gold on its surface in the Academy Museum, measuring $7\frac{1}{2}$ inches high, holding a short baculus with both hands, and on the shoulders are distinctive disks with central crosses. A drawing of this figure is found in our *Journal*, 4th series, vol. iii, p. 7, which give details of costume and ornaments, &c. It would appear to be one of the missing figures once belonging to the Irish shrine of St. Manchan.

When examining drawings of some of the tombs preserved in the island of Iona, that of the abbot Mackinnon attracted my notice; this successor of a long line of Culdee and Celtic clerics died A.D. 1500;

his tomb, similar to too many others at Iona, has sustained serious damages, for an evil disposed person was detected, having broken off the face of the abbot, endeavouring to steal it. On the shoulders of this figure appear to be carved the remains of two of these "St. Patrick's Crosses." Should subsequent investigation confirm my conjecture we will obtain a valuable link in the history of these objects, and bring down the period of their employment for ecclesiastical dress ornament to a comparative late date.

PART II.—GOLD "PATRICK'S CROSSES"—A FURTHER CONTRIBUTION TO
THE HISTORY OF GOLD ORNAMENTS FOUND IN IRELAND.

We are now in a position to inquire whether our Museums in their stores of Irish antiquities preserve for us any decorative ornaments that would correspond with those sculptured disks in stone and bronze, bearing the Christian symbol of a central Greek or eastern cross, if so it should enable us to throw further light upon their history. For example, if found complete they ought to occur in pairs, for so were they worn on each shoulder according to the numerous ecclesiastical



Circular Plate of Gold in R.I.A. Collection, Science and Art Museum.

representations already enumerated. I restrict the present inquiry to Celtic Ireland, for the Continent has yielded a considerable number of "Maltese" or "Greek" crosses with equal-sized arms, made from thin laminæ of gold, similar in this respect to ours, and likewise having each two perforations for attaching them to the dress of the wearer, a marked feature in the Celtic gold crosses, as I hope to show, but differing in not having around the cross the circular golden disk. These are obtained from Gaulish and Germanic cemeteries, and from graves in Lombardy, so that in one sense they are not distinctively Irish and Celtic, but

appear to show a much wider Continental distribution, the limits of which it would be very instructive to investigate. A long list of these Continental gold crosses is contained in the *Gazette Archeologique*, vol. 13, and examples are preserved in the museums of Augsburg and Nuremberg.

Forming a well-marked section of the gold antiquities of the Royal Irish Academy Museum are a series of eleven thin circular disks of gold, all of which have modifications or variations of Greek crosses in their centre, surrounded by borders, either plain or decorated by linear-punched elevations of rather rude execution, still connected in style of ornamentation with our other gold objects; they range in transverse



Circular Plate of Gold in R.I.A. Collection, Science and Art Museum.

measurement from about 2 inches to nearly $4\frac{1}{2}$ inches across. In the largest pair of these objects the ornamentation is peculiar to it, consisting of six borders of dots placed at regular intervals from each other, and two lines disposed in zigzag patterns, the rays of the cross being marked by lines of raised dots. All the disks have, near their centres, two small perforations which would permit of their being sewn to any garment.

Of these eleven disks eight were discovered by their finders concealed in pairs. One is imperfect, and the history of the remainder tells only of their being acquired for the Museum of the Academy. If we go beyond

the limits of Ireland, there is, in the Stourhead Collection, one of these objects, of which a *pair* were found associated with an unburned interment in Wiltshire. See a description by Dr. Thurnham in "Archæologia," vol. 43, p. 527. There is also said to be a pair preserved in the Ashmolean Museum. So that all the evidence yet obtained appears conclusive as to these occurring in pairs similar to each other wherever they are found.

The subjoined list records in tabular form the transverse measurements of all gold disks in our Museum, their respective weights given in pennyweights and grains, and brief accounts of their history so far as can be ascertained:—

Consecutive Number.	Diameter of Disk.	Weight.	Reference in Museum Catalogues.	History.
	inches.	dwt. gr.		
A pair. { 1	$3\frac{1}{8}$	5 19	Old Registry, 267.	{ Ballina, Co. Mayo; obtained by Rev. Dr. Todd. Figured in Wilde's "Catalogue."
2	$3\frac{1}{8}$	4 10	" " 271.	
A pair. { 3	$3\frac{3}{4}$	13 20	" " 266.	{ Found in Co. Wexford in 1838, and were in Collection of R. Anthony, Piltown, in 1845.
4	$3\frac{3}{4}$	13 2	" " 272.	
A pair. { 5	$4\frac{9}{16}$	14 15	Register, $\frac{1872}{35}$.	{ Found at Tidavnet, parish of Teach Damned, Co. Monaghan. Purchased, in 1872, from A. R. Nugent.
6	$4\frac{1}{2}$	14 12	" $\frac{1872}{34}$.	
7	$2\frac{9}{16}$	4 13	Old Registry, 270.	{ From Dean Dawson's Collection.
8	$2\frac{3}{4}$ by $2\frac{5}{8}$	4 12	Register, $\frac{1881}{92}$.	
A pair. { 9	$2\frac{1}{16}$	4 17	Petrie Collection, 47.	{ Co. Roscommon. Found with another (see Paper in <i>Dublin Penny Journal</i> , vol. i., page 244.
10	$2\frac{1}{4}$	4 4	Old Registry, 268.	
11	$1\frac{5}{8}$	2 4	" " 269.	{ Co. Roscommon. From Major Sirr's Collection.
				{ In Wilde's "Catalogue"; marked imperfect.

A pair obtained at Ballyshannon, now in Ashmolean Museum. (See Camden's "Britannia," 1722; also figured in Ware's "Antiquities.")

A pair found in a barrow near Mere, Wiltshire, with an unburned body. (See R. Thurnham, M.D., "Archæologia," vol. 43, p. 527.) One is preserved in the Stourhead Collection.

There seems every reason for believing those gold disks, with their distinctive Greek Crosses, found in pairs in Ireland, and figured on our shrines and stone monuments, were intended to denote the Christian faith of the wearer, and as such worn by Celtic clerics here and in Scotland. They are not restricted to one small district from which a precarious supply of alluvial gold might be supposed to come; and, whilst I have failed to ascertain their specific gravity, I have no doubt of their weights, which enable me to range them in the same general group with the other gold ornaments previously described by me in detail; furthermore, we now know that somewhat similar objects of gold are discovered from time to time in Germany, Gaul, and Lombardy, countries where the only source from which they could be made was by employing the universal circulating medium of standardized Roman aurei. I have already given my grounds for stating that our lunulæ and rings of every kind were made from Roman coin reworked, and these gold disks are no exception, whilst they are obviously referable to dates subsequent to the Christian era, therefore to the same period which other considerations induced me to date the making of all our Irish gold articles save torques, which I have not examined, and purposely exclude from my present investigations. I will repeat what I have said before that this gold came from Britain subsequent to the reign of Diocletian, and was obtained by Celtic invaders, who, for two or three centuries, overran that Roman Colony and obtained from it, not only gold, but great numbers of captive slaves. Parenthetically, I may further assert that the rapid spread of Christianity under St. Patrick—himself a slave captured in Britain—was due essentially to those captives, out of whom became organized the Celtic churches in every locality, and which led to the conversion of their masters, and to the tolerance of the new religion by them.

The style of ornamentation, though perhaps ruder and somewhat debased, is correlated in its designs, and particularly in its mode of execution, with that of our other gold ornaments.

The following tabulated lists give the exact weights of each gold disk in grains, and if such numbers are divided by the fixed weight of gold coin from the end of Diocletian's reign to the termination of the Eastern empire, that is 70 grains of coined metal, we ought to ascertain how many aurei were required to make them; but, for a time antecedent to this period of reduced gold currency, aurei were in circulation of a heavier standard, namely, 72 grains each: it may be expected that some of the disks would fall under the heavier scale. As they are found in pairs they were made in pairs, and by adding these weights together the result works out correct. Each disk may vary somewhat from its fellow, which would show that the workman did not divide the metal into parts with strict accuracy when melting it.

AUREI REQUIRED FOR MAKING GOLD DISKS.

Consecutive Number.	Weight reduced to Grains.	Results calculated in Roman Aurei.
1 2	A pair. $\left\{ \begin{array}{l} 139 \\ 106 \end{array} \right\}$	245 grains, weighing $3\frac{1}{2}$ aurei exact.
3 4	A pair. $\left\{ \begin{array}{l} 332 \\ 314 \end{array} \right\}$	646, equal to 9 heavier aurei of 72 grains each, less 2 grains.
5 6	A pair. $\left\{ \begin{array}{l} 351 \\ 348 \end{array} \right\}$	699 grains, equal to 10 aurei less 1 grain.
7	109 {	To make a pair would require 3 heavy aurei plus 1 grain.
8	108	To make a pair would require 3 aurei exact.
9 10	A pair. $\left\{ \begin{array}{l} 113 \\ 100 \end{array} \right\}$	213 grains, weighing 3 aurei plus 3 grains.

THE TERMON OF DURROW.

BY THE REV. STERLING DE COURCY WILLIAMS, M.A.

[Read MARCH 29, 1898.]

SECTION I.

“**I**F you really intend to go deeply into the question of Celtic Antiquities” (said Professor Max Muller), “it is to Ireland you must go”; and I think I may be justified in saying that even in Ireland we could hardly find a more favourable field for study than the county in which I now reside, since, amongst many others, it presents such fields for inquiry as Clonmacnoise, Rahin, Tihilly, and Durrow.

On a previous occasion I read a Paper on “The Old Churchyards of Durrow Parish,” and I then brought before you some of the interesting remains which have so far withstood, to some extent, the ravages wrought by the hand of time, aided and abetted by the trying nature of our climate and the destructive habits of our race.

I have now to show you illustrations of a different kind, which will direct your notice to objects of interest connected with my parish which could hardly be said to come under the title of my former paper; and I give, as addenda, some extracts from ancient documents and notices of the annalists in which I find reference made to this ancient and historic spot.

This will, I think, help to group together the important records of the parish, and show that Durrow continued to be an important centre of learning for many years, and that though the light kindled then by St. Columba may have waxed dim or even flickered for a time, that still the lamp of truth which he kindled has never been altogether quenched, even though it may never have shone so brightly as in its first and most palmy days.

Any account of monastic life in Durrow which did not take notice of its celebrated MSS. would be very incomplete indeed. Concerning one of them I cannot, I think, do better than quote the words of the late Professor Stokes, whose loss I am sure we all feel. Writing about the

¹ Cf. Reeves’s “Antiquities of Irish Churches,” in which he speaks of Durrow as amongst “the earliest and most important, but not most enduring, of St. Columba’s foundations.” I suppose he alludes to Durrow afterwards being changed to an *Augustinian* monastery.



A PAGE OF INTERLACED ORNAMENT FROM THE BOOK OF DURROW,
In Trinity College, Dublin.

celebrated epistle of Cummián,¹ written to the Abbot of I Columkille in the year 634, he says:—"I call it a marvellous composition because of the vastness of its learning. It quotes, besides the Scriptures and Latin authors, Greek writers like Origen, Cyril, and Pachonius, the head and reformer of Egyptian monasticism, and Damascius, the last of the celebrated neo-Platonic philosophers of Athens, who lived about the year 600, and who wrote all his works in Greek. Cummián discusses the calendar of the Macedonians, Hebrews, and Copts, giving us the Hebrew, Greek, and Egyptian names of months and cycles, and tells us that he had been sent as one of a deputation of learned men a few years before to ascertain the practice of the Church of Rome with regard to Easter." "This long letter" (said Professor Stokes) "proves to demonstration that in the first half of the seventh century there was a wide range of Greek learning, not ecclesiastical merely, but chronological, astronomical, and philosophical, away at Durrow in the very centre of the Bog of Allen." It will be in the recollection of all who are interested in the subject that Cummián's epistle engages in controversy on the great Pascal question as to the time when Easter should be celebrated. St. Cummián advocated the Roman method, while Segenius and the monks of Hy held to the opposite, as observed by St. Columba. St. Fintan of Taghmon (the founder of Tihilly, now in the parish of Durrow) also held to the Irish method of observing Easter. Perhaps, however, it is only right to mention that all writers do not seem as certain respecting Cummián's identity with Durrow as was Professor Stokes. Reeves, in his "Adamnan" (Lib. i., p. 27), tells us that Cummián, in 636, appeared at a Synod at Campus Lene (or Magh Lena), near the modern Tullamore, when he pleaded for uniformity of practice. Colgan's "Acta SS.," p. 411, says, "Cummián is said to have been Abbot of Durrow." Lanigan thinks the notice of him does not refer to the great monastery of Durrow, but to Disert Chuimin. However, in vol. ii. page 393, he says that "He seems to have been a Columbian monk, and was probably educated in the Columbian monastery of Durrow, which was subject to the superintendence of the Abbot of Hy. At the time of the proceedings now related he had apparently an establishment of his own, which was in all likelihood that of Disert Chuimin, so called from his name, now Kilonin or Kileummin in the King's County, near Roscrea." A work which is in the monastery of St. Gall in Switzerland, called "*De poenitentiarum mensura*," was also, Lanigan thinks, written by him.

I have also obtained a copy of a photograph of a MS. which

¹ There were evidently about this time a number of celebrated men of this name. Miss Margaret Stokes tells us of a Cummián who came from Ireland to end his days at Bobbio; he flourished *circa* 630-670. She also tells how his tomb is covered with interlacing bearing a strong resemblance to that which we find on the High Crosses of Ireland in the tenth century (*cf.* "Six Months in the Appennines," and also her account there of the sarcophagus of Cummián). There is also a Cummián who was Abbot of Clonmacnoise. Colgan, too, mentions a number of people of that name.

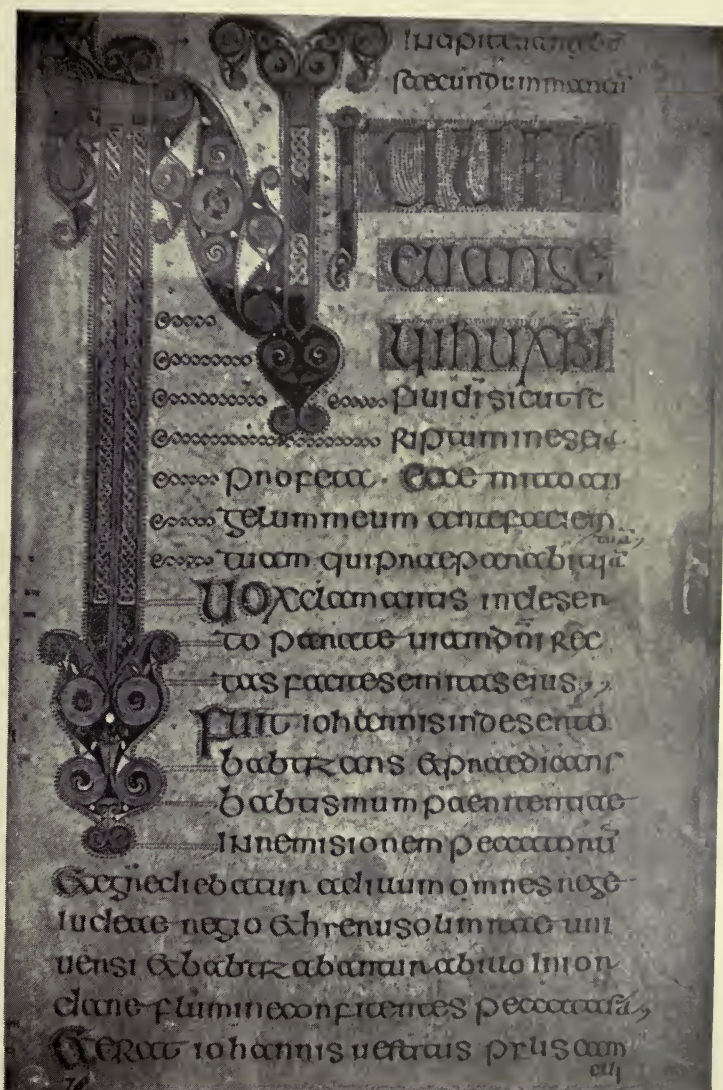
is in the Bodleian Library, of which I shall speak more presently. But the best known of our MSS. is, of course, the Book of Durrow, which is in the Library of Trinity College, Dublin. And, as I look at those illustrations, I think with pride of the literary work which used to be done in my parish in olden times, though it be mingled with regret that we cannot now attempt to emulate the skill and artistic taste of the scribe who wrote it. Perhaps it may interest you to hear that I am sometimes asked by persons whether I have obtained any of the information I have been able to get about Durrow from this celebrated book. It may not therefore be amiss to say, as briefly as I am able, something of what is known about "The Book of Durrow." To begin with—Its antiquity is proved beyond doubt both by the character of the book itself and also from the fact that it is recorded that the first book-shrine or comdach we read of, the date of which can be fixed with any historical certainty, was made for this book by the King of Ireland, Flann Sinna, son of Malachy, who reigned between the years 877 and 916. This book-shrine is indeed now lost, but it was seen by Roderick O'Flaherty in 1677, who wrote the following on the flyleaf of the Gospel it was made to enshrine ("Inscriptio Hibernicis literis incisa cruci argenteae in operimento hujus Libri in transversa crucis parte nomen artificis indicat; et in longitudine tribus lineis a sinistra et totidem dextra et sequitur '✠ oroit acus bendacht Choluimb Chille do Flaund Mac Mailsechnaill do Righerewn la sa ndernadacumdach so'" (*i.e.*, An inscription in Irish letters cut on a silver cross in the corner of the book or the transverse part of the cross indicates the name of the maker, and on the length three lines from the left, and the like number on the right, as follows:—"Columkille's prayer and blessing for Flann, son of Mail Sechnaill for the King of Ireland by whom the case was made"). This Flann, son of Malachi, was King of Ireland, A.D. 879-916. The Most Rev. Dr. Healy, writing of this work, describes it as follows:—

"The 'Book of Durrow' is a highly ornate copy of the Four Gospels, according to Jerome's version; it is written across the page in single columns. The MS. also contains the Epistle of St. Jerome to Pope Damasus, an explanation of certain Hebrew names, with the Eusebeian Canons and synoptical Gospels."

This description may fitly be supplemented by a quotation from the "National MSS. of Ireland," by John Gilbert, F.S.A.

"The Book of Durrow is," he says, "an ornamental copy of the Four Gospels in the Vulgate version, written across the page mainly in single columns, and preceded by the Epistle of St. Jerome to Pope Damasus, an explanation of Hebrew names, Eusebeian Canons, and synoptical tables. It contains symbolical representations of the Evangelists, and pages of coloured, spiral, interlaced, and tessellated ornamentation. The general number of lines on a page is 25 or 26. Among the capitals, Greek letters are occasionally introduced, and the peculiar red dotted and lineation occur abundantly throughout the book."

Miss Margaret Stokes, commenting on the fact that it was associated



THE FIRST PAGE OF ST. MARK'S GOSPEL, FROM THE BOOK OF DURROW,
In Trinity College, Dublin.

with the name of St. Columba, and venerated accordingly as early as the ninth century, yet points out that the fact that it is according to St. Jerome's version would indicate that it was not so old as the sixth century, as at that period a different version was in use. Accordingly, we find that the date ascribed to it in Trinity College Library is the seventh century. Miss Stokes also points out a curious fact connected with the book, *i.e.* that, in the miniature, at the end of the book, of an ecclesiastic, the Irish tonsure and not the Roman is used. On what was originally the last folio of the book (now folio 15, by error of binding), we find the usual request of the Irish scribe:—

"Rogo beatitudinem tuam scē praesbiter Patrici ut quicumque hunc libellū manu tenuerit meminerit Columbae scriptoris qui hoc scripsi [—] met evangelium per xii dierum spatium gra dñi nri."

"I pray thy blessedness, O holy Presbyter, Patrick, that whoever shall take this book into his hands may remember the writer Columba, who have myself written this Gospel in the space of twelve days, by the grace of our Lord."¹

I am indebted further to Miss Margaret Stokes for this remark, that while "the Book of Durrow has fewer varieties of design in it than the Book of Kells, yet that those it does possess belong to the most characteristic and archaic style of Christian art." The MS. was preserved at Durrow until the year 1623, when it was taken possession of by Henry Jones, who had been scout-master to Cromwell's army in Ireland, then Vice-Chancellor of Trinity College, Dublin, and afterwards Bishop of Meath. O'Flaherty saw the Book in 1677.² "I have seen," he says, "handwritings of St. Columba in Irish characters, as straight and as fair as any priest, of about 1000 years standing, and Irish letters engraven in the time of Flann, King of Ireland, deceased in A.D. 916." I cannot refrain from repeating again the reference to this Book which is in the "Annals of Clonmacnoise." The writer tells us that St. Columba wrote 300 books *with his own hand*, and that they were all New Testaments, and also that he left a book to each of his churches in the kingdom—

"which Bookes have a strange property, which is that if they, or any of them, had sunck to the bottom of the Deepest waters, they would not lose one letter, signe, or character of them, w^{ch} I have seen partly by myselfe of that book of them which is at Dorow, in the K^e County, for I saw the Ignorant man, who had the same in his Custody, when sickness came on cattle, for their Remedy putt water on the booke, and Suffered it to rest there for awhile; and saw also cattle returne thereby to their former or pristin state, and the book to receive no loss."

This is a very old tradition, and it seems to owe its origin to an incident recorded in Adamnan's "Life of St. Columba." In Book II. two chapters are devoted to this subject. In chapter viii., he tells us of a

¹ Lower down is the following:—"Ora pro me frater mi dñs tecum sit."

² Beneath the inscription in the Book quoted above there is an entry—"Hanc Inscriptionem interpretatus est Ro. Flaherty, 19 Jan. 1677."

youth who fell into the River Boyne, and was drowned, his body not being recovered for twenty days, when a leaf of a book, written by St. Columba, was found in his pocket, dry and uninjured, amongst a number of others, which were not only corrupted but putrified; and then he proceeds in chapter ix. to give us the following narrative.¹

“At another time a book of hymns for the week, written by S. Columba’s own hand, together with the leather satchels in which it was contained, fell from the shoulders of a certain boy, who slipped off a bridge and was drowned in a certain river in the province of Leinster, which little book remaining in the water, from the Nativity of our Lord until the end of Easter Week, and afterwards found on the bank of the river by some women who were walking there, is carried in the same satchel, which was not only wet but putrified, to one Jogenan, a Presbyter, and a Pict by nation, to whom it had previously belonged, and when the same Jogenan opened the satchel, he found his little book incorrupted, and as clean and dry as if it had remained all that time in a case, and had never fallen into water. But we have learned without doubt, from men of experience, that other like things occurred with respect to books written by the hand of S. Columba, which books, be it known, being immersed in water, could in no way be corrupted.”

I have to express my gratitude to the Rev. Dr. Abbott, who has kindly allowed me to examine this most interesting MS. connected with the history of Durrow, and which was preserved there for so many centuries; but I would add that he did not give me permission, nor, indeed, did I seek for it, to experiment with it in this way, or bring back the water cure for the diseased cattle of my parish. However, my inspection of the book satisfied my mind as to the veracity of the account given in the “Annals of Clonmacnoise,” as I had ocular proof, from numerous water stains, that water evidently had been poured on the book in the way the writer describes. Another fact regarding the book which I thought of interest is the precatory entry in Irish made in it by Connell M’Geoghegan, the translator of the “Annals of Clonmacnoise,” in May, 1633, and who probably made the entry at the time the book was in “the ignorant man’s” possession, to whom Connell M’Geoghegan refers as quoted above. The date, too (1633), has an interest for me. For the date of Connell M’Geoghegan’s visit to Durrow is the same (as its hall-mark indicates) as that of the presentation of the silver chalice, which is still used in Durrow Church. I think, therefore, I may be justified in supposing that this silver chalice was presented at this time to Durrow Church, by the translator of the “Annals of Clonmacnoise,” when he visited Durrow, wrote his name in its celebrated book, and had ocular proof of the historic water-cure. The M’Geoghegans were at this time people whom one would expect to make a gift of the kind, for in the “Martyrology of Donegal,” completed about 1620, we find a memorandum

¹ I have, for the most part, followed the translation of Henry Frowde here, and in other places where I quote from Adamnan’s “Life of St. Columba.”

which not only shows that the Book of Columcille, called the Book of Durrow, was at Durrow, but adds that Durrow was then in the district of the M'Geoghegans. The name then continued in the district for some time, and a Connell M'Geoghegan attended vestry meetings in Durrow parish, as his signature witnesses, in 1713, 1714, 1719, 1721, and 1722.

Then with regard to the illumination of the book itself. One feature which especially interested me and attracted my attention was how largely the zoomorphic element entered into the designs. My mind at once reverted to the strange interlaced dragons on Tihilly Cross which have been so well illustrated for me in a former paper by Mr. Westropp. One cannot help wondering what brought such strange and hideous monsters into a beautifully written sacred document. In each case there is a striking contrast between the beautiful geometrical interlacing, fret patterns and spirals which we find there, upon which the eye always rests with delight, and these strange uncouth monsters. It is the same, I think, as the feeling one has in some grand cathedral when you turn from examining the tracery of its windows or the symmetry of its arches and doors, and your eye rests on some hideous gargoyle. And yet there is undoubtedly an interest and strange fascination in them. As I write, some of the uncouth monsters outside the beautiful churches of Normandy appear before me, and I contrast the Angel Choir in Lincoln Cathedral with "The Devil overlooking Lincoln" and its well-known cross-legged imp. But to return to the Book of Durrow. Another curious illustration is the calf or bull, at the commencement of St. Luke, with a spiral on its leg or hip. I drew a comparison in my mind at once with the High Cross, and thought of the same kind of decoration on the angel's wing. I daresay other parallels will occur to the reader's mind of this archaic design. I have seen the same kind of spirals in the British Museum on gold ornaments found at Enkoni, near Salamis, in Cyprus, and which go back to the Mycenæan Period. There is also an Irish MS. there, written by Maelbrigte Hua Maeludnaig at Armagh, A.D. 1138, in which there is a figure which bears a striking resemblance to the one in the Book of Durrow. It has been noticed by more than one writer that there is not the slightest trace of a floral or foliaceous design in this MS., and Mr. Brun, in his description of the book, seems to make a strong point of this; and also I note that Miss Margaret Stokes (whose opinion is of value) says that there is no sign of any floral forms being used. Nevertheless, it seems to me that one cannot look at the ornamented page used as a frontispiece to the Epistle of St. Jerome, without seeing that leaves are used for decorative purposes amongst the trumpet and interlaced patterns which we find there, even though they do not take a prominent place in the design.

SECTION II.

From the Book of Durrow I pass to another interesting relic of Durrow's past celebrity. It, too, has been removed from our care and taken for safe keeping to the Royal Irish Academy's Museum. I refer to the Durrow Crozier. Miss Margaret Stokes, in her "Early Christian Architecture in Ireland," reminds us that the crozier originally had its origin in "the oaken staff of the itinerant bishop, which is still visible through the chinks and openings in which it was afterwards enshrined (chap. iii. "Stone Churches with Cement"). The best example of this which I have come across is the Crozier of Durrow, which exemplifies to perfection what Miss Margaret Stokes here describes, and this is made the more interesting since O'Donnell, in his "Life of St. Columba," informs us that when Scanlann, after the Synod of Drumceatt was liberated, St. Columba gave him his staff to serve as his safe conduct, directing him to proceed to Dermagh and deliver it to Laisranus. Whether it is too great a demand to make from you to ask you to suppose that this is the same staff which we now have in the Museum I must leave yourselves to decide, but no one can see the Crozier of Durrow without at least being convinced that it bears signs of very great antiquity. Indeed, in the Museum we see a notice which tells us that its date is the sixth century. We are also informed that the head is wanting, that the casing and knobs are of bronze, with jewel settings, and that the upper knob is inlaid with gold. It seems, however, a matter for regret that when old relics of this kind were handed over to a Museum the traditions respecting them were not preserved. Some traditional history must have been connected with this crozier, which we would expect to have been handed down in the McGeoghegan family who were its custodians.

An interesting notice in the "Annals of the Four Masters" tells us that Farrell Roe Oge, the son of Farrell Roe,¹ son of Donough, son of Murtagh More McGeoghegan, a captain of great repute and celebrity, was killed and beheaded at Cruagh-abhal (now Croughool, in the parish of Churchtown) by the son of the Baron of Delvin and the grandson of Pierce Dalton. They carried his head to Trim, and from thence to Dublin for exhibition, but it was afterwards brought back and buried along with his body in Durrow Cholum Chille.

Dean Butler, in his book on Trim, mentions that there seems to have been some old ecclesiastical connexion at one time between Durrow and Trim, as a monastic seal of the fourteenth century was found near Mullingar bearing on the obverse side the inscription, "Sigill. M. Abbatis S. Marie de Truim," and on the reverse, "Si. M. Abb. S. Marie de Durmag.," which, he adds, is figured in the *Dublin Penny Journal*.

¹ In 1454, Farrell Roe Mageoghegan resigned his lordship, and retired into the monastery of Durrow Columkille, having lost his sight.



A PORTION OF THE CROZIER OF DURROW.

The seal itself was in the possession of Mr. R. Murray, of Mullingar, in 1858. It is ascribed by Petrie to the thirteenth century, and is now, I believe, in the Museum of the Royal Irish Academy.

SECTION III.

Sir Henry Piers, in his "History of Westmeath," gives at length a full description of what a termon land was:—"In time past," he says, "it was provided that whoever founded a church should endow the same with certain possessions for the maintenance of those who were to attend God's service therein, insomuch that a bishop might not consecrate any church before an instrument of such a donation was provided by the founder: . . . Hence it came to pass that every church had allotted to it a certain proportion of land (with servants appertaining thereunto) free from all temporal impositions and exactions." . . . "Neither is it to be doubted," he says, "but that those who founded churches upon their lands, being willing to assign an endowment unto them in places most convenient would, for this purpose, especially make choice of the lands next adjoining to the house they had builded, as Bede ("Hist. Eccles.," lib. 3, chap. 17) particularly recordeth, in his history of Bishop Aiden, that he had no proper possession, "*excepta ecclesia sua et adjacentibus agellis*." Now erenach and termon lands being free from all charges of temporal lords as also ecclesiastical possessions, were by the fourth constitution of the council held at Cashel, anno 1172, the bishops being the chief lords of them, and the churches being commonly built upon them, the reparation of a great part whereof being continually upon the erenach that belonged to them, there is no question to be made but they were of this nature, and forasmuch as unto these lands certain freedoms were annexed—*i.e.* the privilege of sanctuary—the land from thence was called termon or free and protected land, for the word *Tearmann* is used in the Irish tongue for a sanctuary (whence Termon-feckin, a town belonging to the Archbishop of Armagh hath his denomination as it were the sanctuary of Feckin, and may well be thought to have been borrowed by the Irish (as many other words are) from the Latin *terminus* by reason that such privileged places were commonly bounded by special marks and bounds."



Seal of the Monastery of Durrow.
Photographed from an impression in wax.

(To be continued.)

THE CRYPTIC ELEMENT ALLEGED TO EXIST IN OGHAM INSCRIPTIONS.

By R. A. STEWART MACALISTER, M.A.

[Submitted MARCH 28, 1899.]

MY purpose in writing the work on "Irish Epigraphy" was not to present a history of the various steps in decipherment, and for that reason I dismissed with a word a theory to which some Oghamists assert their adherence. The author of a treatise on Practical Chemistry does not consider himself bound to devote a chapter to the mysteries of Alchemy, and I considered the cryptical theory as occupying the same position with respect to modern scientific methods of decipherment as does Alchemy with regard to the processes of a present-day laboratory. Perhaps by the application of the cryptical theory important side-lights have been thrown on archæological difficulties, just as alchemical researches have indirectly led to important accessions of knowledge; but neither the one or the other have produced direct results which can stand the test of scientific criticism.

The theory to be criticised, as I understand it, may thus be stated:

"Certain inscriptions contain unintelligible combinations of sound; these are therefore intentionally obscured in meaning, and their sense must be sought by methods of decipherment other than those ordinarily employed. It is legitimate also to employ other methods of decipherment, even in the case of inscriptions which *prima facie* appear straightforward, if historical identifications can thereby be substantiated."

These statements have been deduced from papers in which the cryptical method in dealing with individual inscriptions has been followed. Let us examine how far they are justifiable.

I. "Certain inscriptions contain unintelligible combinations of sound." This was more true twenty years ago than it is now, for very few transcripts current at that time were reliable. And even of those inscriptions which remain unintelligible, how many owe their obscurity to fracture or abrasion, or faultiness in spacing the letters, or in placing them relatively to the stem-line? When inscriptions, which from these causes remain undeciphered, are omitted from the category the number remaining to which by hypothesis "cryptical" methods may be applied is very small indeed.

II. "These are therefore intentionally obscured and must be treated as such." The flaw in this statement lies in the *therefore*. For there is a suppressed premiss always glossed over by the "cryptologist," namely,

that we have full knowledge of Irish during the Ogham period, and know that the forms current during that period were not the forms employed on these inscriptions. It is obvious that this must be admitted before we can logically come to the conclusion involved in the cryptical hypothesis; yet it has only to be stated to render its absurdity self-evident. Our best scholars are every now and then compelled to own themselves beaten by obscurities in Middle Irish; this is even more the case with the glosses that remain to us of Old Irish, and *a fortiori* must be true of proto-Irish, as we may for the moment call the language of the Ogham inscriptions.

A favourite argument with the cryptologists used to be the difference between the apparent case-inflections of the Oghams and those to which we were accustomed in manuscript Irish. But this has now become a very striking argument *against* the theory. Far from *-os* and *-as* genitives being merely Grecised and Latinised names, it has been demonstrated that such must have existed in the language before the period of our oldest MSS., and therefore that they occupy a normal and natural place in linguistic development.

And as new inscriptions are discovered we find that the forms they present accord inevitably with canons deduced from monuments already known. Not only so, but inscriptions which the pioneers of Ogham study pronounced hopelessly defaced, have been made to yield their secrets by a judicious application of the same canons to the fragments that may happen to be left. Obviously no stronger disproof of any hypothesis of arbitrariness on the part of the engraver of the legends could be adduced. We do not find in Oghams such interesting statements nowadays as "Lugud died in the sea on a day he was fishing"—which some forty years ago was read into the Ardmore inscription, and is still served up in all the guidebooks for the benefit of the unsophisticated—but we know that if *magi* be preceded by a name in *-ias* we must look for another *magi* before that again; and a great many other useful facts of the same sort.

III. But it is claimed that inscriptions other than those which are obscure may be treated cryptologically: and many papers have been produced based on this tacit assumption. As it stands the Aghabulloge inscription seems straightforward, save for the influence the weather has had on it; yet by a most brilliant process of reasoning an endeavour has been made to show that the letters *Corrmae* upon it mean *Olan*. It is impossible to disprove such theories by criticism; but not the least cogent argument against them is the chaotic state into which it immediately throws Irish epigraphy. For we have no criterion as to whether any given inscription is or is not cryptographic, and have no guarantee that some missing link does not lie hidden to prove that, say, *Dalagni magi Dali* does not mean Finn mac Cumhaill!

Reference may be made to two individual cases of alleged cryptography,

not because they are exceptional in any way, but because special stress has recently been laid upon them. One of these is the inversion of the letter on the Camp stone. But it remains to be shown that this is not the result of mere illiteracy on the part of the engraver. Professor Rhys accounts for his downward reading of Kinard East II by supposing the engraver to have copied in ignorance scores marked for him on a stick. That the inscriptions were at least sometimes engraved by scribes, and not by the deceased's relatives, is shown by the existence of the memorandum of the name *Dalagni* scratched on the same arris with the main inscription on the Monataggart stone No. II. Some such hypothesis is at least as admissible in the case of the Camp stone as is the idea of conscious obscuration. What would be the object of such an obscuration? We are told that the deceased may have had some personal stain of birth or morals; but such an assumption is wholly gratuitous. In such a case the deceased's representatives would most likely abstain from setting up a monument at all rather than take the trouble of putting up a memorial which no one could read.

The second is the difficult Maumenorig inscription. The argument involved in the cryptical treatment of this legend may thus be stated:—

The inscription displays the sequence of letters COLLOL.

It is known that three saints named "Colman" "dwelt on the bosom of the Maum"; and the townland adjacent to Maumenorig is *Cill na gColmán*, the "cell of the Colmans."

Therefore the "bosom of the Maum" is Maumenorig, and this is the monument of the three Colmans in question.

Therefore COLLOL means "the three Colmans."

I quote from memory, for here in Syria, where I am writing, I am away from most of my books. But I think this is a fair statement of the argument.

I readily admit the strongest portion of this argument—the extraordinary coincidence between the various names—"bosom of the Maum," "Maumenorig," "three Colmans," "Cell of the Colmans." But I cannot agree that COLLOL is to be interpreted as "the three Colmans."

I assume that the sequence of letters in question does occur on the stone, though I do not believe this to be the case. My own reading is quite different. It has been called into question, and I do not propose at present to refer to it, though I can claim that it was made with due care; for I visited Maumenorig in the company of a friend well versed in the Ogham script, with whom I discussed each score one by one; and for several months I had a good paper-squeeze of the inscription suspended on the walls of my study, so as to be constantly available for examination.

Against the interpretation of *Cololol* as "the three Colmans," I argue:

I. It is unnatural. Would it occur to any person speaking an

Aryan language to express triplicity by suppressing the final half of a dissyllable and triplicating part of the first? *Colcolcolman* might have been admitted; but *Cololol* is quite too freakish!

II. It is unnecessary. Nothing is known against "the three Colmans" to explain why their commemorator should have so darkly veiled their identity.

III. It is possible to interpret the sequence of letters otherwise. If its undoubted existence on the stone rendered it necessary to explain *ANMCOLOLOLNALITIR* I should prefer even *Ann Colol ol na litir*—"Name of Colol, famous of letters" (ol = uail) or any other interpretation that a use (judicious or otherwise) of O'Reilly's dictionary might suggest!! It does not follow that because three saints lived at Maumenorig that an inscription found there is necessarily their memorial. Nor does it follow that because a syllable happens to be triplicated there is necessarily any cause other than accident for the phenomenon. One of the Whitefield stones reads *Lagobbe Mucotucacac*; and we can easily imagine a future investigator digging up in a nineteenth-century graveyard the tomb of "Ann Buchanan and Ananias, her husband!"

There is nothing analogous to the system of monumental epigraphy presupposed by the cryptic theory. Memorials all over the world are intended to preserve the memory; with us in Ireland they would be intended to conceal it. The crypt-runes—a system of writing which I think was suggested by the ogham character—never appear as being much above the level of playthings. Their use in the magnificent viking lay engraven on the Rök stone is certainly remarkable, but neither there nor anywhere else, so far as I know, do they conceal the name of the deceased (*Ærlík* at Maeshowe is merely a graffito). The anagrams of the seventeenth-century tombstone-cutters, though founded on the name of the deceased, never concealed it, as it was always stated plainly upon the stone. Surely it is unreasonable to suppose that the early Irish Christians, however esoteric or mystic their faith may have been, alone of all the nations darkened the memory of the dead.

THE IRISH CHANNEL AND DUBLIN IN 1735.

Extracts from THE DIARY OF WILLIAM BULKELY, OF BRYNDDA, NEAR AMLWCH, ANGLESEY, A GRAND JUROR OF THAT COUNTY.

[COMMUNICATED BY H. A. COSGRAVE, M.A.]

[Read NOVEMBER 29, 1898.]

THE Diary from which these extracts are taken consisted of three volumes, of which the first and third are now only forthcoming. It begins in the year 1734, and ends in the year 1760, and gives a most minute account of the writer's everyday life. The two journeys of Mr. Bulkely to Dublin, which are detailed in the following extracts, took place in 1735—one in the spring of that year, and the other in the following autumn.

The Diary is now in the possession of Mr. Warren Evans of Henblas, Anglesey, a kinsman of the writer :—

March 25th, 1735. The wind E.; a clear, fine, pleasant morning. About noon it began to be very cold and cloudy, and continued so without raining till night. This day I had an account that the Sessions begins 11th of April; and being obliged to go to Dublin before that time to transact business, I am obliged to set out to-morrow for Dublin, and God Almighty be my Director and Protector.

26th. Set out for the Head about 7, and being obliged to go about, we did not arrive there till 12 in the forenoon, paid the Custom House fees for searching my Portmanteau, 2s.; paid 6d. for carrying it ashore; paid in the house, 10s. Set sail at 9 in the evening. Very calm all the night.

27th. About 11 in the forenoon we came within sight of the Hill of Hoath; came to the bay at 4 in the evening, and was near 8 before we landed at Rings End; paid Quilho the Master of the Packet boat £1 1s. for our passage, gave the cabin boy 6d.; paid the boatman that carried us from the ship to Rings End 1s.; spent at Rings End in staying for a coach 11d.; paid for a coach to Dublin 2s. 10d. 'Twas near 11 at night when we came to Dublin, my poor daughter being mightily tired, and almost starved with cold.

28th. The wind N.W.; a dark, dirty day, from morning to night; paid 2d. for ale.

29th. The wind S.W.; dark and cloudy, yet dry; paid 5d. for ale in Bride-street.

Ap. 1st. Bought this day a pair of shoe buckles cost 11s. 6d., and a pair of knee buckles for 6s.; paid 1s. for 6 pencils, and 6d. for an ounce

and a half of Spanish snuff. Went with Mr. Wm. Parry to the King's Park, called Phœnix, about half a mile from the town, where Mr. Ben. Parry hath a lodge, being one of the keepers. Returned from thence and dined with Mr. Owen Lewis, the surgeon, at his lodging in Stephen's (*sic*) Hospital.

2nd. The wind W.S.W.; a clear day. Was at Dublin Market¹ over the Water. A very great plenty both of Fish of all sorts, as likewise Flesh and Fowl. Beef very dear, the best pieces sold for 3*d.* a pound. 1 o'clock in the evening had notice of the Prince Frederick Packet being to go over that evening; came to my lodging in a hurry; packed up my things to be gone; my poor child crying that she was forced to leave me at so short a warning. Delivered Mr. Parry 40 guineas to be laid out on her occasions; took a coach half an hour past two in the evening; came to George's Key; took water at 4, and came on board the packet boat, taking leave of my good friend and cousin Wm. Parry on the Key.

3rd. The wind E.S.E.; weighed anchor at 4 in the morning; sailed all that day against the wind; made very little way, being not above 7 leagues from the Irish shore by night, the wind continuing E., sometimes N.E. all the night; I was at this time heartily tired of my voyage, but not sick.

4th. The wind due E.; the old crazy ship stretching the 6 hours' ebb to the north, and the 6 hours' flood to the S. to gain 2 leagues in a tide. Before night we were got within 4 or 5 leagues of the Head, but about sunset a great storm arose and blew easterly all the night, and by the morning we were drove back again in sight of the Irish shore. Could not rest for the noise aboard all the night. The Master at last resolved to give over any further attempts for the Welsh shore, and to turn back to Dublin, where we arrived at 8 in the evening, April 5, being Easter Eve; gave the master 5*s.* for what I had eat and drunk aboard; gave the men one shilling; came ashore and took lodgings on George's Key; entertained the master of the packet boat at supper, together with Mr. Hugh Hughes of Rhoscelyn, who is an Excise officer at Wicklow for whom I paid 4*s.*

6th. The wind N.E. and very cold. Dined to-day at Mr. Wm. Parry's. Came to my lodging at 8. Drank some hot punch and went to bed, having got a severe cold on board that leaky, crazy vessel.

7th. The wind E. blowing high and very cold. Walked with Mr. Wm. Parry to the Phœnix Park. Saw the first swallow this year by the Phœnix, which is the ruins of a palace in the said Park that was in the last century built by Henry Cromwell, the late Protector's son, on the ruins of which they have now marked out a place for the building of an arsenal.² Dined with Mr. Wm. Parry, and came to my lodgings at 9.

¹ Ormond Market.

² This arsenal, now known as the Magazine Fort, was built in 1738.

9th. The wind S.E.; dull and cloudy; paid the barber 6*d.* for shaving me. Went to-day to the Corn Market at Thomas-street, never saw poorer wheat and barley, the barley especially. Very good white oats that they asked for 7*d.* a stone, for the barley, 8*d.*

10th. The wind S.E., raining very hard all the morning as it did most part of the night. About 5 this morning I was alarmed with a knocking at my chamber door, that the Packet boat was just going off, which was something surprising, because I had been assured the night before she would not go till Friday. No delay being to be made in the matter I was forced to get up, pack up my things in a hurry and to go aboard where I arrived about 9. Weighed anchor about 10; made no great way, the wind being contrary and calm.

11th. The wind N.E., pretty still and cold, came within sight of the Head by day and landed in Holyhead Bay at 12 in the forenoon. Gave Thomas Hughes, the master, 10*s.* 6*d.* for my passage. Came to Mr. Viner's the Postmaster's house, where I had before lodged.

12th. Set out from Head about 9 in the morning, and arrived at home upon Mr. Viner's horses at 2 in the evening.

Oct. 10th, 1735. About 10, D. Williams of Bodelwyn, John Bulkely of Gronant, myself and man, set out for the Head on our way to Dublin. We arrived at Holyhead by 2 in the evening.

11th. About 5 in the evening the Wyndham Packet boat set sail. Came to anchor in Dublin Bay at 6 in the morning.

12th. Paid 10*s.* 6*d.* for my passage; to the cabin-boy, 6*d.*; 1*s.* to the packet wherry. Came to a lodging at George's-quay at 8 in the morning.

13th. Came this night to my lodging in Longford-street at Mr. Burton, a grocer's house. Agreed with a barber to shave me thrice a week and dress my wig for 12*d.* a week.

14th. The wind S.E.; a dirty, rainy day, from morn to night. Put the two watches—my daughter's and my own—to Mr. Forrest the watch-maker, on Essex-bridge, to mend.

15th. Went to the Market at Thomas-street; a great deal of corn of all sorts, and something high. Returned to Cornmarket-street, bought there a piece of cloath for 32*s.*, Irish value.

16th. Went to the play-house in Longford-street¹ to see the *Beggars' Opera*. Paid 18*d.* there.

17th. Went to Peter's Church. Gave there 3*d.* charity. Walked afterwards in Stephen's-green till dinner.

18th. Walked in the Green. Dined at Mr. Rose the apothecary, in High-street.

20th. Went to the Cattle Market at Smithfield. A great number of cattle there, but none very fat as I thought. Paid an English half-

¹ This play-house stood at the corner of Aungier-street and Longford-street. It was opened on the 19th of March, 1734.

crown to see the tragedy of *Don John* at the play-house in Longford-street.

29th. Paid 23s., Irish, for a dozen knives and forks; 8s. 10d., Irish, for drugs.

30th. Went to Dunlary to shoot. No sport. Cost me 2s. to-day.

31st. Dined at Cos. Wm. Parry, and also supped there upon a shoulder of mutton roasted and what they call there Coel Callen, which is cabbage boiled, potatoes and parsnips, all this mixed together. They eat well enough, and is a Dish always had in this Kingdom on this night. Apples, nuts, ale, &c., after supper.

Nov. 1st. The wind S.W.; a dirty, rainy day. Tired myself in walking to Glasminiog¹ for mulberry-trees I had bought there.

3rd. Went to Mr. Walker's gardens at Marybone and Kilmainham. Bought of him the following trees, which I had taken up and packed, and sent on board the "Cloxan," viz. 12 English elms, 12 apple-trees of different kinds, grafted on Paradise stocks and dwarf trees, 12 Paradise stocks, 12 yards of dwarf box for edgings of borders, 6 curran-trees of the white, large kind, for walls. Paid 17s. 6d. Irish, for them.

4th. Cost me at the play-house in Longford-street, to see *Tamerlane* acted, 5s. Eng.

13th. Went to the play-house in Ransford-street² to see the *Royal Merchant, or The Beggar's Bush*, acted. Cost me 2s. 10d. Irish.

21st. Bought Mr. Henry Morgan of Henblas, 100 English elms, of Mr. Walker.

26th. Sold my lands in Dunkitt³ to Dean Alcock⁴ for £126 Irish value.

27th. Treated Mrs. Parry, her daughter, Miss Crook, and my daughter, to the Play called *The Pilgrim*. Cost me 14s. 6d. Eng.

30th. Heard a very good sermon to-day at Peter's.

Dec. 10. Dined at Sot's Hole.

15th. Went to Smock-alley play-house⁵ to see *Harry the IV.* acted. Cost me 2s. 8d. Irish. This was the first play that ever was acted at the new play-house in Smock-alley.

22nd. Was at Smock-alley play-house to see *The Recruiting Officer* acted.

28th. Walked to the Quay along with Mr. Hugh Hughes; and having put all my things in the boat, and paid a rascally coachman 13d. Irish for carrying my things to the Quay, we set out from George's-quay at 6

¹ Now known as Constitution Hill. ² This play-house was also opened in 1734.

³ A parish in the county Kilkenny, four miles from Waterford.

⁴ Alexander Alcock, Dean of Lismore.

⁵ Smock-alley Theatre was taken down in 1735, and rebuilt in the same year. Gilbert ("History of Dublin," vol. ii., page 74) states that it was re-opened on Thursday, 11th December, 1735, with the Comedy of *Love Makes a Man, or the Fop's Fortune*.

in the evening, and by 7 came on board the Carteret packet boat, Thomas Hughes, of Holyhead, master. Paid 1s. for my passage to the ship, but the weather being so stormy the master resolved to stay where he was till morning.

29th. At 6 in the morning we weighed anchor, but the wind being cross and moreover very high, we made but little way till 1 in the evening when the wind settled at S., and by 6 in the evening we were at anchor in Holyhead. Paid half a guinea for my passage.

Miscellanea.

Report on the Photographic Survey Collection (continued from the *Journal* of the Society for 1898, p. 65).—In reporting the accessions to the Society's collection for the year 1898 I am happy to be able to point to a considerable advance. Prehistoric archæology, in consequence of the more extensive and intelligent appreciation of its value to students both in our islands and abroad, comes well to the front. We have now photographs of many very characteristic forts, cromlechs, circles, and pillars in Mayo, Clare, Limerick, and Kerry. It is much to be wished that our members in Cork and Galway would devote some of their time this year in working up similar remains in their counties, which are very poorly represented in the series.

Among ecclesiastical buildings, St. Doulough's stands first in importance in the 1898 collection; the accessions of views of Iniscleraun and Inisbofin churches are also noticeable. The rule being that only permanent photographs can be admitted to the collection, several silver prints kindly sent do not appear on our list, but are preserved for use in the illustration of the *Journal* as occasion arises.

The total increase for 1898 is 178 views. The increase for 1895 was 174; for 1896, 107; for 1897, 141. It would help not a little if the excellent plan of our late curator, Mr. Robinson, could be carried out, and a complete series of views obtained of a group of antiquities, if even in a single parish. Unfortunately there are no less than eight counties with 10 or less photographs, while only six counties are represented by more than 50 views.

The following gave permanent photographs:—Mr. E. R. M'C. Dix, 7. Mr. G. F. Hancock, 2. Mrs. Shackleton, 18. The Curator, 127. The Society, 16. The following lent negatives:—Dr. George Fogerty, 12. Mr. T. Mayne, 10. The Photographic Society of Ireland, *per* Mr. P. W. Smyth, 5. Rev. Mr. Brereton, 4. The following presented silver prints:—Mr. Hancock, 2. Mr. M. P. Garvey, *per* Mr. J. Coleman, 5. Mr. J. Coleman, 1.

Dr. C. Browne has kindly lent numerous negatives of the Western islands and coasts, Achill, The Mullet, Iniskea, Clare, Caher Island, and Aran. They are now in the hands of the photographer, Mr. T. F. Geoghegan, and shall appear in the report for 1899.

The number of views in each county at the end of 1898 is:—

Antrim, 45. Armagh, 3. Carlow, 5. Cavan, 10. Clare, 187. Cork, 14. Donegal, 37. Down, 74. Dublin, 89. Fermanagh, 15. Galway, 73. Kerry, 56. Kildare, 19. Kilkenny, 46. King's County,

29. Leitrim, 11. Limerick, 47. Londonderry, 3. Longford, 10. Louth, 31. Mayo, 32. Meath, 54. Monaghan, 6. Queen's County, 5. Roscommon, 28. Sligo, 30. Tipperary, 30. Tyrone, 8. Waterford, 17. Westmeath, 17. Wexford, 29. Wicklow, 27. Total of permanent photographs, 1087, *i.e.* in Ulster, 211; Leinster, 351; Munster, 351; Connaught, 174.

The additions to various counties during year are:—

CLARE.—*Cromlechs*, Ballymihil, Baur, Berneens, Clooney, Cragballyconal (two), Creevagh (2), Fanygalvan, Kilkee, Maryfort (2), Miltown, Newgrove, Parknabinnia (four) (3), Poul nabroné (3), Rosslara (2), Tyredagh Lower.

Forts.—Ballyallaban, Ballykinvarga (3), Caherahoagh (2), Caherardurrish (Glensleade) (2), Cahercommane (3), Caherconnell, Cahercuttine (Noughaval), Cahergrillaun (2), Cahermackirilla (Carran), Cahershaughnessy (2), Cashlaun Gar (3), Carran, Doonmore (Horse Island), Mullach-Dabrien (2), Roughan.

Mound, pillar, and basin stone, Magh Adhair.

"*Castles*," Ballyportrea (3), Clooney, Coolistiegue (2), Elmhill, Inchiquin (2), Kilnaboy "Court," Lemeneagh, Lisoffin (2), Miltown (2), Mountcashel, Newtown (Clonlara) (2), Rosslara (Fertain) (2), Tyredagh.

Ecclesiastical.—Carran, Coad (2), Inchieronan (5), Kilballyone (2), Kilcredaun (3), Kilcrony (2), Kilnaboy (4), cross; church and round tower; Killoe (3), Killone (4), Kilraghtis, Noughaval, Skaghavanoo cross,¹ Temple an aird, near Kilcredaun.

DUBLIN.—*St. Doulough's* (5), church and cross, from E.; from S.W.; from S.; from W.; well—"The Hell Fire Club." Monkstown, castle (5).

GALWAY.—*Aran Isles*, Manisterkieran church and cross (3). Temple macduach, N.W.

KERRY.—*Fahan*, Caheradadurrish, Cahernamairtinech (2); Caherconor, fort and clochaun. Glenfahan, clochaun. Templebeg.

KILKENNY.—*Gowran*, interior of church.

LEITRIM.—*Creevalea*, friary from S.E.; church; cloister.

LIMERICK.—*Lough Gur* (11), cromlech; monoliths; great circle; second circle; bullaun; castle. Pigeon House. Knockanaffrin.

LONGFORD.—*Iniscleraun*, "The Clogas" (5); Templemore (2); Templemurray, "Church of the Dead."

MAYO.—*Ballina*, "Clochogle," cromlech. *Breastagh*, ogam inscription (4); cromlech. *Errew*, monastery (2). *Kilcummin*, church (3).

¹ This cross was found a few years ago by the Hon. Local Secretary, Dr. George Macnamara. It lies under a "blessed bush," on the outer ring of a fine rath, in the townland of Kells.

Killala, round tower. *Moyné*, friary, the cloister. *Rathfran*, monastery, from E.; from S.W., church, side chapel; cromlechs (2). *Rosserk*, friary, from E.

QUEEN'S COUNTY.—*Ballyadams*, Castle, parish church, Bowen monument.

ROSCOMMON.—*Lough Key*, friary, church.

SLIGO.—*Ballisadare*, church, S. *Sligo*, friary, cloister, O'Connor tomb.

TIPPERARY.—*Borris-in-Ossory*, castle. *Disert*, church.

WESTMEATH.—*Inisbofin* (3), Greater church, romanesque window, lesser church.

WICKLOW.—*Aghgowle*, church, from W.; side windows, west door, cross.

T. J. WESTROPP, *Hon. Curator and Librarian.*

Tobernahalthora, near Louisburg.—It is marked on sheet 84 of the Ordnance one-inch map, close to the road near Lough Nahalthora. Being a dolmen over a holy well it is of unusual interest. It is somewhat ruined. The type is the long dolmen with a porch, the inner cell cut off by a transverse slab which does not extend quite across the gallery. One covering slab remains over the cell, but does not come quite up to the transverse slab. Three large flags lie near, which seem to have been sides and cover of the building originally much longer. If common belief did not connect these flags with the dolmen they would have been removed, as the well is but a few yards from a quarry worked for such flagstones. The sides of the cell are not exclusively of single stones from ground to roof; part of one side is built up.

Outside the dolmen and parallel with it are small slabs embedded in the ground, showing that it once had a casing of stones or stones and sods. Being so enclosed and having a covered porch, it would be quite dark inside, and it would be impossible to see whether there was anything in the water or not. This seems to have been the case at the well called Slan, which St. Patrick opened. Tirechan's description of Slan, though not quite excluding the possibility that it was a long dolmen such as Tobernahalthora certainly was, shows it to have been rather a square cist like the Tobergrania in the county of Clare, described by O'Donovan (quoted by Mr. Borlase, "Dolmens of Ireland," vol. i., p. 95).

At present these two seem to be the only holy wells retaining an original pagan dolmen.

Tobernahalthora is still frequented, but not much; bits of clothing left by persons who have made stations are occasionally to be seen, as at other holy wells. It is not dedicated to or associated with the name of any saint, resembling in this respect the spot by Lough Case, near Doughmakeone (*Journal, R. S. A. I.*, 1897, p. 186, and 1898, p. 233).

The altar was built for pagan worship, at a remote period, probably consecrated for Christian worship, and is in use to this day. In other such cases the altar has disappeared, or has been included in a church in the case of certain dolmens. This is unaltered save by ruin of time or of deliberate destruction. Only that the third of the loose slabs would not cover a porch in which the other two were used for the sides, I would suspect that a missionary removed them, as St. Patrick removed the stone at Slan. Of course these slabs may not be really connected with the well, or they may not have been set up. The structure may not have been completed.

DIMENSIONS.

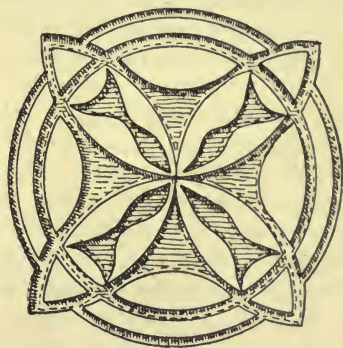
	FT. IN.		FT. IN.
Entire length of structure about	14 0	On slab on top, <i>i.e.</i> covering,	
Sides of well,	9 0	west end,	5 5
West end, including breadth of		Length about the same,	5 8
sides,	4 8	Uncovered part of well,	2 1
East end,	5 0	Height,	3 0
Entrance, inside stone to stone, .	0 8	Three slabs near the well measure	
One slab on top, <i>i.e.</i> covering,		about 6 ft. 6 in. by 2 ft. 8 in.	
east end,	5 2		

The well of Slan is, in my opinion, that by tradition once holy, but now not venerated, close to the ruined church at Manulla, which is called Temple Askinneen.—H. T. KNOX.

Kilelton in Glenfas.—At page 309 of the *Journal* for 1898, I said that there was a fort a little to the north of the old church on Glandine, which church is marked on the old Ordnance maps of O'Donovan's Survey, and that the fort is marked on same map as *Liosparkeenreilig*, probably meaning the liss or fort of the little field of the relics, but I find that Dr. Joyce, in his truly valuable work, "Irish Names of Places," vol. i., p. 318, says that *reilig* is an Old Irish word for cemetery or graveyard. This is the more interesting, because the Very Rev. A. Isaac, Dean of Ardferf, Member, who resides at Kilgobbin Rectory, close to Glandine, has, on reading my paper on Glenfas in Kilelton, written to me to say that, while kindly approving of my paper, he could find no trace of a church or churchyard at Glandine. The church marked on the map of 1848-50 has, no doubt, been quite swept away, like many others, since John O'Donovan saw it, or the last vestiges of it, and marked it on the Ordnance map; but the words *Liosparkeenreilig*, as interpreted by Dr. Joyce, another eminent Irish scholar, a worthy successor of O'Donovan, remain as further confirmation of the existence of the ancient church at Glandine before 1650, when the land was granted to Mr. Carrique. His descendant, in or about 1760, having inherited the estates of Crotta, near Lixnaw, under the will of a maternal uncle, Henry Ponsonby, who died childless, the Carriques, assuming the name and arms of

Ponsonby in addition to their own, abandoned their residence at Glan-dine, and settled at Crotta, which they sold in the present century. It is to be hoped that the old sites of churches and forts marked on O'Donovan's map, but since swept away by ignorant vandals, may be marked on the new Ordnance Sheets as having existed in 1850. All the historic and prehistoric remains in this glen ought to be preserved as National monuments.—MARY AGNES HICKSON.

Tihilly, Parish of Durrow, King's County.—The accompanying illustration is taken from a rubbing of a stone found at Tihilly lately when the land near the church was being ploughed. I think it will be of interest to add it to those I have already published in the *Journal* of the R.S.A.I. for the year 1897 (vol. vii., 5th Series: "Old Grave-yards of Durrow Parish"). I conclude it was a tombstone from the shape of the stone, but unfortunately there is no trace of an inscription or name of any kind. The figuring somewhat resembles some of that on the Fitz Maurice tombstone from Welch Island in the parish of Geashill, which appeared in *Miscellanea* (First Quarter, 1898). Tihilly owes its foundation to the celebrated St. Fintan Munnu, who founded Taghmon, in the county Wexford, and also gave its name to Taghmon in the county Westmeath. St. Fintan, we are told, studied for a time under Sinnell, of Cluaininis, an island in Lough Erne, who is described as the most learned man in Ireland or Britain. Adamnan, in his "*Vita S. Columbæ*," Book i., chap. ii., has made us familiar with the story of how his youthful desire to enter the monastery at Iona was frustrated, and how Baithen told him of the prophecy of St. Columba about him. "That it had not been predestined for him in the foreknowledge of God that he should become the monk of any abbot because he had long ago been chosen of God as an abbot of monks." This story, Adamnan tells us, was told him by Oissene, who bore witness that he himself heard it from the mouth of the same St. Fintan, son of Tailchan. St. Fintan accordingly sailed over to Ireland in peace. He seems to have been one of those remarkable men who impress their personality on people. In appearance he is described as fair, with curly hair and a high complexion. And in temper and disposition, even though he was a saint, he is described as rough. This latter description of his character corresponds with the story of



0 1 2 3 4 5 6 INCHES

Stone found at Tihilly, King's County.

his leaving Tibilly, which he gave over to the Virgin Cera in a manner which, to say the least of it, was ungracious, if not unsaintly. On his return to Ireland from Iona, he took up his abode at an island named Cuimrige, or Cuinrige, where he founded a church at Athcaoin. But having ascended a mountain to pray, he was so much disturbed by the cries and turmoil at the battle of Slene (perhaps Sleenhair, near Mullingar, A.D. 602) that he determined to leave this unhallowed spot. He next passed on to his own territory, in the neighbourhood of Ely, but did not visit nor salute anyone. He then built Tech-Telli (now Tihilly) in the north of the King's County, where he remained five years. He permitted his mother to visit him, with his sisters, but said if she came again he would depart to Britain. Well does the old poem say :

“The mother that bore thee, O Fintan, O Monnu,
Bore a son hard to her family.”

Soon after St. Fintan had established himself at Tibilly, a virgin (Cera) presented herself with five companions, and said to the steward : “Tell the strong man who owns the place to give it to me, for he and his fifty youths are stronger than I and my five maidens are, and let him build another house for himself.” Fintan complied with her request, ordering his pupils to bring only their axes, books, chrismals, with their ordinary clothing, and the two oxen which drew the wagon with the books ; but he refused to bless her, and told her that the church would not be associated with her name but with that of Telli, son of Segin. He and his party then proceeded to the *Ui Barriche*, in the barony of Slieve Margy, in the Queen's County.—STERLING DE COURCY WILLIAMS.

Dun Aenghus, Aran.—With regard to the question as to the construction of the rampart of Dun Aenghus before its original character vanished in the drastic restoration some years since—as I enjoyed the privilege of having examined and sketched carefully, and with the greatest leisure, the noble ruin before it was so much rebuilt—I venture to add my notes on the subject.

The interior face, especially between the gateway and the sea, was either entirely destroyed or buried under the *débris*. The sides of the passage leading to the gateway were also mere heaps of rubbish, from at any rate some 4 feet below the inner lintel. The gate was quite perfect, but showed settlement. The outer face of the western segment was entire, but towards the north-west a portion had fallen outward, leaving a face of masonry as well and carefully built as the outer facing itself.

This sufficiently proves that the wall consisted at least of two sections. A similar feature also occurred in the Clare forts of Ballykinvarga, Caherschrebeen, Caherbullog (lower), and the now demolished upper fort of Ballyallaban. I did not see any such trace in Dun Conor, though a large piece of the wall had fallen on the side towards Killeany.

In most, if not all of the other cahers which I have examined, the wall is certainly in one piece with two faces and filling.

As regards my application of the term "original structure" to the gate of Dun Aenghus, as noted by Mr. Lynch on p. 16, *supra*, I must explain that it was simply to mark it as the gateway seen by Petrie, and not a reconstruction of our own time. From the marks of rebuilding in such forts, I am as little ready to attribute it to the first foundation of the Dun as to attribute the latter or its neighbouring cahers exclusively to the sons of Huamore.¹—T. J. WESTROPP.

Rathmichael.—So long ago as 1894 attention was called [*Journal*, 1894, p. 181] to injudicious work done at this very interesting spot. In consequence of this letter, Mr. Dix promptly visited the ruins, and called the attention of the Rathdown Board of Guardians to the certain danger to the scribed stones and the removal of the stone basin (*Journal*, *loc. cit.*, p. 291). One of the members traced the missing "bullaun" to the master of the workhouse.

Since that time, on the occasion of several visits to the graveyard, I have looked for the basin, hoping that the good feeling of those concerned in its removal would have led to its restoration. On my last visit to the ruins this had not been done; so an object, interesting and valuable at its original site, but of no artistic value, and therefore merely a "curiosity" is exposed to the risk of being thrown aside as "rubbish" any day. Could no expression of public feeling be made known to procure its restoration? The guardians did their part promptly and well in removing the scribed stones from the steps; let us hope others will equally do their duty towards this venerable place.

I also noticed a "mill" stone (a large, flat block of granite, with an oblong hollow, in which grain could be rubbed into meal by a hand-stone) turned up in the field near the road, south-east from the ruins. This might also be removed, and placed in the church.—T. J. WESTROPP.

Earthwork Fort or Rath in County Longford.—When out shooting some short time ago, my attention was called to a very well-preserved fort in the townland of Aghaward, about one mile from the village of Ballinalee, on the farm of Mr. John Harris. It lies at a distance of about 50 yards from the back of his house, and 200 yards from the county road, from which, however, it is hidden from view. Its shape is pretty nearly circular; and though the bank of earthwork which protects the outer edge of it all round is concealed under a luxuriant growth of furze, yet one can get a very good idea of its shape and formation.

¹ See the *Journal* (1896), pp. 142-145.

On a subsequent occasion I visited the place again, and made careful measurements with a tape, ascertaining the following particulars:—

The diameter of the inner circle, up to where the protecting wall of earth comes, is just 80 feet. From the top of this bank to the lowest spot outside, which was excavated all round, we get a height of 18 feet; and the height from bottom of excavated trench to level of field is 9 feet; thus an attacking party would first of all have to drop this distance into the trench, and then scale a more or less perpendicular wall of earth, 18 feet, and, it is to be presumed, in the face of a determined defence. The width of this trench at the field level is about 25 feet, whereas at the bottom it is only 11 feet. The circumference of the inner protected part is 80 yards, and the outside, taken at the base of the protecting bank, is 180 yards.

Nothing, apparently, even in the way of tradition, is known about this fort. There are, of course, numbers of these in this part of the country, but perhaps few which have so well escaped demolition and disfigurement, and hence I thought it worth while sending some description of it. Mr. Harris, to whose courtesy I am indebted for assisting me to take measurements, &c., tells me that he is probably going to plant it up with larch and spruce trees, so that, in a few years, it might not be so easy to supply the particulars I am now enabled to do. Very probably, if some careful digging were done, “finds” would be made, but there are few in this part of the country who care to undertake the labour and expense entailed thereby.—J. MACKAY WILSON, *Hon. Sec., Co. Longford.*

Monasterboice Cross.—The following letter has been received from the Director of the Science and Art Department, Dublin:—

“SIR,

“I saw in the *Journal* of the Society, published September 30th, the note by Mr. G. H. Pentland, respecting alleged scraping of the Great Cross at Monasterboice.

“On November 3rd, I went to Monasterboice with Mr. G. Coffey, Superintendent of Irish Antiquities in the Museum; we examined the cross of which the cast was taken, and could see no mark or scratch upon it whatever. In two or three small spots only, there is a very little white powder adhering to the undersides of the cross-arms, and the adjacent parts of the shaft, these being protected from the rain which had washed the other parts; a soft brush and some water would take this powder off directly.

“It is true that the cross looks as if all the lichen had come off the stone, but in winter the plant dies down, so that it is hardly apparent, and on looking at the other cross, which our men did not touch at all, we saw that this presents a similar appearance, as if stripped of the lichen with which it was covered last spring, excepting only the upper parts on which some very long lichen grows.

“When a tuft of lichen falls off, it is a fact that a light coloured patch shows upon the stone; the reason of this is that the lichen consists partly of mineral substances, calcium oxalate especially, and others, in some cases to the amount of 6 per cent. of the whole plant, and these substances it can only obtain from the stone upon which it grows.

"In dissolving these minerals from the stone, the lichen disintegrates a thin surface layer, and thus it is a destroyer, not a preservative of the rock or stone upon which it grows.

"Whether all the lichens fell off, or whether some were pulled off, is a matter of little consequence, as they will soon grow again and continue their slowly destructive process; but Mr. G. H. Pentland wrote to me last July as follows:—'Are you aware that your workmen are engaged in scraping the carvings with iron tools, polishing the faces of the saints, and rounding off the ravages of time by scraping away the surface of the stone? A party from my house saw them at work yesterday, and they tell me that the old cross will look brand-new, just as if out of a stone-cutter's yard. I hope you will put a stop to this disgraceful sacrilege at once, and have the work done properly if it must be done at all.'

"The formatore or modeller employed is of great experience, and one of the very best men who could be found at his trade, which consists in taking casts from delicate works of art, and as I have above stated, there is not, so far as Mr. Coffey or I can see, a single scratch or mark upon the stone of any kind.

"As any person can see for himself, no scraping or scratching with any tool, steel or otherwise, has been done on any part of the cross.

"It is, perhaps, hardly necessary to point out that the 'ringing sound of metal on stone,' heard by Mr. Pentland's friends, was simply the sound of a hammer on a bolt-head, either in fixing the scaffold, or in bracing together the backing of the cast.

"Such statements are, however, likely to mislead the public, and interfere with the very important work of obtaining casts of the beautiful specimens of early Christian art and architecture in this country, which are gradually being lost by the action of weather, time, and accident; I therefore brought the above facts to the notice of the Board of Works, and have received from them the following reply. I shall be obliged if the Society will be so good as to publish it together with this letter.

"I am, Sir, your obedient servant,

"G. T. PLUNKETT,

"Director.

"December 22nd, 1898."

"OFFICE OF PUBLIC WORKS, DUBLIN.

"December 21st, 1898.

"SIR,

"In reply to your letter of the 18th ult., asking to be informed if the Board are satisfied that no damage has been done to the cross at Monasterboice in taking a mould from it, I am directed by the Commissioners of Public Works to inform you, that the Superintendent of Ancient and National Monuments reports that, after the moulding had been taken, he visited the cross and examined it. He reports as follows:—'There was not a trace of injury to the carving. To remove the lichen, some instrument may have been used, but it was for this purpose alone. I could trace no sign of scraping.' He further stated that he observed some white marks at the base of the cross, which appeared to have been a portion of the plaster forming part of the mould, but that such marks were 'very trivial,' and 'there was nothing that the rain would not remove.'

"I am Sir, your obedient servant,

"(Signed),

H. WILLIAMS,

"Secretary.

"To THE DIRECTOR, SCIENCE AND ART MUSEUM,
KILDARE-STREET, DUBLIN."

The Cross of Monasterboice.—The following note has been received from Mr. G. H. Pentland, Black Hall, Drogheda, under the date of 6th January, 1899 :—

I am much obliged to you for sending me a copy of Colonel Plunkett's letter. It directly contradicts the statements I made in our Society's *Journal*.

Colonel Plunkett says the cross is in no way injured. I am very glad to hear this, but think that, under the circumstances, the cross has been fortunate.

Colonel Plunkett says cautiously that the cross *looks* as if all the lichen had come off the stone, and gives as the reason that the plant dies down in winter, instancing the similar state of the lower part of the other cross.

This reason will not serve. The whole cross was bare of the long lichen last August. Moreover, the reason that the lower part of the other cross is bare is that the peasants pick off the lichen as far as they can reach for a remedy against whooping cough. They cannot reach the upper part. I noticed this bareness last summer, and ascertained the cause from the caretaker.

Colonel Plunkett says that lichen is a destroyer, not a preserver.

I should have thought that the protection it affords against the weather would more than compensate for the small amount of nourishment it takes from the stone.

However, the most important part of Colonel Plunkett's letter, so far as I am personally concerned, is the paragraph in which he says: "As any person can see for himself, no scraping or scratching with any tool, steel or otherwise, has been done on any part of the cross."

If he means by this that no scrapes or scratches could now be detected on the stone, I would have nothing to say; but the whole tenor of his letter shows that he means to convey that the lichen was not scraped off the cross at all, but simply died off. On this point I must join issue with him.

Colonel Plunkett's own modeller showed me how he scraped the lichen off the cross with a small tool, I presume of steel. He did it before my eyes as I stood beside him on the scaffolding, and he did it for the purpose of showing me how carefully he worked. He did not use his ordinary tools, as he explained to me, because it would spoil their edges. I asked the caretaker how the lower part of the cross was cleaned (*i.e.*, the part Mr. Adam complained of)? and she told me the workmen had scraped the lichen off it. When I examined the cross again, on August 8, the workmen had gone, and it was quite bare of lichen, not picked bare like the shaft of the other cross, but scraped bare, and looking very different. I am perfectly convinced that the entire cross was scraped from top to bottom in the way the modeller showed me.

I wish to say that the modeller seemed to be a most careful and intelligent man, and I think he deserves great credit for doing so little damage.

As to the disfigurement of the cross, I cannot do better than refer to Mr. Patrick Adam's opinion. He is a well-known artist (R.A. of Scotland), and had just been visiting Clonmacnoise and other ruins with a view to making paintings of them; so I think his opinion should carry some weight. He considered that from an artistic point of view the cross was quite disfigured by removing the lichen.

Monasterboice Great Cross.—In Part 3, vol. viii., p. 264, Mr. G. H. Pentland, B.A., J.P., published an account of some circumstances attending the taking of moulds of the Great Cross of Monasterboice in July, 1898. To this communication the Director of the Science and Art Department, Dublin, has taken exception. His letter appears *antea*, pp. 68, 69, along with an enclosure from the Secretary of Public Works, Dublin.

This correspondence was forwarded to Mr. G. H. Pentland, and his

letter in reply is also printed. Our Members must form their own conclusions as to the cleaning, scraping, or scratching of the cross from the correspondence. When the cross was moulded in 1852, in order that a cast of the cross should be on view at the great Industrial Exhibition of 1853, the work was carried out, not only by skilled hands, but also under the superintendence of a committee. Had similar precautions been taken in 1898, there would probably have been no complaint. Should moulds be taken from other Irish crosses, it is to be hoped that the latter will be carefully inspected both before and after the moulding.

The Director of the Science and Art Department, Dublin, is possibly not to be held altogether accountable for his statements about the lichens on the cross; these lichens do not die down in winter. Mr. Pentland gives the true explanation why one of these (*Ramalina farinacea*) had been stripped off the other cross, excepting the upper parts, on which a considerable quantity of lichen still grows, *i. e.* the parts beyond the reach of an ordinary hand and arm. Calcium oxalate is certainly not a "mineral substance," nor are the lichens of necessity annual plants or destroyers of the stony surfaces on which some of them vegetate. A great deal depends on the surfaces and substance of the stone.

The Great Cross has been under a more or less close inspection since 1852, and it seems probable that the minute incrusting lichen (*Lecanora parella*), which has grown over all the surfaces of the cross, which were exposed to a sufficiency of moisture, has acted rather as a protective than a destroying agent. It is a species which clings so tightly, that no mere rubbing would entirely remove it from the stonework; it is this lichen which Mr. Pentland says was scraped off. The lichen which was found at the base of the cross, and which had grown up over the inscribed stone (*Parmelia saxatilis*), is much more easily peeled or washed off, and with the grass and weeds that grow up over the base-ment, might, from time to time, be even beneficially removed.

Subjoined is the Resolution of the Council of 29th November, 1898, as forwarded to the Board of Public Works, Dublin, and their reply of 21st December, 1898:—

"That the Council of the Royal Society of Antiquaries of Ireland have learned with surprise the determination of the Commissioners of the Board of Works (27th August, 1898) to enter into special arrangements with the Science and Art Department with reference to any future taking of casts of Ancient Monuments in their custody, and consider that before entering into any such arrangements with the Science and Art Department, or other Bodies, the Board should lay each individual case before their National Monuments Committee for their special advice thereon."

"I am directed to state that the Board note the opinion of the Royal Society of Antiquaries, and are glad to find that it agrees with their own view. The letter of 27th August last did not mean that the National Monuments Committee would not be consulted, but only that in each case, if permission were given, special arrangements, as required by the particular cases, would be made with the Science and Art Department, with the object of defining the limits of action of that Department."

Notices of Books.

[NOTE.—The Works marked thus (*) are by Members of the Society.]

- * *Register of Wills and Inventories of the Diocese of Dublin in the time of Archbishop's Tregury and Walton, 1457-1483.* Edited by Henry F. Berry, M.A.

THE Society is to be congratulated upon the enterprise of the Council in the production of the above work. It forms a kind of companion volume to Mr. Mills' "Account Roll of the Priory of Holy Trinity, Dublin, 1337-46," the annual volume for 1891, and both reach the high-water mark of competent editing. They bear the impress of ripe scholarship, great industry and research, and sound critical sense. We have had enough and to spare of the everlasting serving up of old material in books on Irish subjects, against which all self-respecting scholarship should set its face. In the preparation of the works for the annual volumes both care and judgment is observed; and in the selection of Mr. Mills and Mr. Berry by the Council, as editors for the works in question, they chose scholars whose competency for the tasks entrusted to them needs no comment from us. These books have been printed at the Dublin University Press, and in a manner which is a credit to this firm. In the case of Mr. Berry's work, immense labour and patience must have been spent upon it, on account of the bewildering form of the contracted Latin in which the MS. was written, and which has been carefully reproduced in type. Mr. Berry, to whom we accord our warm gratitude, has spared us the reading of this, by giving us a full translation, page by page, of the by no means attractive text, notwithstanding its admirable typography.

Of the high value and importance of the "Register of Wills and Inventories" it is difficult to give an estimate. Mr. Berry gives us an introduction of considerable length, which forms not only a most valuable contribution to our knowledge of the condition of the social life of the fifteenth century, but adds largely also to our knowledge of the ecclesiastical affairs of the diocese of Dublin at that time. As in Mr. Mills' work, so in Mr. Berry's, we breathe the very atmosphere of the Middle Ages. It is from such sources as these that the historian seeks inspiration; and it is impossible to over-estimate the

importance of Mr. Berry's book as a contribution to the knowledge of the social customs and domestic life of the fifteenth century.

To the genealogist the book is full of interest, and we believe it will solve many a vexed question in family pedigrees.

The wills are full of lists of household furniture, apparel, plate, jewellery, farming and trade implements; and what is of far more importance, particulars of prices of these, as well as of food, farm produce, live stock, &c. Horses and cows were worth about 5*s.* each, hogs 1*s.*, sheep 4*d.* Six measures of wheat were worth 8*s.*, seven of oats 3*s.*, three of barley 2*s.* 3*d.* Compared with these, utensils were dear: one pan and three brass pots we read were worth 13*s.* 4*d.*, a chest 1*s.*; again, two brass pots 8*s.*, two pans 10*s.*, two brass skillets 13*s.* 4*d.* One pair of blankets we find valued at 2*s.*, and three sheets at 2*s.* We are reminded of Shakspeare's will and his "best bedstead," in reading of Richard White leaving to Margaret White 13*s.*, the best brass pot, and all his household stuff. The funeral feast was evidently an expensive affair, for we find from such wills as that of Joan White: "for bread 5 measures of wheat, for ale 6 measures of malt, for meat one cow, for the funeral 4 priests with their clerks, for wax 4 pounds." Utensils were left to the parish for general use, as Joan White leaves, in the will quoted, "one three-legged pan and one trough with two trundles for the use of my neighbours of the said town of Leixlip, for the health of my soul and (the souls) of my ancestors." Nicholas Delaber leaves a pot and skillet to pass in common among the rich and poor of Balrothery for ever. Turf, as Mr. Berry points out, is but once mentioned; and but one book, the *Pupilla Oculi*, a manual for the clergy, belonging to Archbishop Walton. Particulars of the goods left to the churches and the poor, in and around Dublin, are of great interest, and leave a favourable impression of the Christian charity that existed, and exercised its salutary influence over those rude and troubled days.

The most important wills in the collection are those of Archbishops Tregury and Walton, the latter being remarkable for the quantity and value of the household and ecclesiastical articles in Walton's possession. Mr. Berry gives us some new facts concerning the life and career of Tregury, as he does on many other names and obscure points in the wide field covered in the "Wills and Inventories." His comments and elucidations are full of valuable information on many technical terms, and on the names and places in Dublin and the neighbourhood. We can only say, in conclusion, that seldom have we perused a work of deeper interest, whether we turn to the text itself, or to Mr. Berry's valuable annotations. We congratulate Mr. Berry on the production of such a work, in this most uninviting and difficult of fields of research, a work which need fear no comparison with any of a similar kind produced in the sister kingdom.

Index to the Prerogative Wills of Ireland, 1536–1810. Edited by Sir Arthur Vicars, F.S.A., Ulster King-at-Arms. (Dublin: Edward Ponsonby, 116, Grafton-street.) 1897.

THE great importance of wills for the study of family and social history and biography is so generally recognised, that all interested in these branches of investigation in Ireland have looked forward to the appearance of this long promised publication.

The wills formerly lodged in the Prerogative Office form by far the most important testamentary collection yet preserved in Ireland. The Court of Prerogative is of earlier origin than the Patent of James I., mentioned by Sir A. Vicars in his Preface. It was established by the Act 28th Henry VIII., c. 19, which extended to Ireland the application of the Act of Faculties, then lately passed in England. This Act vested in the King and his officers the jurisdiction in testamentary and matrimonial matters, formerly exercised by the Pope and his legate, and clothed the King in this country with powers similar to those which he had already acquired in England.

On the formation of the Record Commission in 1810, they undertook, as one of their most useful labours, the arrangement of the wills and other records of the Prerogative Office. Sir A. Vicars is, however, mistaken, in asserting that no Indexes previously existed; for the Commissioners reported of that Office that “there are Indexes and Alphabets suited to public convenience, and not considered defective.” But the fuller Index, prepared under the Commissioners’ direction, is of the greatest value, and of this we were promised a print, carefully edited, by constant reference to the original wills, and with other editorial improvements.

The volume has been produced in the most attractive form; beautifully printed by the University Press in well-marked type; and prettily and artistically bound in maroon cloth, with the arms of Ulster stamped in gold on the front. Unfortunately an examination of its contents, and a comparison of some parts with the publicly accessible original Index, show a most serious array of inaccuracies and omissions. We readily pass over some slips in the Preface; but in the Index itself we are confronted with errors of three kinds—(a) a large number of wills are entirely omitted; (b) names are misspelt; (c) wrong dates are attached in many instances.

We note a few instances of each class of error which have come under our notice—(a) Wills entirely omitted from Sir A. Vicars’ Index—1709, Allen, Richard, of Coolecurkey, Co. Wicklow; 1602, Bellings, John, Corballis, Co. Meath; 1696, Black, David, Cork, merchant; 1804, Brien, John, Salson, Co. Fermanagh; 1731, Burnaby, John, Dublin, gentleman; 1747, Civill, Richard, Dublin, merchant; 1637, Costerdine, George, Coleraine, gentleman; 1728, Eaton, John, Castlekelly, Co.

Kilkenny, Esq.; 1760, Eccles, John, Ratra, Co. Rosecommon, gentleman; 1648, Esmonde, Lawrence, Lord Baron of Limbrick; 1757, Maxwell, Arthur Hamilton; 1738, Rathborne, Joseph, Dublin, chandler.

(b) Testators' names misspelt:—1800, Allebgone, William (*recte* Allebyrn); 1661, Ardfert, Thomas, Earl of (*recte* Ardglass); 1799, Angier, Elizabeth (*recte* Augier); 1631, Apfull, John (*recte* Axfull); 1793, Meakins, John, chandler (*recte* surname *Chandler*); 1744, Pilkington, Mary, widow of Baron P. (*recte* Pocklington).

(c) Wrong years assigned to wills:—1770, Alexander, Robert (*recte* 1790); 1755, Aylward, Michael (*recte* 1785); 1780, Eaton, Richard (*recte* 1786); 1700, Moore, James (*recte* 1788); 1775, Morgan, John (*recte* 1675); 1792, Pentony, Christopher (*recte* 1769).

These are but specimens of the frequently recurring errors throughout the book, their frequency increasing as the work goes on. As a test, we have collated the short letter "Q," which occupies only one of the 502 pages in the book. Passing over several minor errors (two in dates, one in a reference number, and two in the spelling of names), we found the following four wills wholly omitted:—

- 1776. Quea, Mary, of Maralin, co. Down.
- 1805. Quin, Elizabeth, Dublin, widow.
- 1791. Quin, Henry, of Dublin, Doctor of Physic.
- 1791. Quinan, Anna, *alias* Wood.

It is a matter of much regret that a work so beautifully produced, and calculated to be of so much use, should be marred by so many defects, which a reasonable care could have prevented. Much as we should wish to speak in praise of any work produced by the genial and courteous Editor of this volume, we are in duty constrained to warn students of the inaccuracy of a work which purports to be an edition of an official Index, and which comes stamped with a quasi-official guarantee.

History of Corn Milling. Vol. II. *Watermills and Windmills.* By Richard Bennett and John Elton. (London: Simpkin, Marshall & Co., Ltd.; Liverpool: E. Howell, Church-street.) 1899.

THE promise given in the first volume of this interesting and valuable work is well carried out in the second part. As the former section related to hand mills and slave and cattle mills, this turns to more advanced machines.

The watermill seems to have come into use over 2000 years ago: the earliest known allusion to it being in a pretty epigram, by Antipater of Thessalonika, about 85 B.C., bidding the mill slaves rest till the

dawn, "for Ceres has commanded the water nymphs to perform your task."

The horizontal wheel was of use in Northern and Western Europe at a very early period. Several Irish examples are given from the early volumes of the *Journal* of this Society, and the *Ulster Journal of Archaeology*. Similar mills are still in use in the Scotch Islands, Norway, and even Roumania.

The familiar vertical wheel, with its more complex machinery, is first described by Vitruvius about twenty years before the Christian era, and the type soon became more widespread than the simpler form. We note an edict of Honorius and Arcadius (A.D. 398) to prevent "impudent" persons from diverting the water supply of the State mills; but the imperial favour must have been shown from about A.D. 144, as the "Collegium" of the millers, or "corpus pistorum," erected a marble tablet, with figures of a millstone, and a basket of ears of corn, commemorating their protector, Antoninus Pius. The Roman laws relating to mills are given to A.D. 417, and a chapter on floating mills abounding in quaint illustrations.

To return to Ireland, the authors throw doubt on the legend of Cormac mac Airt's mill at Tara, said to have been erected by a Scotch millwright in the middle of the third century. They argue that the watermill was unknown in Roman Britain (where apparently no ruined mill, and only one millstone larger than a quern, has been found); they allow, however, that it may have been more directly imported; and, considering the communication with Spain and Ptolemy's acquaintance with the great havens of Ireland in the previous century, we do not feel disposed to surrender so explicit and probable a legend of the great king, standing in the twilight of semi-historic tradition.

Mills appear in our Annals from 651; and the miraculous mill of St. Fechin of Fore is noted not only in Giraldus Cambrensis, but in native authors. It refused to grind on a Sunday, and was too holy to be approached by a woman! St. Moling also spent eight years in building a mill in county Carlow, but the only miracles there shown were the holy man's "extraordinary patience and perseverance." The important enumeration of the parts of a mill in the Brehon laws are given, but are too familiar to Irish antiquaries to need more than passing reference. The Welsh and Anglo-Saxon laws relating to watermills are abstracted, and there is a valuable chapter on the mills "written in the Domesday Book."

The early records of windmills seem to be unusually obscure and unreliable; there seems to be no clear proof of their existence in England before 1200, and their records only become abundant from the close of the thirteenth century. Space does not allow notice further of their history.

The authors have certainly produced a most useful volume. The

mere collection of facts from so many scattered works would be good service to archæology, but they have done more in good arrangement and condensation. The book equally abounds in interesting and often very picturesque illustrations, not only from the ancient manuscripts, but from existing buildings. The very history is a cheerful and encouraging story of human advance from hard, and often hopeless, drudgery, to an intelligent adaptation of the forces put at the disposal of man by kindly nature. As in the case of some of our most priceless legacies from the past, the names of the inventors and early improvers are lost, and only their work remains to claim our gratitude.

**An Ulster Parish : being a History of Donaghcloney (Waringstown).*

By Edward Dupré Atkinson, LL.B., M.R.S.A.I., Rector of Donaghcloney, 168 pp., 8vo., 2s. 6d. net (Dublin : Hodges, Figgis & Co., Limited). 1898.

Nor since Messrs. Ball & Hamilton produced their admirable work on "The Parish of Taney" has anything so good in the way of a parish history been produced in Ireland as Mr. Atkinson's book on Donaghcloney.

It is encouraging to find such an increasing interest in the antiquities and history of our native land, and though much remains to be done, the examples set in producing reliable parish histories are likely to be followed, as each new effort acts as a stimulus and incentive to others to undertake similar work elsewhere.

The present work commences with the early traditions of the locality, and contains an account of the old proprietors, the Magenises of Clanconnell, and the part taken by them in the rebellion of 1641, and goes on to the Cromwellian forfeiture and the transfers of the property to the Waring family whose representatives still remain in possession. Interesting letters from members of the old Magenis family to the Warings are given, and also unpublished letters of Bishop Jeremy Taylor, Addison, Duke Schomberg, and others, which add to the historical value of the work.

Some chapters are devoted to ecclesiastical events, with notices of the Clergy, Churchwardens, and principal parishioners, also extracts from the vestry, minutes and registries, and the connexion of the families of Magenis, Waring, Magill, Mead, Young, and Blacker with the parish are noticed at length.

The illustrations are both numerous and excellent. A plan of the village drawn in the year 1703 A.D., is given, and it is astonishing to find that the position of so many of the houses, gardens, and

fields shown thereon, remains practically unchanged to the present day.

A chapter is devoted to the linen industry which is the staple trade of the locality, and an account is given of its introduction thereto. The chapter dealing with the monuments and inscriptions on the headstones is highly interesting, and will prove valuable in assisting many persons now resident elsewhere, whose ancestors belonged to the parish, to trace their kindred. The value of such works to genealogists in this connexion cannot be too highly appreciated.

The time and labour involved in producing such a work must have been very great, and the learned author is to be congratulated on the successful result of his admirable research and industry. It is to be hoped other local histories will follow. It is now more than twenty years since Mr. Richard Linn, *Fellow*, formerly of Banbridge, but now of Christchurch, New Zealand, commenced to collect materials for the history of the adjoining parish of Seapatrick; he has recently obtained extracts from the Public Record Office of many original documents, and the appearance of his work is looked forward to with interest. There are other workers in the field; the Rev. Sterling De Courcy Williams is doing good work in Durrow, and the Rev. William F. T. Falkiner is making exhaustive investigations in Killucan; their labours when given in the form of local histories will gratify a large number of our members.

The Life of Theobald Wolfe Tone. By Alice L. Milligan. (Belfast, 1898.) 8vo, 121 pages.

Few even amongst those least in sympathy with the revolutionary aims and efforts of Wolfe Tone will now be disposed to deny that he was a most striking and interesting, if not unique, personality, who, rightly or wrongly, has won an imperishable name in Irish history. Though brief his span of existence, whose tragical termination took place in his thirty-sixth year, few lives were, in their way, so stirring and momentous; and though he failed in his plans, the fault could not be laid upon him. Most that is now known of him is due to his autobiography, a work which his son published early in this century.

Edited by Mr. Barry O'Brien, the main substance of this life has been recently re-published by T. Fisher Unwin, London, in two bulky volumes. The present year having again brought Wolfe Tone's name into prominence, it was only to be expected that some account of his life's work should be presented in a more accessible form; and in Miss Milligan's little volume accordingly we have a well-written and fairly adequate, if brief, sketch of the life and aims of this extraordinary man. Of Tone's political work in Ireland it does not, however, claim to say

sufficient, but dwells at a greater length on the narrative of his negotiations with France, and the story of his arrest, trial, and death. Appended to Miss Milligan's presentment of Wolfe Tone is a very interesting sketch of a visit paid by some Irish-Americans, in 1861, to his grave in Bodinstown churchyard, which, but for Davis's pathetic lines, would not improbably have long passed out of recollection.

Miss Milligan's book on Wolfe Tone concludes with a full account of his descendants in America, that is not to be found in any previous publication relating to him.

Apropos of Wolfe Tone, it may not be amiss to mention that an interesting Paper, by Mr. G. D. Burtchaell, dealing with his connexion with Trinity College Historical Society, and giving, *in extenso*, Tone's speech, as chairman, at the close of its 20th Session, will be found on page 395, vol. viii., of our *Journal*, 1888 [vol. xviii., consecutive series].

Proceedings.

THE ANNUAL GENERAL MEETING of the Society was held in the Society's Rooms, 6, St. Stephen's-green, Dublin, on Tuesday, 17th January, at 4 o'clock, p.m. ;

EDWARD PERCEVAL WRIGHT, M.A., M.D., M.R.I.A., *Vice-President*,
in the Chair, in the absence of the President.

The following were present during the proceedings :—

Fellows.—Thomas Drew, R.H.A., *Vice-President* ; Rev. J. F. M. French, M.R.I.A., *Vice-President* ; J. J. Digges La Touche, LL.D., M.R.I.A., *Vice-President* ; Robert Cochrane, F.S.A., M.R.I.A., *Hon. Gen. Secretary* ; F. Elrington Ball, M.R.I.A. ; Francis Joseph Bigger, M.R.I.A. ; G. D. Burtchaell, M.A., M.R.I.A. ; John Cooke, M.A. ; R. S. Longworth Dames, B.A., M.R.I.A. ; P. M. Egan ; Lord Frederick Fitz Gerald ; Lord Walter Fitz Gerald ; J. R. Garstin, M.A., F.S.A., M.R.I.A. ; George A. P. Kelly, M.A. ; Richard Langrishe, F.R.I.A.I. ; T. J. Mellon ; S. F. Milligan, M.R.I.A. ; James Mills, M.R.I.A. ; William R. J. Molloy, M.R.I.A. ; P. J. O'Reilly ; Count Plunkett, M.R.I.A. ; Countess Plunkett ; J. G. Robertson, *Hon. Fellow* ; Rev. Canon Stoney, D.D. ; Colonel P. D. Vigors ; Thomas J. Westropp, M.A., M.R.I.A.

Members.—J. Poë Alton ; Samuel Baker ; H. F. Berry, M.A. ; Robert Bestick ; James Brennan, R.H.A. ; Rev. K. C. Brunskill, M.A. ; Rev. R. A. Burnett, M.A. ; John Carolan ; Rev. William Carrigan, c.c. ; Anthony R. Carroll ; W. P. Chapman ; Very Rev. Canon Conlan, P.P. ; H. A. Cosgrave, M.A. ; E. R. M'C. Dix ; Henry Dixon ; G. Duncan ; Rev. A. L. Elliott, M.A. ; Rev. William Falkiner, M.A., M.R.I.A. ; S. A. O. Fitzpatrick ; Thomas Greene, LL.D. ; Very Rev. T. Hare, D.D., Dean of Ossory ; W. A. Henderson ; H. Hitchins ; Rev. H. Hutchins, M.A. ; Very Rev. H. Jellett, D.D., Dean St. Patrick's ; Richard J. Kelly ; Rev. Canon Kernan, B.D. ; Rev. H. W. Lett, M.A., M.R.I.A. ; Mrs. T. Long ; Rev. F. J. Lucas, D.D. ; Rev. H. C. Lyster, B.D. ; B. Mac Sheehy, LL.D. ; James M'Connell ; Mrs. M'Donnell ; Miss H. G. Manders ; G. E. Matthews ; Right Rev. W. E. Meade, D.D., Bishop of Cork ; Rev. Joseph Meehan, c.c. ; Joseph H. Moore, M.A. ; Rev. J. A. Nowlan, O.S.A. ; Miss Peter ; T. Plunkett, M.R.I.A. ; Rev. A. D. Purefoy, M.A. ; J. M. Quinn ; Miss Reynell ; Bernard Herron Roice ; Rev. George W. Rooke, M.A., Precentor ; Rev. J. J. Ryan, V.P. ; Mrs. J. F. Shackleton ; E. W. Smyth ; Mrs. E. W. Smyth ; Rev. C. Maurice Stack, M.A. ; C. W. Steele ; Rev. Joseph A. Stewart ; W. C. Stubbs, M.A. ; F. P. Thunder ; H. P. Truell, M.D. ; J. Walby ; Captain W. P. Hussey Walsh ; R. D. Walsh ; Very Rev. G. P. White, M.A., B.D., Dean of Cashel ; W. Grove White, LL.B. ; Rev. S. de Courcy Williams, M.A. ; Rev. George Otway Woodward, M.A.

The Minutes of last Meeting were read and confirmed.

The following Candidates, recommended by the Council, were declared duly elected :—

FELLOWS.

- Ball, Francis Elrington, M.R.I.A., J.P. (*Member*, 1896), Mopoon, Dundrum, Co. Dublin : proposed by Robert Cochrane, F.S.A., *Hon. Gen. Secretary*.
 Black, Charles Herbert, Dunedin, Otago, New Zealand : proposed by Richard Linn, *Fellow*.
 Doyle, Rev. Richard Barry, 1513 Superior-street, Cleveland, Ohio, U.S.A. : proposed by Robert Cochrane, F.S.A., M.R.I.A., *Hon. Secretary*.
 Kearney, Francis Edgar, LL.D. (Dubl.), George-street, Limerick : proposed by H. C. Cullinan, LL.B., *Fellow*.
 Macan, Arthur V., M.B., 53, Merrion-square, Dublin : proposed by J. J. Digges La Touche, LL.D., M.R.I.A., *Vice-President*.
 Upton, Henry Arthur Shuckburgh, J.P. (*Member*, 1896), Coolatore, Moate, Co. Westmeath : proposed by G. D. Burtchaell, M.A., M.R.I.A., *Fellow*.

MEMBERS.

- Costello, Thomas Bodkin, M.D., Bishop-street, Tuam : proposed by R. J. Kelly, B.L., J.P.
 Dowdall, J. P., Mullingar : proposed by James Tuite, M.P.
 Eagle, Edward, 60, Pembroke-road, Dublin : proposed by A. Patton, M.D.
 Fitz Gerald, Peter, J.P., Cragbeg, Limerick : proposed by W. A. Fogerty, M.D., *Fellow*.
 Hackett, Kirkwood, Valuation Office, Ely-place, Dublin : proposed by G. A. P. Kelly, M.A., *Fellow*.
 Hicks, Frederick J., 28, South Frederick-street, Dublin : proposed by Robert Cochrane, F.S.A., M.R.I.A., *Hon. Secretary*.
 Hingston, George, Collector of H. M. Customs, Custom House, Dublin : proposed by Robert Cochrane, F.S.A., M.R.I.A., *Hon. Secretary*.
 Jordan, Myles De Exeter, M.D., Castlebar : proposed by P. Newell, B.A.
 Lawlor, Rev. Thomas, P.P., Kilorglin : proposed by P. J. Lynch, M.R.I.A.I., *Fellow*.
 Librarian, St. Patrick's College, Maynooth : proposed by G. D. Burtchaell, M.A., M.R.I.A., *Fellow*.
 M'Connell, John, J.P., College-green House, Belfast, and Rathmona, Donaghadee : proposed by S. K. Kirker, *Fellow*.
 Malone, Laurence, Innismaan, Queen's Park, Monkstown : proposed by T. Drew, R.H.A., *Vice-President*.
 Malone, Mrs., Innismaan, Queen's Park, Monkstown : proposed by T. Drew, R.H.A., *Vice-President*.
 Nichols, Mrs., Kilbrack, Doneraile, Co. Cork : proposed by W. J. Grove White, LL.D.
 Sellens, Frank Marshall James, The Village House, Raheny : proposed by John Cooke, M.A., *Fellow*.
 Walsh, V. J. Hussey-, Barrister-at-Law, 4, Curzon-street, Mayfair, London, W. : proposed by G. D. Burtchaell, M.A., M.R.I.A., *Fellow*.
 Walshe, Richard D., 20, Harrington-street, Dublin ; proposed by Francis P. Thunder.
 Yeldham, Charles Cecil, D.I., R.I.C., Six-mile-bridge, Co. Clare : proposed by T. E. Galt-Gamble, D.I., R.I.C.

The Report of the Council for the year 1898 was read as follows :—

The Council have to report that the deaths of seven Fellows, one Hon. Fellow, and twenty-three Members have been notified during the course of the year 1898. The number of names now upon the Roll is 1369 :—205 Fellows and Hon. Fellows, and 1164 Members. 12 Members have resigned, and 15 names have been removed for non-payment.

The Fellows who died were—Lord Carlingford, K.P., a Vice-President for 1888–89; the Earl of Desart; Lavens Mathewson Ewart, M.R.I.A., a Vice-President for 1892–97; Harold Frederic; Herbert Webb Gillman; Sir Stuart Knill, Bart; the Rev. Samuel Martin Mayhew; and Sir John Thomas Gilbert, LL.D., Hon. Fellow.

Among the Members the Society has lost the Rev. George Thomas Stokes, D.D., Professor of Ecclesiastical History, University of Dublin, who, at the time of his death, and for several years, was a Member of the Council. Dr. Stokes was elected a Member of the Society in 1887, and the following Papers by him were published in the *Journal*:—"Dudley Loftus: A Dublin Antiquary of the Seventeenth Century"; "Athlone in the Seventeenth Century"; "Killeger Church, Co. Dublin"; and "Island Monasteries of Wales and Ireland," all of which appeared in vol. i., 5th Ser. (1890–91); "St. Fechin of Fore, and his Monastery," vol. ii. (1892); "The Antiquities from Kingstown to Dublin," vols. iii. (1893) and v. (1895); "St. Hugh of Rahue: his Church, his Life, and his Times," vol. vi. (1896). "Liber Niger," vols. iii. [1893], and vol. vii. [1897]. A Memoir of Dr. Stokes appears in the Preface to the *Journal* of the Society for 1898.

The Rev. John Elliott, who was elected a Member in 1884, was for several years Hon. Local Secretary for Armagh.

The Vice-Presidents who retire by rotation at the Annual General Meeting for 1899 are—Colonel Vigors; Mr. Milligan; the Most Rev. Dr. Sheehan, Bishop of Waterford and Lismore; and Dr. Frazer: and the following have been duly nominated:—For Leinster, Lord Walter Fitz Gerald; for Ulster, the Rev. Dr. Buick; for Munster, the Rev. Edmond Barry, P.P., M.R.I.A.; and for Connaught, the Most Rev. Dr. Healy, Bishop of Clonfert.

Three Members of Council were co-opted to fill vacancies which occurred since the last Annual General Meeting:—Mr. T. J. Westropp, M.A., M.R.I.A., *Fellow* and Mr. F. Elrington Ball, M.R.I.A., on the 26th of January, in place of Dr. Wright and Dr. La Touche, elected Vice-Presidents, and Mr. William C. Stubbs, M.A., *Hon. Local Secretary for North Dublin*, on the 29th of March, in place of the late Professor Stokes.

The Council met twelve times, and the Members attended as follows:—Mr. Ball, 8 (since election); Mr. Kelly, 7; Mr. Westropp, 7 (since election); Mr. Moore, 6; Dr. Joyce, 6; Mr. Stubbs, 6 (since election); Mr. Cooke, 5; Lord Walter Fitz Gerald, 5; Mr. Mills, 4; Mr. Molloy, 4; Count Plunkett, 4; the Rev. Mr. Barry, 0; the Hon. Secretary, 10.

The Members who retire by rotation are—Mr. Cooke, Dr. Joyce, and Mr. Moore; and the Rev. Mr. Barry's seat has become vacant.

To fill the vacancies on the Council, the following have been nominated in accordance with the Rules:—William Frazer, F.R.C.S.I., M.R.I.A., *HON. F.S.A. (Scot.), Fellow*; Seaton F. Milligan, M.R.I.A., *Fellow, Hon. Provincial Secretary, Ulster*; W. Grove White, LL.B.; Richard Langrishe, F.R.I.A.I., *Fellow*; George Coffey, B.A.I., M.R.I.A., *Fellow*; and the Rev. Canon Healy, LL.D., *Hon. Local Secretary for North Meath*.

Mr. Cochrane, after many years of labour, which has resulted in the Society taking the leading position it now proudly occupies, has desired to be relieved from the office of Honorary Treasurer. The Council cannot allow the opportunity to pass without recording their full sense of the importance of the work done by Mr. Cochrane. Most fortunately for the interests of the Society, Mr. Cochrane will still occupy the position of Honorary General Secretary to the Society.

Mr. F. Elrington Ball, M.R.I.A., Member of Council, has been duly nominated for election as Hon. Treasurer.

Mr. John Cooke, M.A., and Mr. James G. Robertson have been re-nominated as Auditors of the Treasurer's Accounts. The financial condition of the Society is satisfactory, and the Auditors' Report will be brought forward in accordance with Rule 20 in due course.

The Society having entered on the Fiftieth year of its existence, the event was celebrated by a Banquet held in the Antient Concert Rooms in Dublin, on Wednesday, the 15th of June, to which a large number of invitations were issued to distinguished persons and representatives of the more important kindred Societies. A full account of the proceedings was published in the *Journal* for 1898, page 187. The arrangements were satisfactorily carried out by a committee consisting of Dr. Wright, *Vice-President*, Mr. Kelly, Mr. Cooke, Mr. Westropp, Mr. Burtchaell, and Mr. Cochrane, *Hon. Sec.*

The usual Quarterly Meetings were held during the year, and were fully reported in the *Journal*. The Summer Meeting was held in Ballina for the province of Connaught, the arrangements for which were carried out by the Right Rev. Monsignor O'Hara, *Hon. Secretary for North Mayo*, in conjunction with the Hon. General Secretary. The Members of the Society were hospitably entertained on the occasion by the Earl and Countess of Arran.

The Council have entered into the possession of new premises at No. 6, St. Stephen's-green, and have given up the rooms occupied for the last six years at No. 7. In the new premises there is sufficient accommodation to hold the usual Meetings, and provide for the Library and other property of the Society. Notice to surrender the premises hitherto rented by the Society in Kilkenny has been given. In case the collection of the objects of Antiquity can be adequately housed and cared for in Kilkenny, the Council suggest that they should be fully empowered to make all the necessary arrangements for the proper legal transfer of the collection, so far as the objects in it may relate to the county or city of Kilkenny, to a local Committee. The collection so transferred to be known for the future as "The Kilkenny Museum."

It is well known to all students of the Antiquities of Ireland that, on the passing of The Church Act (Ireland), 137 of the Ancient Monuments of Ireland were vested in the Board of Works (Ireland). Under the Ancient Monuments Acts of 1882 and 1892, some 48 more became vested in the Board. Many matters of difficulty in connexion with the preservation of these Monuments were constantly arising; some of them entailed subjects about which there was a great deal of controversy; and there was a very general notion abroad that it was desirable that some of the Irish Antiquaries should be consulted before repairs or restorations were undertaken by the Commissioners of the Board of Works to Irish Monuments. The Chairman of the Board of Works proposed (1892) to your Society, and to the Royal Irish Academy, that each body should appoint two representatives who, with a Commissioner of the Board of Works, should be a Committee to meet monthly and consult with the Superintendent of Ancient Monuments before any more Monuments were scheduled or repairs or restoration effected on those at present scheduled. Fully alive to the importance of such a consultative Committee, your Society at once selected their then President, Mr. Thomas Drew, and Dr. E. P. Wright to represent your Society, while the Royal Irish Academy Committee selected Lord Walter Fitzgerald and the late Rev. Denis Murphy, *s.j.*, as their representatives. Since then Dr. La Touche has been selected to fill Mr. Drew's place, who had resigned, and Mr. J. Ribton Garstin has been selected by the Royal Irish Academy Committee to fill the vacancy caused by the death of the Rev. D. Murphy. From reports made to your Council from time to time, they are inclined to think that, as a Committee of Advice, this Committee fulfils a very useful part, and they have reason to believe that every fair consideration has been given to the labours of the Committee by the Commissioners. A list of the Monuments scheduled under the advice of this Committee from their appointment up to this date is in preparation.

The Index for the Volumes of the Proceedings and Papers for the forty years, 1849–1889, is progressing, up to the letter 'K' being in type.

The Annual General Meeting has been fixed for Tuesday, the 17th of January, 1899. Arrangements are being made to have a Midsummer Excursion to the Western Islands of Scotland, in which the Cambrian Archæological Association have arranged to join.

The preliminary programme of this Excursion is appended.

THE places of interest in Scotland to be visited are—

1. Sanda Island—Cross and St. Ninian's Church (see Captain White's "Archæological Sketches in Kintyre and Knapdale").
2. Kildalton Crosses and Church, Island of Islay, seven miles from Port Ellen (see R. C. Graham's "Sculptured Stones of Islay").
3. Passing up the Sound of Islay to Oronsay,¹ to see the Priory, Monuments, Inscribed Stones, and Crosses (see Mac Gibbon and Ross, "Ecclesiastical Architecture of Scotland").
4. Crossing the Firth of Lorn, and passing up the Sound of Iona, the well-known Crosses and Ecclesiastical remains at Iona, west of the Island of Mull, will be visited.
5. Sailing north-west, the unique ecclesiastical remains on the Island of Tiree will be visited, and a landing may be made on the Island of Coll.
6. Passing west of Rum Island, the Island of Canna will be visited, to see the Ancient Cross (depicted in Stuart's "Sculptured Stones of Scotland"). At Canna there is a fine natural harbour.
7. Sailing up Little Minch into Dunvegan Loch, Isle of Skye, the Town and Castle of Dunvegan will be seen; the latter is the residence of The M'Leod of M'Leod; a portion of the house was built in the 9th century.
8. Crossing Little Minch to the Outer Hebrides, Rodil in Harris will be seen (Church with curious Sculptures).
9. Passing through the Sound of Harris, and sailing north, the next call will be at Callernish, on the Island of Lewis—Stone Circles.
10. Dun Carloway Pictish Tower, on the north-west of Lewis Island, six miles north of Callernish.
11. Flannan Isles ancient bee-hive Oratory: North Rona and Sula Sgeir, in the North Atlantic, early Christian Oratories (see Dr. Joseph Anderson's "Scotland in Early Christian Times"; Muir's "Ecclesiological Architecture"; and Mac Gibbon and Ross, "Ecclesiastical Architecture of Scotland").
12. The Stone Circles of Stennis, near Stromness, Maeshowe, and Kirkwall Cathedral, Orkney, will next be visited (see J. R. Tudor's "Orkney and Shetland"; Sir H. Dryden's "Kirkwall Cathedral"; and Farrer's "Maeshowe").

¹ South of Oronsay the water is not very deep, and landing involves a long row.

13. Sailing south to Keiss Bay, Caithness, the ancient Brochs, or Pictish Towers, now under investigation by Sir Francis Tress Barry, Bart., M.P., Keiss Castle, will, by his kind permission, be visited.
14. In the return journey, passing down Sleat Sound, round Ardnamurchan Point, and through the Sound of Mull, Eilean Mor, in the Sound of Jura, at the mouth of Loch Swine, will be visited (Cross and Stone-roofed Church).
15. Sailing south through the Sound of Jura, the party will visit Gigha Island, off the west coast of Kintyre, to see a reputed Ogam-stone, the only one ever heard of in the west of Scotland; after which the steamer will return to Belfast.

The steamer will leave Donegall-quay, Belfast (opposite the office of the Belfast S.S. Company), on Tuesday morning, June 20th, at 10.30, returning on Wednesday, June 28th, at 10 o'clock, a.m.; and the sea Excursion will, it is contemplated, occupy eight days.

An illustrated programme and map of the routes are in course of preparation.

These arrangements have been approved of by the Council of the Society, subject to such modifications as the Hon. Gen. Sec. may find necessary or desirable.

This Excursion has been undertaken at the request of some of the leading Archæologists of the United Kingdom (Members of this Society), to enable places and objects of great Antiquarian interest to be visited, otherwise inaccessible except at considerable expense, and a good deal of inconvenience.

The Directors of the Belfast Steamship Company have consented to give, for the use of the party, their favourite Express Passenger new twin-screw steamer "*Magic*," commanded by Captain Dunlop, accompanied by the Manager of the Steamship Company, James M'Dowell, Esq.

The S.S. "*Magic*" was built by Messrs. Harland & Wolff in 1893; gross tonnage, 1640 tons; length, 322 feet; breadth of beam, 39 feet; and is fitted up with large and well-ventilated State Rooms, Dining Saloon, Smoke Room, Promenade Deck, Bath Room, &c., and has electric light throughout. The catering will be done by the Steamship Company, comprising first-class *cuisine*—breakfast, lunch, dinner, and tea.

The Lifeboats of the Steamer (eight in number) will be available for landing the party.

The "*Magic*" has accommodation for 220 first-class passengers in berths, but it is proposed to limit the number to 120, for the greater comfort of the party and to avoid crowding.

Tickets will be issued by the Belfast Steamship Company at £10 each, but the application for same must be made to the Hon. General Secretary, or the Hon. Provincial Secretary, accompanied by a remittance of the amount, or a deposit of £5, not later than 11th April, next, on which date the list for Members' applications will close.

The dates and places of the Meetings for the year 1899 are as follows :—

Annual General Meeting, 17th January, . . .	DUBLIN.
Evening Meetings, 28th Feb. and 28th March, .	DUBLIN.
General Meeting for 2nd Quarter, 11th April,* .	DUBLIN.
General Meeting for 3rd Quarter, 16th August,*	BELFAST.
General Meeting for 4th Quarter, 10th October,*	KILKENNY.
Evening Meetings, 31st Oct. and 28th Nov., . .	DUBLIN.

The Report was unanimously adopted, and it was proposed, seconded, and passed by acclamation :—

“That the thanks and gratitude of the Society are due to Mr. Cochrane for the admirable manner in which he has carried out the duties of Honorary Treasurer.”

The Chairman then declared the following Honorary Officers duly elected :—

VICE-PRESIDENTS—

<i>For Leinster,</i> .	LORD WALTER FITZ GERALD, M.R.I.A.
<i>For Ulster,</i> .	THE REV. GEORGE R. BUICK, M.A., LL.D., M.R.I.A.
<i>For Munster,</i> .	THE REV. EDMOND BARRY, F.P., M.R.I.A.
<i>For Connaught,</i> .	THE MOST REV. JOHN HEALY, D.D., LL.D., M.R.I.A., Bishop of Clonfert.

HON. TREASURER—

F. ELLINGTON BALL, M.R.I.A.

AUDITORS—

JOHN COOKE, M.A.
JAMES G. ROBERTSON.

Mr. Westropp and Mr. Dix were appointed Scrutineers of the Ballot for Members of Council.

Names removed from the Roll in 1898 :—

Deceased (31).

FELLOWS (7).—Lord Carlingford, K.P., M.R.I.A., *Member*, 1857; *Fellow*, 1888; *Vice-President*, 1888–1889; the Earl of Desart, 1872; Lavens Mathewson Ewart, M.R.I.A., 1891; *Vice-President*, 1892–97; Harold Frederic, 1898; Herbert Webb Gillman, B.A., *Member*, 1891; *Fellow*, 1897; Sir Stuart Knill, Bart., LL.D., 1872; the Rev. Samuel Martin Mayhew, F.S.A. (Scot.), 1890.

HON. FELLOW (1).—Sir John T. Gilbert, LL.D., F.S.A., M.R.I.A., R.H.A., 1891.

MEMBERS (23).—Thomas Barnewell, 1893; John Bernal, 1889; Maria, Lady Chapman, 1893; M. Edward Conway, 1855; Laurence Doyle, B.L., 1869; Rev. John Elliott, 1884; Samuel Gordon, M.D., 1890; J. J. Griffin, M.D., 1897; John P. Hartford, 1890; Rev. Alfred T. Harvey, M.A., 1891; Rev. R. R. Kane, LL.D., 1892; Rev. William Kilbride, M.A., 1868; George Liston, 1894; Very Rev. Edward

* Excursions will be arranged in connexion with these Meetings.

William M'Kenna, F.P., V.F., 1892; John M'Loughlin, 1890; Rev. John Madden, c.c., 1890; Thomas Mathews, 1890; Thomas Griffin O'Donoghue, 1894; Dr. Edward P. O'Farrell, 1892; Rev. Professor Stokes, D.D., M.R.I.A., 1887; Wm. Geo. Strype, M. INST. C.E., 1898; Mrs. Thompson (Miss Butler), 1891; William Richard Wade, 1896.

Resigned (12).

MEMBERS (12).—Major H. G. S. Alexander, 1896; F. J. Beckley, B.A., 1892; Mrs. Bennet, 1896; Chetwood H. Bowen, 1896; James W. Crawford, 1890; Rev. John H. Davidson, M.A., 1894; D. Griffith Davies, B.A., 1894; Henry P. Goodbody, 1897; Miss Goodbody, 1897; Rev. John Prendergast, c.c., 1890; William Ringwood, 1893; William Russell, 1897.

The following Fellow (1) and Members (14) have been taken off the Roll, owing, at the commencement of the year 1898, upwards of two years' arrears :—

FELLOW (1).—W. H. Upton, 1892, £3.

MEMBERS (14).—Very Rev. J. A. Anderson, O.S.A., 1891, £1; W. J. Fitz Gerald, 1892, £1; J. A. Hanna, 1887, £1; Rev. J. O. Hannay, M.A., 1894, £1; H. A. Hinkson, M.A., 1892, £1; William Irwin, 1892, £1; W. G. Jefferson, M.A., 1894, £1; Rev. Edward Lavell, c.c., 1893, £1; Joseph Molloy, 1890, £1; Rev. Joseph Moorhead, B.A., 1895, £1; W. P. O'Neill, M.R.I.A., 1891, £1; Michael B. Stokes, 1895, £1; Charles F. Walker, 1895, £1; Rev. T. J. Whitty, c.c., 1889, £1.

The following Publications were received during the year 1898 :—

American Antiquarian Society, New Ser., vol. xii., Parts 1, 2. Anthropological Institute of Great Britain and Ireland, vol. xxvii., Nos. 3, 4; New Ser., vol. i., Nos. 2, 3. L'Anthropologie, vol. ix., Nos. 1–6. Belfast Naturalists' Field Club, 1897–1898, Proceedings, vol. iv., Series 2. Bristol and Gloucester Archæological Society, xx., Part 2, Programmes; Gloucestershire Records, 2; Catalogue of Books. British Archæological Association, Journal, vol. iv., Parts 2–4. British and American Archæological Society of Rome, vol. iv., New Series, Parts 1, 2. Bulletin of Museum of Science, Philadelphia. Bulletin of Free Museum of Science, Pennsylvania. Cambrian Archæological Association, Archæologia Cambrensis, Parts 57, 58, 60, 61. Cambridge Antiquarian Society, Proceedings, vol. xxxix., No. 3; List of Members. Cork Historical and Archæological Society, Journal, vol. iv., Ser. 2, Nos. 37–39. Dorset Natural History and Antiquarian Field Club, vol. xviii. Hon. Society of Cymmrodorion, Transactions, 1896–1897. Geological Surveys, U. S. A., Bulletins and Monographs, vols. xxv–xxviii., and Atlas. Ditto for Canada, 1898. Historical State Society of Wisconsin, Proceedings, 45; Growth of Society, &c. Institute of Civil Engineers of Ireland, vol. xxvi., 1897. Kildare Archæological Society, vol. 4, Nos. 5–7. Numismatic Society, Journal, Ser. 3, Nos. 69, 70, 72. Revue Celtique, vol. xix., Nos. 1–4. Royal Archæological Institute of Great Britain and Ireland, Ser. 2, vol. iv., No. 216; vol. v., Nos. 1–3. Royal Institute of British Architects, vol. v., Ser. 3, Parts 6–10, 11–15, 16–20; vol. vi., Parts 1–5; Kalendar, 1898–1899. Royal Institute of Cornwall, vol. xiii., Part 2. Royal Irish Academy, Proceedings, vols. v.–x., Ser. 2; vol. i., Parts 1, 3, 4, 6, 7, 10, 11, 12; vol. ii., Parts 1–8, Ser. 3; vol. ii., Parts 1, 2 (being all back volumes relating to archæology; Ser. 3, vol. iv., No. 5. Smithsonian Institution, Bureau of Ethnology, 1891–1892, 1894–1895. Société d'Archéologie de Bruxelles, tome ix.; tome xii., liv. i., 2–4. Société Royale des Antiquaires du Nord, Memoires Nouvelle Serie. Aarbøger for Nordisk Oldkyndighed, 1897–1898. Society of Antiquaries of London, Ser. 2,

vol. xvii., No. 1. Society of Antiquaries of Newcastle-upon-Tyne, *Archæologia Aeliana*, vol. xix.; Proceedings, vol. viii., 1898, and Programmes. Society of Antiquaries of Scotland, Proceedings, vol. vii., Ser. 3. Society of Architects, Journal, New Ser., vol. v, Nos. 4, 6, 7, 8, 9, 10, 11, 12; vol. vi., Nos. 1, 3. Society of Biblical Archæology, vol. xx., Parts 1-8. Somersetshire Archæological and Natural History Society, Proceedings, vol. xliii., 1897. Suffolk Institute of Archæology and Natural History, vol. ix., Part 3. Surrey Archæological Society, vol. xiv., Part 1. Wiltshire Archæological Society, vol. xxx., Parts lxxxix.-xc. Yorkshire Archæological Journal, vol. xiv., Part 4; vol. xv., Parts 1, 2. The Antiquary for 1898. Folk-Lore, viii., 3; ix., 1 and 3. The Irish Builder for 1898. Scottish Brochs: their Age and Destruction (J. W. Cursitor, the Author). Napoli Nobilissima; Revista de la Asociación Artístico-Arqueologica Barcelona (Cavaliere Salazar). Devenish, Lough Erne (Rev. J. E. Mac Kenna, the Author). The Coinage of Scotland, 3 vols.—Edward Burns, F.S.A. (Messrs. Adam and Charles Black). History of Mills and Milling (Richard Bennett, the Author). Excavations at Kesserlock, Conrad Merk; Antiquities of South America, W. Bollaert; Monuments Celtiques, M. Cambry (W. E. Kelly). Royal Societies' Club, Report and Member List. Gaelic League Publications, Introduction to Keating's History (Messrs. M. H. Gill). The Reliquary for 1898. The permanent Photographs received during the year appear in a separate report at p. 61, *antea*.—T J. W.

The Meeting then adjourned to 8 o'clock, p.m.

EVENING MEETING.

The Society met in the Society's Rooms, at 8 o'clock, p.m.;

THE RIGHT HON. O'CONOR DON, LL.D., M.R.I.A., *President*,
in the Chair.

The President said he did not think he could preside at this their first meeting in their own rooms without congratulating them upon the fact that they were no longer wanderers seeking the hospitality of generous kindred societies. They had now at length a habitation and a home which they could call their own; and he thought that any of them who had gone through the premises, which they had been fortunate enough to secure, would agree with him in thinking that the Council and their Secretary acted very wisely in immediately taking advantage of the offer made to them of rooms which he must say were admirably adapted to their purposes. They had now a fixed abode and a fixed habitation of which as a Society he thought they need not be ashamed; and the best of it was he had been informed that the premises had been secured without any considerable immediate expense, and without adding substantially to any of their annual liabilities. He therefore thought that the thanks of the meeting were due to their officers who had secured these premises with their corresponding advantages at such little cost. The year that had just passed had been a memorable one in their annals. During it they had celebrated their Jubilee, and

they were now entering upon what he hoped would be a new career of increasing utility in a new home surrounded by so many of their old friends and supporters (applause). On the other hand, as in all things human, they had many losses to deplore. They could not help feeling the void that had been caused by the death of many valued members and dear personal friends. Amongst those whose loss would, perhaps, be most felt by the society was that of Dr. Stokes. He was a familiar figure at almost all their meetings, and his pen had enriched their journals with many historical descriptive pieces, contributed, almost every year, since he was elected. They had also lost Sir John Gilbert, whose name would ever be associated with those who devoted their lives to diligent and careful research amongst the records of their country. They had also to deplore the loss of Lord Carlingford, the Earl of Desart, and Sir Stuart Knill who, although an Englishman, took the deepest interest in Irish archæological lore. He need not dwell on the other losses they had sustained. The names in the obituary list were familiar to most of them. They had a considerable amount of business to get through, and he would not detain them longer, but would conclude by expressing the hope that the Society might, year by year, increase in prosperity and utility until it had accomplished all the objects for which it had been founded.

Mr. Bigger exhibited a photograph of a portrait of Hugh O'Neill, Baron Dungannon, son of the Earl O'Neill, who was buried in Rome in 1604.

Mr. Thomas Plunkett, M.R.I.A., Enniskillen, *Hon. Local Secretary for Fermanagh*, exhibited and described a very fine well-formed bronze sword, 25½ inches long, which was found in a shallow bay last summer during low water near the old castle of Crom, on the shore of upper Lough Erne, about three miles from Newtownbutler. He described other bronze swords, daggers, celts, &c., that he secured during the drainage operations a few years ago. When a cutting was being made through a ford in the lake at Eastbridge, Enniskillen, a great number of stone implements were unearthed, which came into his possession. Lough Erne traverses the centre of Fermanagh, and runs in a north-westerly direction to the sea, and must have been a great highway during both the Stone and Bronze Ages; and the number of stone and bronze weapons lately found in its fords and on its shores clearly shows that it has been the scene of many a conflict between tribes who lived in the Neolithic Period, as well as those who lived in the Bronze Age. Mr. Plunkett also exhibited a portion of a bronze sword mould which was found on the surface of an ancient crannoge associated with rude huts which were found at a depth of 21 feet underneath peat.

The Rev. G. Otway Woodward, M.A., exhibited an earthenware Chafing-dish of the last century.

The Scrutineers having handed in their Report of the result of the Ballot, the President declared the following duly elected :—

MEMBERS OF COUNCIL :

WILLIAM FRAZER, F.R.C.S.I., M.R.I.A., HON. F.S.A. (Scot.), *Fellow*.

RICHARD LANGRISHE, F.R.I.A.I., *Fellow*.

THE REV. CANON HEALY, LL.D.

SEATON F. MILLIGAN, M.R.I.A., *Fellow*.

The following Papers were read (illustrated with lantern slides), and referred to the Council :—

“The Antiquities of Fore, Co. Westmeath,” by Francis Joseph Bigger, M.R.I.A., *Fellow*.

“A Fortified Stone Lake-Dwelling in Lough Cullen, Co. Mayo” (communicated by Edgar L. Layard, C.M.G.), by the Rev. J. F. M. French, M.R.I.A., *Vice-President*.

The Society then adjourned to Tuesday, 28th February, 1899.

An EVENING MEETING was held in the Society's Rooms on Tuesday, 28th February, at 8 o'clock, p.m. ;

THE REV. CANON J. F. M. FRENCH, M.R.I.A., *Vice-President*,
in the Chair.

A Paper was read by Mr. Thomas Drew, R.H.A., *Vice-President*, entitled—“A further Note on the Surroundings of St. Patrick's de Insula, the restoration of the North Close, 1899, and the possibility of the recovery of the ancient Well of St. Patrick.” Before reading the Paper, Mr. Drew referred to the ancient history of the cathedral, and pointed out that even now careful observation would reveal ancient stones and interlaced Celtic ornamentation, which was undoubtedly anterior even to the ancient period of 1190. Touching upon the ancient Well of St. Patrick in “St. Patrick's-lane,” he showed its traditional position to be near Morrison's Hotel, in Nassau-street, near the Provost's Garden, a spot now covered by the hackney-car-drivers' stand. In the course of an imaginary walk from this spot to the Well of St. Patrick in the Coombe some interesting facts relative to Old Dublin were given. He advised those who wished to study the matter to read Gilbert's “History of Dublin,” and also the numerous interesting archæological book treasures which were stored in the library of Christ Church Cathedral. Incidentally he pointed out that ancient Dublin was 8 feet below the present surface. In some places it was 6 feet, and in some 13, but in every instance where the original strata and foundations could be seen they would prove interesting and of practical use, not only from an archæological but from a geological point of view. He pointed out that a

rivulet existed across Grafton-street, and the undermining of the soil by its course was, some time ago, the cause of a well-remembered event, when the front of Mr. Brunker's, the jeweller's shop, fell into the street. He regretted that so many interesting records had been lost by the ignorance or neglect of rectors and church-wardens of the past, and contrasted their action with the action of similar officials elsewhere, who endeavoured to preserve the ancient names, which often formed an important clue to the tracing of the real history. As an instance of the craze for cutting things short, he mentioned that St. Andrew's Church was originally St. Andrew Thingmote. This Thingmote of the Danes was in close proximity, and on it were given the Danish laws of the country; the hill was levelled to fill up St. Patrick's-lane, and make what was now Nassau and the adjoining streets. In dealing with ancient Dame-street, then a narrow lane, he referred to the King William statue, and mentioned that though it was nowadays ascribed to Van Haust, it was said to be the work of Grinling Gibbons, although it was found among work ascribed to this world-famed artist, which, if he had executed it all, would have made him exist from the fourteenth century to the nineteenth. He further pointed out the sacrilegious use to which the crypts of Christchurch were put about the period of 1710 by being used for ale-shops and taverns of the vilest character. On the top of the hill near Nicholas-street stood the old town hall, the only portion preserved being the two statues which stood in the niches above the door, and which were now in Christchurch Cathedral. It was a singular fact that the foundations in this particular neighbourhood, though it was so high, were worse than in other parts of Dublin, owing to the boggy nature of the ground. The locality formerly had a name meaning the "Hazel Ridge," and he had seen whole cartloads of hazel nuts thrown up in the course of excavations, proving that hazel grew plentifully at one time in that particular neighbourhood. Passing on to the Coombe he pointed out how in those days, owing to titular authorities leasing out the grounds allotted to them near the cathedral to poor persons, the ground became filled with wretched shops and dwellings which were built close up to the church, and he spoke with pleasure of the effort which is to be made by one of Dublin's greatest citizens to remove the present-day congestion, and restore to the ancient cathedral some of its early, fair, and salubrious surroundings. He pointed out that in early Dublin the cathedral was in the centre of a little city fortified in itself, the surrounding walls having four towers, one of which was called St. Patrick's, and was the principal one. Finally he referred to the particular spot near the foot of the cathedral tower at which it was believed the ancient Well of St. Patrick's would be found. Mr. Drew then read his Paper, which was referred to the Council for publication. (It is printed at p. 1, *ante*.)

The Meeting was then adjourned to 28th March.

AN EVENING MEETING was held in the Society's Rooms on Tuesday, 28th March, at 8 o'clock, p.m. ;

MR. THOMAS DREW, R.H.A., *Vice-President*, in the Chair.

The following Papers were read, and referred to the Council for publication :—

“ A Communication on the Palæolithic Period, with Evidences of the Antiquity of Man ” (Illustrated by Lantern Slides), by Geo. Coffey, B.E., M.R.I.A.

“ Tallaght, Co. Dublin, and some places in its Neighbourhood ” (to be visited by the Society on the 13th of April next). Illustrated by Lantern Slides, by F. Elrington Ball, M.R.I.A.

The following Papers were taken as read, and referred to the Council for publication :—

“ Notes on Crannog and other Finds in Co. Wexford,” by Sir Thomas Grattan Esmonde, Bart., M.P.

“ The Monuments at Clonmacnoise,” by R. A. S. Macalister, M.A.

“ The Cryptic Element alleged to exist in Ogham Inscriptions,” by R. A. S. Macalister, M.A.

“ Kilmakilloge, Co. Kerry,” by Miss Hickson, *Hon. Local Secretary, Kerry North*.

The Society then adjourned to 12th April, 1899.

THE JOURNAL
OF
THE ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND,
FOR THE YEAR 1899.

PAPERS AND PROCEEDINGS—PART II. SECOND QUARTER, 1899.

Papers.

DESCRIPTIVE SKETCH OF CLONDALKIN, TALLAGHT, AND
OTHER PLACES IN WEST COUNTY DUBLIN.

BY F. ELRINGTON BALL, M.R.I.A., FELLOW.

[Read MARCH 28, 1899.]

LEAVING Dublin by the South Circular-road, Dolphin's Barn is first passed through. This district, originally called Karnanelonegunethe, probably derived its present name, which was used so early as the year 1396, from some member of the Dolphin family, then well known in Dublin. Near here Strongbow and Dermot are said to have entrenched themselves before they attacked Dublin.¹

Crossing the Grand Canal by Camac Bridge, so called from one of the directors of the Canal Company in 1791, the highway, once the mail-coach road to Limerick and Cork, is followed for about a mile, until we come to a road on the left leading to the village of

CRUMLIN,

or Cruimghlinn, the curved glen. The only object of interest here is the tower of the church, on which there is a well-carved skull, and a tablet, with the words, "How dreadful is this place; none other is the house of God, and this is the gate of Heaven." It contains a narrow spiral staircase and two rooms; in one of these latter there are the fragments of a tombstone said to have been erected to the memory of one of Queen

¹ See M'Cready's "Dublin Street Names," and D'Alton's "History of the County Dublin," to which the writer is indebted for much of the information in this Paper.

Anne's waiting-women. Inscriptions on the gate-piers record that the church, which is dedicated to St. Mary, was rebuilt in 1817, and that the walls of the churchyard were rebuilt in 1725, and repaired one hundred years later.¹ It is interesting to note that the rector, in 1725, was the Rev. Roger Ford,² and that at the beginning of the present century a namesake, and no doubt a descendant, of his held the rectory.

The manor of Crumlin, together with the manors of Newcastle, Saggart, and Esker, was annexed to the Crown, and was called King's land. The tenants had to pay a higher rent—9*d.* per acre—than those on the other royal manors, because, on one occasion, "the lobbish and desperat clobberiousnesse," *i.e.* unwashed rabble, smote the Seneschal on the head and left him for dead, on his endeavouring to collect the rent. In the centuries immediately succeeding the Norman conquest, Crumlin was a place of some importance, and was the cognomen of a family, members of which filled various public positions.³ The town was walled in and possessed a provost and other officials. In the church, which was given by King John to the economy fund of the collegiate church of St. Patrick, service was regularly performed, and we find a pious parishioner, in the fifteenth century, leaving money for the support of the three lights of the church of St. Mary the Virgin of Crumlin, and for regilding the chalice.⁴ Besides the Crown, the Priory of the Holy Trinity owned land at Crumlin, including a wood called "Gifford's grove," and land known as the "corn mill" and "Kevin's farm."⁵ In the sixteenth century the manor of Crumlin became of all others "the worst and most wasted," owing to the incursions of the Wicklow tribes; and in 1594 the town was plundered and burnt by a band of insurgents under the leadership of Walter Reagh FitzGerald.⁶ They carried away the lead with which the church was roofed, and although the blaze of the burning town was seen from Dublin, and they were pursued by a troop of horse, they escaped. Cromwell is said to have encamped near Crumlin, and King William did so after the battle of the Boyne, several of his proclamations being dated from that village.

In the last century the commons of Crumlin, now enclosed, were famous for horse races held on them; and the "great house" had several distinguished occupants, including Chief Baron Deane,⁷ who only lived

¹ See description of Crumlin Church by James R. Fowler, in "Journal of the Memorials of the Dead," vol. ii., p. 287.

² He kept a school in Molesworth-street, and Robert Jephson and Edmund Malone were educated by him. See Gilbert's "History of Dublin," vol. iii., p. 262.

³ Adam de Crumlin was in the 12th century Sheriff both of Dublin and of Meath. See Sweetman's "Calendar of Documents relating to Ireland," 1293–1301 *passim*.

⁴ See Berry's "Register of the Diocese of Dublin in the time of Tregury and Walton," p. 150.

⁵ "Calendar of Christ Church Deeds."

⁶ See the *Journal* for 1898, p. 303.

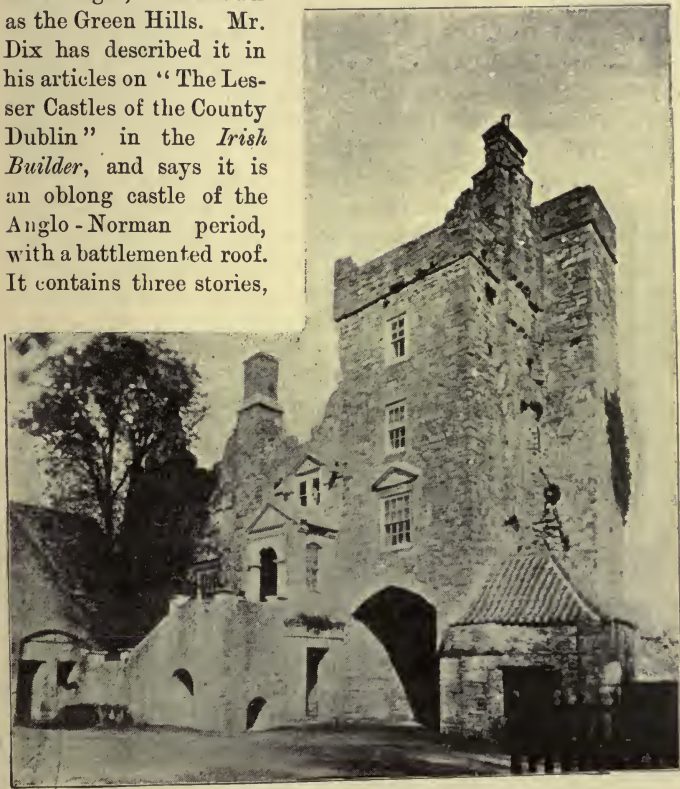
⁷ He married a sister of Henry Boyle, 1st Earl of Shannon, and had five daughters who all made great matches. See Burke's "Landed Gentry," ed. 1847, p. 446.

some months after his appointment, on the accession of George I., to the chief seat in the Exchequer, the Hon. Captain Allen, father of the fourth and fifth Viscounts Allen,¹ Philip Walsh, an eminent King's counsel, who was engaged for the plaintiff in the great Annesley peerage case, and Lord Lisle, who married a daughter of Chief Baron Deane.²

Resuming our way along the main road, we come to the

CASTLE OF DRIMNAGH,

or, Drúimneach, the ridged lands, as this district was called from the sand ridges, now known as the Green Hills. Mr. Dix has described it in his articles on "The Lesser Castles of the County Dublin" in the *Irish Builder*, and says it is an oblong castle of the Anglo-Norman period, with a battlemented roof. It contains three stories,



Drimnagh Castle.

and underneath them there is a high arched way through which a laden cart could pass. On the side of the castle next the road there is a turret which contained the stairs, and a chimney-flue supported on corbels. On the side furthest from the road, against which a substantial house has

¹ See the *Journal* for 1898, p. 28, note 1.

² *Faulkner's Dublin Journal*, April 21-25, 1752; and *Pue's Occurrences*, March 2-5, 1765.

been built, there is another turret.¹ As D'Alton mentions, traces of its once broad and deep fosse are still visible. There are several outbuildings, more or less ancient, and a little distance off in the direction of a neighbouring paper mill, are the ruins of a small square tower, which can be seen from the glen close by. It is from this glen Crumlin is supposed to take its name.

The castle of Drimnagh came into the possession of the great family of Barnewall at the commencement of the thirteenth century. They built the castle, and for upwards of four centuries it was occupied by members of the family. In the beginning of the seventeenth century it was leased to Sir Adam Loftus, a nephew of Archbishop Loftus, who was afterwards appointed Lord Chancellor of Ireland, and created Viscount Loftus of Ely. It was alleged that he endeavoured to deprive the rightful owner of his inheritance, and proceedings were taken to prevent his felling the trees, with which the castle was then surrounded. During the Civil War, the Duke of Ormonde, impressed by the solidity and strength of the castle, had some idea, before the battle of Rathmines, of erecting fortifications around it, and of making it his headquarters. My friend, Mr. Stubbs, tells me it was subsequently occupied by Colonel Nicholas Walker, a Cromwellian officer, who is stated to have been on the scaffold at the execution of Charles I., with a vizor concealing his features, and who retired to reside here after the Restoration. In the Hearth Money Returns for 1664, "Lt.-Col. ——" is returned as the occupier, and there are stated to be three "smoaks" or chimneys.

Proceeding on by Mount St. Joseph's Monastery, we arrive at the village of

CLONDALKIN,

or Cluain Dolcain, Dolcan's Meadow. It is remarkable as the site of one of the four round towers, still to be seen in the county Dublin. This tower stands near the present church, and the ruins of an ancient one, but is now separated from them by the high road. It differs from most other round towers in a singular projecting base which is generally supposed to be of modern construction, but which Dr. Petrie considered to be part of the original design. He says that the towers at Roscarbery, in Cork, and Brunless in Brecknockshire have similar bases. The base is nearly thirteen feet in height, and composed in great part of solid masonry. Above the base, Dr. Petrie says, the tower measures forty-five feet in circumference, and with the exception of the chiselled stones round its doorway, it is altogether constructed of common rubble masonry of the calp limestone of the district. It is eighty-four feet in height, and the walls are upwards of three feet thick. About fifteen feet from the ground is the door, which has inclining jambs. Towards the top, which

¹ See *Irish Builder* for 1897, p. 49.

is terminated by a conic covering, are four small quadrangular apertures. The tower can be ascended inside by means of ladders.

No traces of the original church remain; the ruins, Dr. Petrie considered, were the remains of a church of some architectural importance, and he formed the opinion, from drawings made in 1780, when it was more perfect than in his time, that it was a structure of the thirteenth century.¹ In the churchyard there is a large cross of granite without ornament, 9 feet in height, and made of a single stone; also a small one, apparently much older, and a curious font, of great size, made of rough granite.

On the left-hand side of the road, as we enter Clondalkin, in the grounds of a place called Floraville, there is a small battlemented tower. Mr. Dix says it is about 11 feet square, and contained two stories. In the side facing the road there are three windows, and between the two highest a head carved in stone is to be seen; on the other side there are modern buildings in which remains of an old castle can be traced. It is known to some of the inhabitants as Tully's Castle.²

The ancient church of Clondalkin owed its origin to St. Mochua, *alias* St. Machotus, who established a monastery at that place. Subsequently, Clondalkin became a place of great celebrity, and the head of the religious house was a bishop or chorepiscopus. During the Danish invasion it was one of their settlements, and at Dun-Awley, as it was called by them, Aulaff, the Danish King of Dublin built a fortress which was burned by the Irish. In 1171 the native forces under Roderic O'Connor advanced to this neighbourhood with the intention of attacking Dublin, but after skirmishing with the English invaders for some days they withdrew. The church of Clondalkin was confirmed by King John to the See of Dublin, and was subsequently annexed by the Archbishop to the Deanery of St. Patrick's. Amongst the principal tenants were the Neill family whose name is still preserved in one of the townlands. Though "mere Irish" they occupied the unusual position of being free tenants, and had not to render any service to the lord of the manor; also they were given power to use English laws. From the will of William Neill of Clondalkin made in 1471, it appears that he was a man of substance, a tanner by trade, and that his son, to whom he leaves his tan-house, was in holy orders. He bequeaths to the parish church for the purchase of a prayer-book or book of lessons 40s.; also to the altar of St. Mary a chalice weighing sixteen ounces, to the altar of St. Bridgid 6s. 8d., and

¹ Petrie's "Essay on the Round Towers of Ireland," p. 393; and "Post Chaise Companion of Ireland." One of the drawings to which Dr. Petrie refers is probably a picture by T. Archdeacon made about that time. There is a copy of it in a collection of drawings by Gabriel Beranger preserved in the Royal Irish Academy. The following note is appended:—"East view of Clondalkin Church. These old remains were demolished by the blowing up of the powder-mills in their neighbourhood sometime after the drawing was taken."

² See *Irish Builder* for 1898, p. 57.

to the altar of St. Thomas the same sum, for the maintenance of the lights.¹

In the sixteenth century Clondalkin was accounted one of the walled and good towns of the county. At the beginning of the next century Daniel Molyneux, Ulster King-at-Arms, grandfather of the famous philosopher, and of the well-known physician and antiquary, purchased an estate there. Towards the close of the last century it was the scene of a most tremendous explosion thus described in *Exshaw's Magazine* under the date 25th April, 1787 :—

“This afternoon the powder-mills at Clondalken, belonging to Counsellor Calbeck, by some unknown accident blew up. Two men, who were at work in the mill, were destroyed, and many of the neighbouring houses greatly shattered; it also occasioned the sudden fall of a stack of chimnies near Meeting-house Yard [on Usher's-quay], but fortunately no accident occurred in consequence of the same. The explosion was severely felt in the most distant parts of the county, and even in the county of Kildare, for some miles, near the bank of the canal.”

There were 260 barrels of powder in the mill, and it is said the whole building was torn up from its foundations, and that ponderous ruins tons in weight were cast to the distance of five or six fields.

Setting out from Clondalkin by the road to Tallaght we pass by Newlands. There, at the beginning of this century, resided Arthur Wolfe, Lord Kilwarden, and from thence he set out on that ill-fated night in July, 1803, to meet his death at the hands of the rebels in Thomas-street. Afterwards it was occupied by the Right Hon. George Ponsonby while Lord Chancellor of Ireland. Adjoining Newlands is

BELGARD CASTLE,

now a modern house, the residence of the late Sir Henry Lawrence, Bart., but once a strongly fortified dwelling. It was deemed one of the most important castles on the border of the Pale, and often served to protect the surrounding country from the incursions of the O'Byrnes and O'Tooles. It was one of the seats of the Talbots—a family of great renown amongst the English settlers—and there, D'Alton says, the faithful follower of James I., Richard Talbot, Earl of Tyrconnel, was born. It descended in the female line to the Dillon family, and then to the Trant family. Towards the close of the last century the ancient castle fell into ruins, and the moat which surrounded it was filled up.

Not far off is the

CASTLE OF BALLYMOUNT,

or Baile Mota, the town of the moat, which is locally supposed to have been connected with Belgard by an underground passage. Gabriel Beranger, when making sketches of Ballymount, explored a passage

¹ See Sweetman's "Calendar of Documents relating to Ireland," 1305; the *Journal* for 1890, p. 56; and Berry's "Register of the Diocese of Dublin," pp. 94, 220.

which starts from near the castle, and which gives rise to this idea, for a considerable length. He formed the opinion that it was an aqueduct for supplying the fortress with water; he found that it had several branches, and that it was built of stone then in good preservation.¹ Bal-lymount Castle has been converted into a farmhouse and offices, but a tower which stands across the lane leading to the farmstead, and which, as it is arched, was probably the entrance gateway of the castle, is still nearly perfect. Mr. Dix and Mr. Briley have given a most exhaustive description of the place in the *Irish Builder*, and have traced many remains of the old castle in the farm offices. The mota consisting of two mounds, surmounted by the remains of a watch-tower or fort, is to be found in the field at the top of the lane.²

We come next to the village of

TALLAGHT,

a place which bears few traces of its antiquity and former greatness, as the site of a religious house in very early times, and as the chief seat of the Archbishops of Dublin for five centuries. Tallaght, or Taimhleacht, the plague-monument, is said to derive its name from being the burial-place of the first colonists of our country, of whom 9000 were carried off by plague in one week. There is no doubt that it was used as a place of interment from the number of cists found in the neighbourhood, and one found recently near the Green Hills, which is now to be seen intact in the National Museum in Kildare-street, is considered by Mr. Coffey to date from before Christ.³

In the eighth century after Christ a monastery was established at Tallaght by the patron saint, St. Maelruain.⁴ In process of time his name became corrupted into Mollrooney, and the country people thought their patron was a female. Until about twenty-five years ago, St. Maelruain's festival, on the 7th July, was observed, and it was the custom to carry about in procession on that day a pole—which was preserved from year to year—decked with flowers called a garland.⁵

After the Norman Conquest, Tallaght, with its appurtenances, was confirmed to the See of Dublin, and the church was subsequently annexed to the Deanery of St. Patrick's. At the beginning of the fourteenth century the surrounding country was so constantly devastated by incursions of the mountain tribes, that, in order to have a place of refuge for the inhabitants, the bailiffs of Tallaght—for such it possessed—were given a royal grant towards enclosing their town with walls, and the

¹ See the *Journal* for 1876, p. 152.

² See *Irish Builder* for 1898, pp. 9, 19.

³ A very interesting paper on this cist was read recently by Colonel Plunkett before the Royal Irish Academy.

⁴ See O'Hanlon's "Lives of the Irish Saints," vol. vii., p. 98.

⁵ See O'Curry's letters on the county Dublin in the Ordnance Survey Manuscripts preserved in the Royal Irish Academy; and O'Hanlon's "Lives of the Irish Saints," vol. i., p. 71.

Archbishop of Dublin—Alexander Bicknor, celebrated for his efforts to banish beggars—was given a remission of money in consideration of his building a castle there as a protection. A few years later this castle was plundered by the O'Tooles, and many of the Archbishop's servants were slain. Subsequently, about the year 1340, according to D'Alton, Bicknor erected, possibly by adding to the structure which already existed, a castle of remarkable size and strength, which was looked upon as an important stronghold of the Pale, the bounds of which ran close by. A picture of this castle was made for Mr. Monck-Mason, it is said, for his projected history of Christ Church Cathedral, but from what source information as to its design was procured is not known.¹ Mr. Handcock, in his "History of Tallaght," mentions that he had been told that there were pictures on the walls of the palace, which was built in the eighteenth century on the site of the castle, representing the erection of the castle, and suggests that it may have been from these the picture was designed for Mr. Mason.

Bicknor occupied the castle from time to time,² as did no doubt his successors in the See. Towards the close of the fifteenth century, Archbishop Tregury, who died at the castle, is said to have much repaired it. In the sixteenth century we find the archbishops frequently dating letters from Tallaght, and the great Archbishop Loftus almost constantly resided there until he erected his own magnificent castle at Rathfarnham. In his time the Irish were "never more insolent," and his nephew, with some of his men, was slain at his gate.³ Probably the castle fell into disrepair during the troublous times which succeeded the death of Archbishop Bulkeley, who died there, in 1650, and possibly it was not again used as an episcopal residence. It was little suited for such, even in the ideas of those times, judging from the fact that it could only boast of eight chimneys.

Archbishop Hoadly, on his promotion to the See in 1729, found the castle in a state of ruin. He pulled it down and built on the site a modern house, which, though large and commodious, was architecturally, Austin Cooper says, a piece of patchwork, so devoid of order or regularity as to be past describing. The hall-door was approached by a double flight of steps. The hall was lofty, and was lighted by two tiers of windows. The dining-room and drawing-room were large rooms, and the former contained a chimney-piece on which the arms of the See empaied with those of Archbishop Hoadly, were engraved, with the date 1729, and the words, "Johannes Hoadly, hanc domum refecit." Towards the close of the century, this mansion was repaired by Archbishop Fowler, who in the course of his improvements, Mr. Handcock says, showed little

¹ See the *Journal* for 1870, p. 40.

² Presents from the Priory of the Holy Trinity were sent to him there. See Mills's "Account Roll of the Priory."

³ See "Calendars of State Papers, Ireland," *passim*.

regard for ancient relics. At the beginning of the present century it began to fall into decay, and, about 1822, it was sold to Major Palmer, Inspector-General of Prisons, on condition that the building should be completely demolished. This was done, and with some of the materials Major Palmer built a house for himself, which he sold afterwards to Sir John Lentaigue, from whom it passed to its present owners, the Dominicans, who have built a handsome monastery on the site. The chimney-piece was carried off by Major Palmer's brother, the Rev. Henry Palmer, and erected by him in the church of Tubrid, in the Diocese of Lismore, where it remains to the present day, and gives the impression to all who read the inscription that Tubrid Church was erected by Archbishop Hoadly.¹

In the grounds of the monastery there still remains a square tower, a portion of the ancient castle of the archbishops. It was repaired by Sir John Lentaigue, who placed in it any ancient relics which he found in the grounds. It was evidently built with the materials of a more ancient building, for, while repairing it, a stone was found in one of the walls with a head carved on the side which was set inwards. A walk running from north to south in the gardens used to be known as "the friars' walk," and an eminence at one end of it as "the bishops' walk." There is an enormous walnut tree, known as St. Maelruain's tree, in the garden. It covers about a quarter of an acre, and must be of extraordinary age. It looks like two trees, but it was originally one tree dividing into two branches, which about the close of last century separated from one another close to the ground.²

The ancient *cill* or church of Tallaght was replaced in Anglo-Norman times by a church, of which the belfry still remains, and which had, probably, some pretensions to architectural beauty. Amongst the vicars of "St. Maelruain's of Taulaght" in the fourteenth century was John Colton, afterwards Archbishop of Armagh, who is so well known on account of his visitation published by the Irish Archæological Society. One hundred years later we find a successor of Colton's in the vicarage binding himself to pay to the Dean of St. Patrick's eight silver pence yearly, to build on the glebe a house "of four couples," which he was to keep "stiff and staunch," and to make new ditches. In the beginning of the seventeenth century the church was "in good repair and decency," but during the Commonwealth a Captain Henry Alland, who was quartered with a troop of horse in Tallaght, pulled off the roof, and carried away the slates, timber, and paving stones to his own houses. After the Restoration he was compelled to pay compensation, and the

¹ See "Parochial and Ecclesiastical Notes on the Parishes of Tubrid and Ardnan, in the Diocese of Lismore," compiled by, and in the possession of, the Rev. C. T. McCready, D.D.

² A woodcut by O'Hanlon, from a drawing by H. O'Neill, of this tree, forms the frontispiece to the first volume of O'Hanlon's "Lives of the Irish Saints."

church was rebuilt, but probably with little attention to its original design. It was one of the numerous churches which Archbishop King caused to be repaired;¹ and fifty years later Sir Timothy Allen greatly improved it.

This church was replaced in 1829 by the present one. In taking it down the foundations of an older building were found underneath it, no doubt the remains of the ancient *cill*. The present church was built



St. Maelruain's "Losset," Tallaght.

parallel to the former church, but a few yards from its site, and the belfry is connected with it by a porch.² The belfry is of considerable height, and contains three stories which are connected by a winding stone stairs. The top is castellated, and there are in it three openings for bells.

In the churchyard there are the remains of an ancient stone cross, known locally as "St. Mollrooney's loaf and griddle," and a very large

¹ See letter of Sept. 7, 1708, in Archbishop King's Correspondence in Trinity College Library.

² A picture of the belfry and porch appears in O'Hanlon's "Lives of the Irish Saints," vol. i., p. 71.

stone font, which is known as "St. Mollrooney's losset."¹ Mr. Eugene O'Curry thought it was intended for the baptism of adults, and Mr. Handcock says it is traditionally stated that it was used for washing the feet of pilgrims who frequented the sacred shrines of Tallaght. In a petition presented by the churchwardens, in 1662, with regard to the destruction of their church by Captain Alland, they complained that he had fed his horses in the font, and Mr. Handcock suggests that this must have been the losset. There are several old tombstones, amongst them, one to Colonel John Talbot of Belgard, the date of whose death is indistinct, but is probably 1697; also one to Patrick Fieragh, of "Fur House," who died in 1715.² The late Mr. A. J. Fetherstonhaugh of the Public Record Office, thought that the name Fir House was derived from the name of that family.

At the entrance of Tallaght, on the right-hand side of the road coming from Dublin, Mr. Dix, with his marvellous talent for unearthing ancient remains, has found the ruins of an old castle amongst some modern buildings.³ It is known to the villagers as Bancroft's Castle. At Talbot's Leap one of the Talbots is said to have jumped across the river when pursued by Cromwell's soldiers. The "Mitre House," which is near the church, and another old house which is to be found at the other end of the village, were the inns of Tallaght in the coaching days.⁴

Not far from Tallaght is

OLD BAWN,

a most interesting old house of the seventeenth century, fast falling into ruin. It is built in the style then common, with wings extending from the house on each side of the hall-door, and encircling a small court-yard. It has high pointed gables and great fluted chimneys, and in the centre of the roof there was a small cupola, surmounted by a weathercock, with a clock bearing the date 1727. The hall-door is in a porch with pillars formed of round and square blocks of stone, placed alternately. The ceiling of the hall is low, with large carved beams dividing it into squares; the walls are wainscoted, and there is a curious chimney-piece with the arms of the Bulkeleys, who built the house, on it, and with heads on either side of the slab. The dining-room has a similar ceiling to the hall, and is also wainscoted. The chimney-piece in it, which reaches to the ceiling, is a very remarkable one, representing, as Mr. Handcock supposed, the building of the walls of Jerusalem by Nehemiah. Numbers of workmen, beautifully modelled in plaster,

¹ For meaning of "losset," see Berry's "Register of the Diocese of Dublin," p. 227.

² See "Journal of Memorials of the Dead," vol. i., p. 353; vol. ii., p. 98; vol. iii., p. 456. The date 1667 supplied in the inscription on Talbot's tomb is incorrect.

³ See *Irish Builder* for 1898, p. 157.

⁴ For more information about Tallaght and its neighbourhood see Mr. Handcock's "History of Tallaght," of which a new edition is shortly to be published.

are busily engaged in building a gate, and each of them, while working with one hand, holds in the other some weapon. On each side of the chimney-piece there are large figures. The staircase, which has carved bannisters, and is lighted by a coloured window, leads to two upper stories.¹



Chimney-piece, Old Bawn.

The chimney-piece, in the dining-room, bears the date 1635, but

¹ See Handcock's "History of Tallaght," p. 47. The writer is also much indebted to Mr. W. P. Briley, who has made a most careful examination of the house, for additional information.

the house was probably built at a later period. Oldbawn, otherwise Shanbawn, came, about the year 1627, into the possession of Dr. William Bulkeley, the eldest son of Archbishop Bulkeley, who was afterwards appointed his father's Archdeacon. Lodge says he was a person of great virtue and piety, one who made it his employ only to serve the church, and his diversion only to improve and adorn his estate with plantations, which from a wild land he brought to a most delightful patrimony. In the rebellion of 1641, his property suffered greatly, and the buildings which then existed at Old Bawn, and which were valued at £3000, were destroyed. His father, as I have mentioned before, died at Tallaght in 1650, and Archdeacon Bulkeley then, probably, began to build the present house, which could boast of twelve chimneys. His eldest son, Richard, was created a baronet, but the title became extinct on the death of his sons without male issue,¹ and Old Bawn came into the possession of the Right Hon. James Worth Tynte, M.P. for Youghal, on his marriage with a granddaughter of Sir Richard Bulkeley. Mr. Tynte's grandson, James Stratford Tynte, who was general of the volunteers, was created a baronet, but on his death without male issue, that title also became extinct.²

There is a tradition that on the night of Archbishop Bulkeley's death a coach, drawn by six headless horses, containing two travellers attended by two footmen, drove up to the door of Old Bawn, but the fact that the Archbishop neither lived nor died there may be a rude shock to those who credit it.

Passing by Allenton, where stood the old church of Killinniny, we come to

MOUNT VENUS CROMLECH,

one of the largest of the rock monuments in the county Dublin. Indeed, Mr. Borlase, in his great work on the Dolmens of Ireland, says that, supposing the immense roofing stone was ever raised on to the summits of pillars of the height of the two which lie beside it, it must have been one of the most magnificent megalithic monuments in the world. He is, however, inclined to think that it rested obliquely upon several pillars placed on the north-west side.³

Gabriel Beranger, who is specially remarkable for his skill in portraying these monuments, made a sketch of it, which shows several more stones round it than are now to be seen. He has accompanied the sketch with such a curious note,⁴ that I think it is worth reproducing:—

“This druidical monument is situated on Mount Venus, in the garden of ——— Cullen, Esq., in a small grove accessible by a long serpentine shrubbery. It was,

¹ See Lodge's "Peerage of Ireland," ed. by Archdall, vol. v., p. 14, *et seq.*

² See Blacker's "Sketches of Booterstown," p. 127, *et passim.*

³ See Borlase's "Dolmens of Ireland," vol. ii., p. 382.

⁴ The sketch and note are in a book containing a collection of his drawings preserved in the Royal Irish Academy.

when standing, one of the greatest monuments of that kind. The top stone, which is 20 feet long, 6 feet 1 inch broad, and 4 feet 4 inches thick, is fallen down, and rests on the ground on one side. Another side leans against a rough stone pillar, 7 feet 7 inches high above ground, and 15 feet in girth at 2 feet above the soil; it must be very long underground to sustain the great weight that presses against it, without giving way. At 6 feet distance from the standing pillar lies another stone, 12 feet long, 4 feet broad in some parts, and 2 feet thick above the soil. Large fragments of 6, 5, and 4 feet long, and some smaller, lie under and near the top stone, which, I suppose, are parts of other supporters or pillars, on which the top stone was formerly standing. All those fragments are very sound and show no marks of decay, so that it might be supposed that this monument was destroyed by some shock or concussion of the earth.

"Since the above drawing was taken, I was rambling among the mountains in quest of more monuments, and mistaking the bed of a torrent for a road, I found myself engaged in a wild place with high banks on each side, having saillant angles on one side, and re-entering angles opposite to them, interspersed with an immensity of stones sticking out of the sides of the banks, or heaped confusedly on the ground so as to barricade my passage. On examining this place, and finding it impossible to advance, I returned and ascended the foot of the hill and gained the edge of the chasm, in which bottom I was bewildered. Following this way I discovered that this chasm was a fissure in the foot of Tybroden mountain, which could not have been made but by an earthquake. Then reflecting on the destruction of the above-mentioned monument on Mount Venus, in the neighbourhood, and on the other at Kiltiernan, shaken from two of its supporters, and recollecting the Scalp, which is a split in a hill on the skirts of the counties of Dublin and Wicklow, I plainly discovered the track of the shock or concussion of the earth, and measuring the direct distances on a map of the county of Dublin, I drew two parallel lines from Mount Venus to the Scalp, the distance between the two lines being half a mile, and within these lines I found, from the Cromlech on Mount Venus to the chasm of Tybroden $1\frac{1}{2}$ mile, from Tybroden to Kiltiernan 3 miles, from Kiltiernan to the Scalp 1 mile, so that I have traced the effects of the concussion on a space of $5\frac{1}{2}$ miles in length and half a mile broad.

"All my enquiries in town and country were vain; nobody knew or heard nothing concerning it, only the Historical Annals of the city of Dublin in Wilson's Directory, contain these few words, 'Earthquake felt in Dublin in 1690'—query was it this concussion that left its traces as above mentioned?"

From Mount Venus we proceed to

RATHFARNHAM CASTLE,

This fine castle, one of the great residences of the county Dublin, was built towards the close of Queen Elizabeth's reign by her Irish Chancellor, Archbishop Loftus, and thither his enemies said, while causes were pending before him, angels, beasts of the field, and fowls of the air used to fly or run. It is now the residence of Mr. Edward Blackburne, q.c.

Rathfarnham, or Rath fearn, the rath of the alder tree, was given, soon after the Norman Conquest, to the Bret family, and they continued to hold it for three succeeding centuries. In the sixteenth century the manor came into the possession of Viscount Baltinglass, and is included amongst the lands of which he was possessed when he was attainted.¹

¹ "Calendar of Carew Papers," 1575-88, p. 370.

Sir Henry Wallop, Vice-Treasurer and Treasurer at War, desired, in the years 1581-82, to obtain a lease of it from the Crown, and it is probable that it was then Loftus became possessed of it, for in 1585 we find him dating a letter from Rathfarnham.¹ The Brets, however, had still some interest in the place, which the Archbishop purchased in 1593 from their representative, Viscount Buttevant.

It is not known whether a castle existed at Rathfarnham before Loftus built the one which still stands there. The present learned owner, in a most valuable and interesting history of the castle which he has compiled, and which it is much to be desired he would put in print, argues with great legal subtlety on circumstantial evidence that one must have existed there, and thinks portion of the present structure is older than the sixteenth century.



Rathfarnham Castle.

(From a Photograph by Mr. T. Mason.)

In the troubled times, about 1641, the Archbishop's grandson, Sir Adam Loftus, had a garrison in the castle to protect Dublin from the incursions of the rebels, and an explosion of gunpowder then took place there, which nearly terminated the career of an extraordinary genius called John Ogilby,² who was at that time Master of the Revels, and owner

¹ "Calendar of State Papers, Ireland," *passim*.

² See notice in "Dictionary of National Biography."

of a theatre in Dublin, and who subsequently published the first road-book to England, in a noble folio volume. Before the battle of Rathmines the castle, which was then occupied by the forces of the Parliament, was stormed and taken by the Duke of Ormonde.

In 1723 the castle was sold by Philip, Duke of Wharton, whose mother was the only child and heiress of Adam Loftus, created Baron of Rathfarnham and Viscount Lisburn, to Speaker Conolly. From Conolly's nephew it was bought by Archbishop Hoadly, who was promoted to the See of Armagh from that of Dublin. In 1766 it came again into the market, and was sold by Mr. Bellingham Boyle who had married Archbishop Hoadly's only child, to Nicholas Loftus, second Earl of Ely, who was descended from a younger son of Sir Adam Loftus. Of this poor young man, and of his uncle who succeeded him a few years later, I have told something in a Paper read recently before the Society. It was the uncle, Henry, Earl of Ely, who built the magnificent classic gateway on the Dodder, and who embellished and improved the castle, employing, amongst others, the gifted Angelica Kauffmann. During the present century it was for many years unoccupied, until purchased by the Right Hon. Francis Blackburne, sometime Lord Chancellor of Ireland, the father of the present owner.

Rathfarnham appears to have been a favourite outlet of Dublin at the close of the seventeenth and beginning of the eighteenth century. The curious Dunton, when engaged in his famous scuffle with the Dublin booksellers, sometimes took a ramble there.¹ Archbishop King, when Bishop of Derry, retired to it from "the air and bustle of Dublin," which he could not endure.² While later on, Dr. Sheridan, Swift's friend, went there to die.

The church of Rathfarnham was united to the Archdeaconry of Dublin from very early times. The present church is modern, but the remains of the ancient one are to be seen in the old churchyard where lie buried Archbishop Magee, and Barry Yelverton, Lord Avonmore.

Returning to Dublin through Rathgar and Rathmines, where, just 250 years ago, the forces under Ormonde and Jones met in deadly combat; and crossing the canal by La Touche Bridge, so-called from William Digges La Touche, a Director of the Canal Company in 1791, the city of Dublin is reached.

¹ Dunton's "Dublin Scuffle," p. 371.

² See letters of March 31 and April 6, 1697, in Archbishop King's Correspondence in Trinity College Library.

THE MACE OF THE ANCIENT CORPORATION OF ATHENRY, COUNTY GALWAY.

BY W. F. WAKEMAN, HON. FELLOW.

[Read August 2, 1898.]

AT p. 371 of vol. iii. of our *Journal*, 4th Series, 1874-75, will be found from the pen of the Rev. James Graves, a description, accompanied by a beautifully executed illustration, of the ancient and very curious civic seal of Athenry ("The Ford of the Kings"), a most important stronghold of the Anglo-Normans in Ireland, during the thirteenth and fourteenth centuries. In the same Paper our late distinguished and lamented Secretary offered some remarks upon the subject of a formidable-looking mace (here for the first time figured) which, with the seal, formed part of the insignia of the ancient Corporation of Athenry. Mr. Graves then stated that the Association had to thank Mr. Wakeman, who had procured, through the influence of the Rev. Mark Perrin, the exhibition of these articles "which were in the keeping of John Blakeny, Esq., of Abbert, county Galway, whose family were formerly patrons of the borough, and that gentleman had intrusted them to Mr. Perrin to lay before the meeting."

The mace is, as shown in the accompanying etching, of very singular design, being a clenched fist, couped below the wrist, solidly cast in bronze, or antique brass, and mounted on a stout ashen handle. It is probably the oldest object of its class (a civic mace) to be pointed to in the British Isles. The metallic portion measures $4\frac{1}{4}$ inches in length, and $3\frac{1}{2}$ inches across the nuckles. The handle is about 7 inches long, and



W. F. Wakeman
1898.

Mace of the Ancient Corporation of Athenry, Co. Galway.

looks pretty old, but has probably succeeded an elder one, or, perhaps, more than one. The weight of the whole is 1 lb. 14½ oz.

Through several interesting communications presented to our *Journal* by Mr. Robert Day, of Cork, we are familiar with the appearance of not a few of our old corporation maces. Compared with this Athenry example, however, they would appear to have been designed more for show than use, and may be considered as mere "baubles," late in date, and interesting only as examples of silversmith's work of their respective periods. The Athenry mace was not intended to be used as a toy, or to grace a civic procession. It was a weapon, which, when need required, might prove highly persuasive in the hand of a "pretty" man who preferred action to verbal argument.

To the kindness of the Rev. W. H. Browne, Rector of Monivea, near Athenry, I am indebted for the use of an excellent photograph from which the accompanying etching was made.

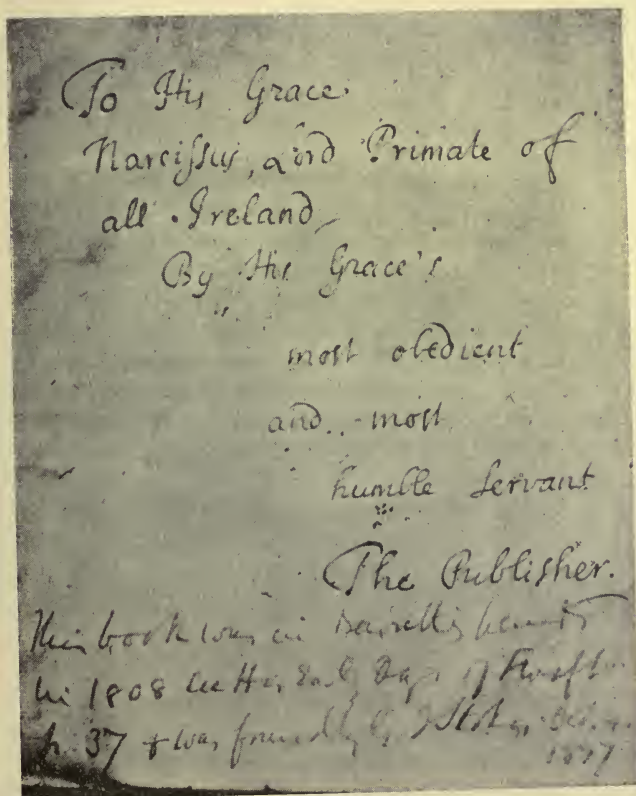
An account of "Maces, Swords, and other Insignia of Office of Irish Corporations (chiefly those in the Exhibition of the Arts and Crafts Society of Ireland at Dublin) by John Ribton Garstin, V.P.R.I.A., F.S.A.," with copious illustrations, was published by that Society last year, (royal 8vo., second issue, price 1s.). According to the great work of Messrs. Jewett and Hope on the Corporation Plate, &c., of England and Wales (Introduction), as referred to by Mr. Garstin, p. 5, the weapon described by Mr. Wakeman can scarcely be called a mace. Being only about 11 inches long, it seems more suitable for use as a Chairman's hammer or ruler for demanding silence or order at meetings. The Royal Irish Academy has a small oak hammer for this duty as well as a bell.

SWIFTIANA.

BY THE LATE REV. G. T. STOKES, D.D., M.R.I.A.

[Read SEPTEMBER 28, 1897.]

I PROPOSE to bring under the notice of the Royal Society of Antiquaries of Ireland a series of relics of our great genius Swift, of whom you have lately heard something from me. I designate them Swiftiana. I exhibit a copy of his own handwriting when it was at the height



of its perfection, as I found it the other day in the very first work which Swift published under his own name. I suppose everyone knows that he had a great objection to such open and avowed publication, none of his celebrated writings like the "Tale of a Tub," or

the "Drapier Letters," having his name attached. But the "Life and letters of Sir William Temple" appeared in an avowed shape, described as by Jonathan Swift, publisher, where it has been suggested to me that Swift designates himself publisher, not editor, to escape the law of libel. Now observe the language of the dedication, "To his Grace Narcissus, Lord Primate of all Ireland, by his Grace's most obedient and most humble servant, the Publisher." You will observe that the hand is not only beautifully formed and clear; but the language of the dedication to Primate Marsh is most respectful and grateful, simply because Archbishop Marsh had just a few months before given him the stall of Dunlavin in St. Patrick's Cathedral, though indeed Swift subsequently changed his tone and temper. Now if you are critical in the matter of Swift, and his handwriting, you may take this dedication as a standard thereof, being, as I believe, the earliest specimen of the Dean's handwriting which can be identified and dated. The proof of identification is as follows:—We turn to the title page of this volume of Temple's letters containing this dedication, signed Jonathan Swift, and there on the top of the title-page we have Archbishop Marsh's Greek motto, which he inscribed in every book he possessed *πανάχῃ τὴν ἀλήθειαν*, and then at the bottom of the same page, the Archbishop writes the words "Ex dono Reverendi Editoris," and signs himself Narcissus Armachanus. This fact determines the time of writing these words, as Archbishop Marsh was translated to Armagh on February 10th, 1703, after which date these words must have been written. Swift was just then about thirty-five years of age, and at the very height of his vast powers.

And now for another of my Swiftiania, you will find it in a specimen of his writing some twenty-five years later. I take it from the fly-leaf of Clarendon's "History of the Rebellion," preserved in Marsh's Library, where he gives utterance to a number of his cherished opinions. On the top of the page he first of all writes, "Judicium de auctore," opinion about the author. Then he bursts out into the following diatribe against the Scotch: "The cursed hellish villany, treachery, treasons of the Scots, were the chief grounds and causes of that execrable rebellion"; and then comes another favourite idea:—

"The word of a king; this phrase is repeated some hundred times, but is ever foolish and too often false."

MOIRA HOUSE.

BY THE LATE REV. G. T. STOKES, D.D., M.R.I.A.

[Read SEPTEMBER 28, 1897.]

SOME of the old Dublin streets, as Weaver's-square, Ward's Hill, Chambers-street, Francis-street, French-street, contain most picturesque old houses, constructed in times when men built for beauty as well as for utility. People in the squares and fashionable streets have no idea of these beautiful old houses. The picture I exhibit is the once famous Moira House, on Ussher's Island, which is now reduced to the humble state of being the Mendicity Institution, after



Moira House.

being frequented by preachers, like the Wesleys and Whitefield (of whom the first Countess of Moira and her mother Lady Huntingdon were great followers), celebrated ladies, distinguished statesmen, and notorieties like Lord Edward Fitzgerald and Wolfe Tone. The Moira House you to-day look upon is only a miserable relic of the Moira House which once existed, a full and complete picture of which I now present to your eyes. Let me give you a sketch of its history:—

Moira House was for sixty years the residence of the Rawdon family. The Rawdon family were a famous Yorkshire family about

300 years ago, say the time of Elizabeth and James I. When large properties were being carved out here in Ireland by clever adventurers, George Rawdon was then an adventurous young fellow in the Court of Charles I., and he took an active part in Ulster in the troubled time between 1641 and 1662. He ultimately found himself at the Restoration on the winning side, when he gained a large estate in the county Down, where the town of Moira now stands. He was made a baronet; his son and descendants took the Whig side and were great supporters of William III. and the Hanoverian dynasty, by which means the Rawdon of his day was created Lord Rawdon in the year 1750. Sir John Lord Rawdon built Moira House, as now exhibited, about 1752; and now I wish to make an open confession and give credit where credit is due, for I do not think it is quite honest to publish books or lectures and never give a hint where you have got your materials. I have myself suffered a good deal in that way. Any information I have to give you about Moira House I derive solely from the learned researches of one of Dublin's too little known literary men, Mr. Edward Evans, to whose continuous, most industrious, and unrewarded exertions, published twice a month for years past in the *Irish Builder*, the existing knowledge of old Dublin and its mansion houses is largely, I might say almost entirely due. Take up the *Irish Builder* for 1894; turn to p. 221 of that year, and you will find a most comprehensive survey of the history of the Rawdon family and of Moira House. There Mr. Evans tells us of John the First Earl of Moira who built the house, Lady Huntingdon's son-in-law. He then tells us of Francis the Second Earl of Moira and First Marquis of Hastings, well known as the Governor-General of India. His was the time when Moira House, as you see it on that screen, was in the very height of its glory. The second Earl, in early days, frequently entertained at Moira House men like Lord Edward Fitzgerald, who for a time was concealed in the gardens attached to the mansion, Theobald Wolfe Tone, William Todd Jones, William Sampson, and Thomas Russell, who were Belfast United Irishmen, and others of the same type of opinion. I shall now simply quote Mr. Evans's words, describing the building:—"Moira House was detached from the dwellings on either side, and stood back from the street about 40 feet, from which it was separated by a screen-wall about 8 feet high. On the western end of this screen-wall was a covered entrance showing a pediment over an arched doorway which led into the mansion; while at the eastern end another entrance of similar design helped to conceal the out-offices. The main building consisted of ground, first, and second floors." "Each floor showed seven large windows, three being in the centre, and two on either side. Aldborough House on the North Circular Road is an almost exact reproduction of Moira House, the chief point of difference being that in Aldborough House the door was in the centre, while in Moira House the doors were in the sides." The interior of the house was embellished in a style of

great splendour by a Dublin artist named Healy. The principal room was an octagon about 20 feet long by 20 broad and 16 feet high, having one window reaching from top to bottom, with sides inlaid throughout with mother-of-pearl, while the ceiling was decorated in a style of similar magnificence, to which I should think Angelica Kauffmann contributed in her Dublin visit of 1771 when she decorated so many houses which are still in existence. I saw a few days ago the pictures she painted in the drawing-room of 52, Stephen's-green just as fresh and perfect as if done last week. In 1826 Moira House fell from its high estate as a resident Irish peer's abode, and was sold to the Society for suppressing street-begging in Dublin. The top story was then taken away; the decorations removed, and the gardens covered with offices and buildings of various kinds. The two wings were taken down; the curtain wall which connected them was removed and replaced by a dwarf wall of granite surmounted by an iron railing. The picture I exhibit is reproduced from that originally published in the *Hibernian Magazine* for March, 1811. I only hope that this communication may be the means of stirring up a greater interest in our splendid and historic Dublin mansions, and, above all, in those neglected contributions to local history made by my friend Mr. Evans, to which I have called your attention, and from which I have so largely quoted.

THE MONUMENTS AT CLONMACNOISE.

BY R. A. STEWART MACALISTER, M.A.

[Read JANUARY 17, 1899.]

IN accordance with my promise recently made in a note in the *Journal*, I submit herewith a detailed list of the monuments now remaining in the cemetery at Clonmacnoise. This list is not classified: such a classification cannot be attempted till all the drawings, on which I am engaged, can be completed, as time permits.

There are 88 of the 180 figured in "Christian Inscriptions in the Irish Language" still extant: namely, those indicated in that work by the following figures:—

2, 3, 7, 8, 11, 12, 20, 22, 23, 24, 26, 27, 29, 31, 32, 35, 36, 39, 40, 42, 43, 45, 47, 49, 51, 53, 54, 56, 57, 59, 61, 63, 68, 69, 70, 72, 74, 76, 78, 79, 80, 82, 84, 89, 90, 92, 93, 95, 99, 100, 101, 103*a*, 103*b*, 105, 106, 107, 112, 115, 117, 124, 126, 127, 130, 131, 132, 133, 135, 136, 137, 138, 141, 145, 147, 148, 149, 150, 151, 152, 155, 158, 159, 160, 166, 167, 169, 172, 173, 177.

Of the remainder:—

15 had disappeared before the publication of the above-named work: viz., Nos. 1, 4, 5, 14, 15, 16, 17, 21, 28, 48, 55, 96, 119, 156, 171.

59 have disappeared since: viz.; Nos. 6, 9, 13, 18, 19, 25, 30, 33, 34, 37, 38, 41, 44, 46, 50, 58, 60, 62, 64, 65, 66, 67, 71, 73, 75, 81, 83, 85, 97, 98, 102, 104, 114, 116, 118, 120, 121, 123, 125, 128, 134, 139, 140, 142, 143, 144, 146, 154, 157, 161, 163, 164, 165, 168, 170, 174, 176, 178, 179. (On the other hand, I found Nos. 7, 20, and 177 recorded as being lost or removed in the "Christian Inscriptions.")

15 are recorded as being at Lemanaghan, or elsewhere, or in the R. I. A. collection: viz., 10, 52, 77, 91, 94, 108, 109, 110, 111, 113, 122, 129, 153, 162, 175.

3 are illustrations of the high cross of King Flann, and do not come within the scope of this list. These are 86, 87, 88.

In addition there are 100, not recorded in the "Christian Inscriptions" which are entered in the following provisional list:—

1-88. Crosses recorded in "Christian Inscriptions" (some of these have suffered serious injury, and a few others are not very accurately delineated).

89. Latin (?) cross in panel, key-end semicircular, eared, containing two shaped spirals. Inscription, *... en ...*. Small fragment.
90. Greek (?) cross in panel, centre circular, key-end narrow rectangle. Small fragment.
91. Latin cross, plain circular centre piece, semicircular key-ends. Inscription, *or do maelsi*. Perfect.
92. No cross. Inscription, *... a?e ...*. Very small fragment.
93. Four "Celtic" crosses, the arms joined to make a square. Probably an altar-slab rather than a monument.
94. Greek cross in panel, centre "invecked." Inscription illegible (*? gad ... ig ...*). Almost perfect but much worn.
95. Greek cross in panel, circular centre enclosing lozenge. Half left.
96. Small fragment with eared semicircular key-end containing key pattern. Inscription, *... han ... ?*. Worn.
97. Greek cross in panel, centre and key-ends square. About half, worn.
98. Fragment bearing eared semicircular key-end. Inscription illegible. Worn.
99. Latin cross, plain semicircular key-end left. Centre gone. Inscription, *do murethach*. Fragment only.
100. Small fragment with semicircular key-end. Inscription, *or ... n ...*
101. Very small fragment with one key-end, triangular in shape, base curved, containing key-pattern.
102. Greek cross in circular frame, key-ends square. Inscriptions, *^mure(?)_aus*. Perfect.
103. Plain semicircular key-end. Inscription, *... elli ... ennae^r_ni* (?). About an eighth left.
104. Greek cross in panel, the angles filled with L-shaped lines parallel to the arms of the cross.
105. Latin cross in panel, centre and key-ends square without ornament. Top lost.
106. Celtic cross covered with key-pattern. Inscription illegible. Very worn.
107. Greek cross in square panel. Centre circular containing a lozenge. Inscription, *gaescel*. Very scaled and worn.
108. Plain Latin cross, circular centre, semicircular key-ends, bottom squared. In fair condition.
109. Greek cross in square panel, centre "invecked," and containing a pellet, key-ends narrow, oblong. Inscription, *letheeco ...*. About three-quarters left.
110. Plain Greek cross in square panel. Perfect.
111. Celtic cross, fiché. Bottom only left.
112. Celtic cross, centre invecked, ends square, the bottom working into two spirals. Inscription illegible. Worn.

113. Greek cross in panel, centre invecked, containing a lozenge, ends rectangular. Inscription, . . *soin* . . Worn.
114. About a quarter of a cross, semicircular key-end with key-pattern.
115. Plain Latin cross. Perfect.
116. No cross. Inscription, + *or* . . . *g* . . . Small fragment.
117. Celtic cross, plain circular centre. Inscription, *eud ar mael* . . . Bottom broken.
118. Plain Latin cross, ends square. Inscription, *or do m* . . Flaked.
119. Very small fragment of a key-end.
120. Greek cross in panel, circular centre containing pellets. Half left.
121. About a quarter of a similar cross.
122. About a quarter of a Celtic cross.
- 123, 124. Two very small indefinite fragments.
125. Fragment of the bottom of a cross in a panel.
126. Latin cross in "wall of Troy" panel, circular centre, bottom fiché with a pendant. Top lost.
- 127, 128. Two small fragments of eared key-ends with key-patterns.
129. No cross. Inscription, . . *uid* . . Small fragment.
130. Greek cross in square panel; centre square containing a crosslet. Inscription, *augal*? Bottom broken.
131. Small fragment bearing a plain semicircular key-end.
132. Doubtful fragment.
133. Greek cross in square panel, circular centre containing a lozenge. Bottom broken.
- 134, 135. Small fragments, one of them the corner of a key-end.
136. Apparently an altar slab.
137. Plain cross, triskelion in centre, semicircular key-ends.
138. Plain cross in square panel. Half left.
139. Celtic cross. Centre only left.
140. Greek cross in square panel. Inscription, *chu* . . . ? Worn.
141. Greek (?) cross in "wall of Troy" panel. Swastika in key-end. Fragment only.
142. Fragment of an eared semicircular key-end. Small fragment only.
143. Plain cross, circular centre containing knot. Inscription, *or do* . . . Quarter only.
144. Greek cross in square panel, lozenge in centre. Worn, side broken.
145. Greek cross in square panel, centre containing crosslet, key-ends each containing a tau crosslet. Perfect.
146. Celtic cross, centre invecked. Inscription, *or do angiu*. Perfect, but scaled.
147. Greek cross in square panel, circular centre containing a dot. Inscription (?) + *presall*. Bottom fractured.

148. Latin cross, plain, eared key-ends. Side lost.
149. Bottom of a cross, with spirals.
150. Latin cross, tetraskelion in centre, key-ends eared semicircles.
Inscription illegible. Perfect, but worn.
151. Bottom of a cross in a panel, probably of late date.
152. Latin cross, tetraskelion in centre, key-pattern in key-ends. Perfect, but worn.
153. Latin cross, knot in centre. Side lost.
154. Greek cross in "wall of Troy" panel, circular centre. Inscription, . . . *nacc* . . . Small fragment only.
155. No cross. Inscription, *do choind*.
156. Greek cross in square panel. Circular centre.
157. Small fragment inscribed *o*.
158. Small fragment inscribed *nd*, with part of the edge of a cross in a circular panel.
159. Latin cross, key pattern in centre and key-end. Inscription, *macc*. About a quarter only left.
160. Fragment of a Latin inscription in five lines.
161. On one face, plain cross with triangular ends, worn. On the opposite face, a cross very elaborately ornamented with interlacing work. Fragment only.
162. Latin cross, shaft ornamented with key-pattern. Inscription, . . . *dam* Fragment only.
163. Small fragment inscribed + *or*.
164. Greek cross with triangular ends. Inscription, *snedreagol*. Perfect.
165. Small fragment inscribed *uid*.
166. Small fragment bearing the corner of a key-end.
167. Greek cross in "wall of Troy" frame, circular centre. Perfect.
168. No cross except initial to the inscription, + *or do d* . . . Scaled.
169. Very small fragment of a cross. Inscription, *ar anm* . . .
170. Square arm of a cross. Inscription . . . *tu*(?) . .
171. Greek cross, square panel, centre lozenge-shaped. Inscription, . . . *fin*a . . . Side gone.
172. Latin cross, centre gone, key-ends semicircular eared. Inscription, . . . *bede* . . . Quarter only remains.
173. Centre of a cross. Small fragment, much scaled.
174. End of a key, with letters *di*.
175. Small fragment of a shaft with *is*.
176. Small fragment of Celtic cross with *o* *a*.
177. Bottom of a small cross with "pall-shaped" centre and looped ends.
178. Top fragment of a Celtic cross with *cu*.
179. Greek cross, in square panel. Inscription *rectn̄a*. Perfect.
180. An arrangement of interlaced hexagons in a circle, broken to form a cross. Almost perfect.

181. Latin cross, circular centre with key-pattern, semicircular ear key-ends. Inscription, *or do* . . Corner lost.
182. Celtic cross, plain-square centre pieces and key-ends. Inscription, *muirechtach*. Perfect.
183. Fragment bearing eared semicircular key-end and *uar* . . .
184. Cross pattée in a circle. Inscription *or do muirethach*. Perfect.
185. Latin, plain circular centre piece. Inscription, . . *aill*. Fragment
186. Altar slab.
187. Greek cross with wall of Troy panel. Inscription, . . *cteos*. Top broken.
188. Cross and triskelion in centre, plain semicircular keys. Inscription, *or do* . . .

Of the above many have, no doubt, been omitted from the "Christian Inscriptions," because they bore no inscriptions. Of the inscriptions above cited a few doubtful examples are given subject to revision, as this is not intended to be more than a preliminary catalogue.

SUMMARY.

Inscribed slabs now at Clonmacnoise, recorded in "Christian Inscriptions,"	88
Inscribed slabs now at Clonmacnoise, not recorded in "Christian Inscriptions,"	100
Total number of slabs existing at Clonmacnoise,	188
Inscribed slabs lost from Clonmacnoise before publication of "Christian Inscriptions,"	15
Inscribed slabs lost from Clonmacnoise after publication of "Christian Inscriptions,"	59
Total number of slabs lost from Clonmacnoise,	74
Slabs in the neighbourhood of Clonmacnoise, or removed thence to Dublin,	15
Total,	277

Miscellanea.

Armoy Round Tower, Co. Antrim.—The tower is in the Protestant Episcopal Church grounds, within three-quarters of a mile of Armoy, and one mile of Armoy railway station. It is 35 feet 6 inches high over the present level of the ground at the doorway, and about 2 feet more on the opposite side where the ground is lower. The internal diameter at the level of the doorway is 8 ft. 4 in., and the thickness of



Armoy Round Tower.

(From a Photograph by Mr. S. K. Kirker.)

the walls is 3 ft. 6 in. The walls batter on the outside about one inch in 5 feet, and overhang to the same extent on the inside; but there is an offset at each place where, no doubt, there was a floor originally, reducing the thickness of the wall equal to the extent of overhang in the story below, and which thus kept all the floors of the same size.

There are no windows at present, but there are the remains of two

openings at the top. They do not appear to have been windows, but probably openings made when the tower was used for a modern belfry. There was probably a window originally in each story, but they have been built up, and the masonry is so well bonded into the original work, that there is no trace of them now.

The tower is built with what is locally known as "mountain freeze"—a laminated schistose sandstone—with Layde sandstone dressings to the doorway. The stones are large, especially lengthwise, well bonded and dressed to the curvature of the walls, but not regularly coursed nor



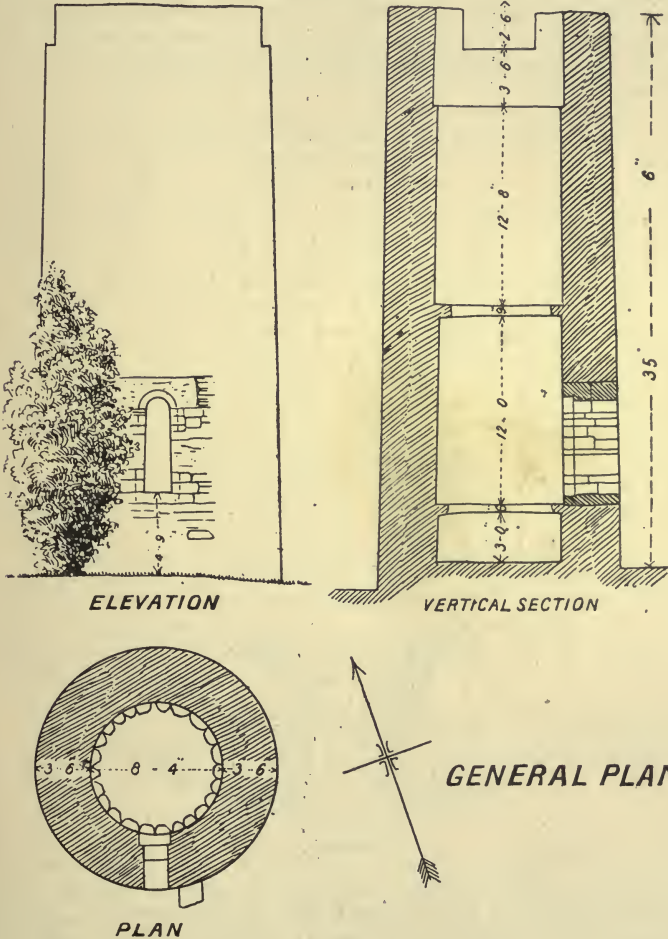
Doorway—Armoy Round Tower.
(From a Photograph by Mr. S. K. Kirker.)

squared. The mortar has weathered out of the joints to a considerable depth both inside and outside, and the joints should be pointed with cement and pinned to preserve the structure.

The doorway, which is on the south-west side (as shown on plan herewith), is 6 feet high, 1 foot 8 inches wide at bottom, and 1 foot 5½ inches at top of jamb. It has a semicircular head cut out of a single stone, and there is a flat band or architrave 6 inches by 1 inch on outer face, and traces of an impost of same dimensions; but the stones are much weathered, and some of the original stones have been removed

from the jambs, so that it is difficult to get accurate dimensions. There are two stones in the thickness of the wall at the head and the cill of doorway, and the stones are rebated on the inner face for the door.

ARMOY ROUND TOWER. C^o ANTRIM



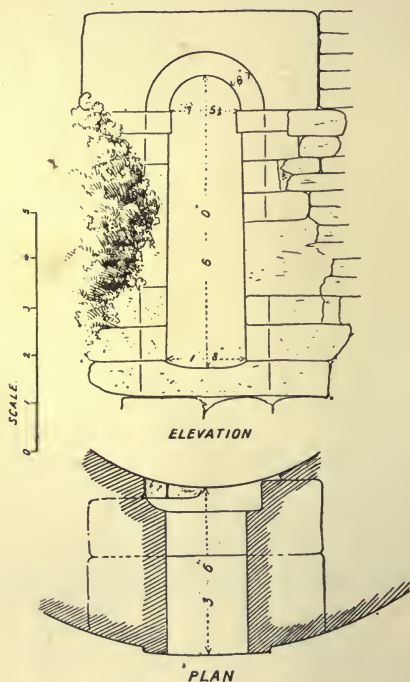
As already stated, there are offsets at each floor level on the inside face of wall, and at two of them projecting courses of stones which formed very good supports for the floors. There was probably a similar

projecting course at the level of upper floor shown on the section of tower herewith, but it would be removed to make room for the modern bell and fittings.

The present surface inside the tower is at same level as on the outside, 4 feet below the eill of doorway, but, doubtless, originally there was a full story below the level of entrance, say 10 or 12 feet, and at the same time the ground on the outside would be at a similarly lower level, but has been raised by interments made in the churchyard adjoining the tower.—S. K. KIRKER, *Hon. Local Secretary for South Down*.

ARMOY ROUND TOWER. C^O ANTRIM

ENLARGED PLAN OF DOORWAY



Since writing the above, I have seen an article on this tower, by Edmund Getty, in the *Ulster Journal of Archaeology*, vol. 4, page 173. The author explored the Armoyn Round Tower in the year 1843, and collected some historical facts connected with it, which are given in the above-mentioned work, from which I extract the following:—

“What remains of the tower has been fitted up as a belfry, by putting a wooden roof on the walls, of which about 40 feet are still standing.

“In the course of the excavations only loose *débris*, with small portions of wood

and stone, and jaws of animals, were thrown out for several feet; but at length a skull and other human remains were found, packed up against the wall on the north side. These were evidently in the same position as at first placed. Portions of horn were also found, and remains of the fallen part of the tower. Anything discovered hitherto was considered of little importance, as all to this depth may have been disturbed at some period posterior to the erection of the building. The skull, nevertheless, had an appearance of considerable antiquity. When the search was continued to a further depth of some feet another skull was found, embedded like a fossil, lying on the south-east side of the line of entrance, but without any other bones of the skeleton with it. This skull lay with the upper part towards the centre of the tower, and the lower jaw towards the wall. The material it was embedded in was stiff clay; and there was this peculiarity attending it, that it was contained in a hollow space in the wall, which appeared to have been constructed to contain it, in the manner of a rude niche. Mr. Benn and Mr. Birnie, with the writer, examined it *in situ*, and were all equally struck by the fossil-like appearance it presented—an appearance previously observed in similar instances. It is an interesting circumstance to notice that the three upper cervical vertebræ were found in connexion with this skull, or *in situ* as respects the cranium, and no other bones were found in the same place that seemed to be parts of the same body. The inferences drawn by the parties present was, that the head buried here had been, when in a recent state, severed from the trunk. The under jaw and vertebræ were nearly on the same horizontal line—in fact just so much of the vertebral column remained as must have been removed with the head if taken off, while the muscles and integuments were recent. This relic was obtained, fortunately, in a nearly perfect state. In the place where it lay a fire had been burned, and it had been deposited on a bed of peat ashes and charcoal before being covered with the clay. Several pins, formed of deer's antlers, were found: they seemed to have been used by the builders in setting out their work. A portion of a line, made of twisted hair, was also discovered, and a piece of sandstone, most probably used for whetting the workers' tools.

“The discovery of a head so distinctly interred separate from the body gives more than usual interest to the skull exhumed from the tower. That such a practice was not without precedent with the ancient Irish is proved by several facts. For instance, in the case of the skulls found in an ancient burial-ground near the Giant's Ring, so accurately detailed in the *Ulster Journal of Archæology*, vol. iii., p. 360, and, in several instances, recorded by the *Four Masters* :—

“Age of Christ 558—After that Dermot, son of Fergus Cerrbheoll, had been 20 years King of Ireland, he was slain by Aodh Dubh, son of Suibhne, King of Dalaradia, of Rathbeg, in Moy Line. *His head* was conveyed to Clonmacnois, and interred there, and his body was buried at Connor.”

The Gallan near Saggart.—The article by Mr. R. A. Stewart Macalister, which appeared in the third number of the *Journal* for 1898, describing the “Gates of Glory” near Dingle, has reminded me of two standing-stones near Saggart, which, owing both to their similarity to the “Gates of Glory,” and their nearness to the city, equally deserve to have attention drawn to them.

These stones are in a field on the left hand side of the road, which runs from near the tramway embankment to the village of Saggart, a little more than half way to the village, and can be easily seen over a gate when passing by. Their distance from the gate is about twenty

paces. They are not shown or marked on the 6-inch Ordnance Sheet of the district.

These stones also bear an odd local title, namely "Adam and Eve," and anyone who knows them will, when looking at the picture of the "Gates of Glory," be instantly reminded, as I was, of these county Dublin stones. The words "Adam and Eve" may be a kind of translation of an Irish name, or may represent, more or less imperfectly of course, the sound of Irish words.

The "Adam and Eve" stones, one of which is larger and a little taller than the other, are 5 feet 2 inches apart at the bottom, and 8 feet 11 inches at the top. One stone is pointed, namely that on the left as one looks at them from the gate. It is triangular in shape, the apex being towards the gate. The base at the far side measures 4 feet 9 inches, the inside face is $3\frac{1}{2}$ feet, and the remaining one is half a foot less. It stands 4 feet high from the ground, and bears a strong resemblance to an eye tooth. It is presumably "Eve," as being the smaller of the two. It was perhaps partly brought into its present shape by the hand of man.

The stone on the right is rather square or oblong in shape, but irregular. It is 4 feet 6 inches high. The side next the gate measures $3\frac{1}{2}$ feet, the opposite 4 feet, and the two ends measure 2 feet and $2\frac{1}{2}$ feet respectively. The top is flat and only about 2 feet square, owing to the slope upwards on the inside face, which causes the great distance between the stones at the top. A line drawn from one stone to the other would run roughly from N. E. to S. W.

The similarity of the "Adam and Eve" to the "Gates of Glory" may now be noted. A stone in each set is bigger and taller than its companion, and in each case the stone to the east is the smaller one, and tapers to a point at the top. As to the general size, both the stones in the "Gates of Glory" are taller than the "Adam and Eve," but this is an uncertain indication of difference, for the earth in the one case may have become heaped up about the stones, or in the other it may have been worn away. The line of the stones in both sets is from east to west, and the base distance between the two stones in each case is practically the same; in the county Dublin stones 5 feet 2 inches, and in the other 5 feet 3 inches.

At the south end of the village of Saggart, by the right hand side of the road, upon which are Swift's Castle and the Paper Mills facing each other, but a little beyond them, is a large boulder, somewhat resembling in shape a tortoise's shell, having round it a groove nearly making a circle. This stone measures 6 feet by 4, and is 3 feet thick in the centre. The groove or circle which occurs 2 feet from the ground, has a circumference of about 9 feet, and a diameter of about 3 feet. Whether this marking is ancient or not, I cannot say; but here also we find a large marked stone at not a great distance from a Gallan. From the "Adam

and Eve" stones to this boulder is half a mile along the road, but the direct distance between them is only about half as much. There is also scratched on the boulder a cross measuring 1 foot 3 inches long, by 6 inches wide.

These stones are well known to me, but I am indebted to Mr. W. P. Briley for all the foregoing measurements, to obtain which he kindly made a special visit.

Mr. Briley has shown me, in the tract on "Breatha Comaithcesa" (Judgments on Co-Tenancy), a list of twelve kinds of marks on land, by which the necessary boundary in such cases was defined, the second of which is the stone mark (Ail Bla). Other instances of this mark are Ail Adrada (stone of worship), Ail Amnscuithc (immovable stone), and Ail Leachta (monumental stone). This tract now forms, I am told, the middle of the 4th volume issued by the Brehon Law Commission, and the passage occurs at page 143. In the part of the adventures of Lomnochtain, which appears in the *Gaelic Journal* for March, 1899, there is a mention, Mr. Briley says, of the Liaig na mBeann (peaked pillar-stone).

The prehistoric remains still left in the south of the county of Dublin, deserve far more attention than they have yet received.—E. R. M'C. DIX.

Chess in Ireland.—What are the earliest authentic historical allusions to the game of chess in Ireland?

In the "*Chess-Players' Annual*" by Rowland, the following are given as the Irish names of the several pieces, &c. :—

King,	.	.	<i>Righ.</i>
Queen,	.	.	<i>Rioghan</i> and <i>Ban Rioghan.</i>
Rook,	.	.	<i>Caislean.</i>
Bishop,	.	.	<i>Easbog.</i>
Knight,	.	.	<i>Laoch</i> , or <i>Ridire.</i>
Pawn,	.	.	<i>Kern.</i>
Castles,	.	.	—
Check,	.	.	<i>Cosg.</i>
Mate,	.	.	—
Chess,	.	.	<i>Branamh</i> , or <i>Filthchioll.</i>

From what source are the Irish names of the pieces derived? By whom, and when was the game introduced into Ireland?—C. TENISON, *Fellow.*

Tobernahalthora and Tobergerania.—Mr. Knox in his very interesting note¹ on Tobernahalthora refers to Tobergerania, Co. Clare, as mentioned in "The Dolmens of Ireland." The latter is described in the

¹ *Supra*, p. 63.

Ordnance Survey Letters (R.I.A.) there quoted, as a square cist, and compared at some length with the well "Slan." Unfortunately, the account in the Ordnance Survey Letters is misleading, and my note regarding the same to Mr. Borlase did not reach him in time to be inserted in his valuable work.

As I hope before long to give a short note with plans of Tobergrania and the two neighbouring dolmens, I need only point out—1. Tobergrania is *not* a square cist but a genuine and perfect dolmen, tapering eastward, and with antæ to the west.

2. That it is *not a well*, having no spring inside. The bog evidently rose around it, causing the interior to fill with surface water; since the bog has been so much cut away it is now usually quite dry.

3. There is no hole in any of the stones—only a depression or "scoop" out of the west block as in other dolmens of the district.

4. It is understood by the peasantry to have been made by the same persons as the other dolmens, one of which is still known as "Labba 'yermudh' augus Grania." The "Grania" in each case being supposed to be the same person.—T. J. WESTROPP.

Photographic Survey.—In the report on this collection in the *Journal*, p. 61, the name of Dr. Ralph Westropp Brereton appeared by mistake as "Rev. Mr. Brereton." He also calls attention to an error on p. 63, where Borris-in-Ossory Castle, and Disert Church, appear as in Tipperary instead of in Queen's County. The cromlechs of Tobergrania and Altoir Ultach, near Feakle, were also accidentally omitted under county Clare, on p. 62.—T. J. WESTROPP.

Proceedings.

THE SECOND GENERAL MEETING OF THE SOCIETY for the year 1899 was held in the Society's Rooms, Dublin, on Wednesday, 12th April, at 4.30 o'clock, p.m.;

EDWARD PERCEVAL WRIGHT, M.A., M.D., V.-P. R.I.A., *Vice-President*,
in the Chair.

The following were present during the proceedings, or joined Excursion on the following day:—

Fellows.—Thomas Drew, R.H.A., *Vice-President*; Rev. Canon French, M.R.I.A., *Vice-President*; Robert Cochrane, F.S.A., M.R.I.A., *Hon. General Secretary*; F. Elrington Ball, M.R.I.A., *Hon. Treasurer*; G. D. Burtchaell, M.A., M.R.I.A.; John Cooke, M.A.; R. S. Longworth Dames, B.A., M.R.I.A.; Bishop Donnelly; P. J. Donnelly; J. R. Garstin, M.A., B.D., F.S.A., M.R.I.A.; Charles Geoghegan; Dr. G. E. J. Greene, M.A., D. SC., M.R.I.A.; R. Langrishe, F.R.I.A.I.; Very Rev. Canon McGeeney; James Mills, M.R.I.A.; William R. J. Molloy, M.R.I.A.; P. J. O'Reilly; Count Plunkett, M.R.I.A.; Colonel Philip D. Vigors; Thomas Johnson Westropp, M.A., M.R.I.A.; W. W. Wilson, M.R.I.A.; Robert Lloyd Woolcombe, M.A., LL.D., M.R.I.A.

Members.—Rev. A. W. Ardagh, M.A.; Miss Badham; S. Baker; H. F. Berry, M.A.; R. Bestick; James Brennan, R.H.A.; Rev. K. C. Brunskill, M.A.; Rev. R. A. Burnett, M.A.; John Carolan; Miss Clark; Rev. A. Coleman, O.P.; Rev. M. H. F. Collis, B.D.; William Cookman, M.D.; A. D. Cooper; H. A. Cosgrave, M.A.; Miss Cunningham; Rev. H. W. Davidson, B.A.; Rev. H. Davy, M.A.; Very Rev. Abraham Dawson, M.A., Dean of Dromore; Rev. J. J. Duan; Rev. W. Falkiner, M.A.; S. A. O. Fitzpatrick; Frederick Franklin, F.R.I.A.I.; Joseph Gough; Mrs. J. Greene; Lieut.-Colonel John J. Greene, M.B.; Thomas Greene, LL.D.; Mrs. T. Greene; Mrs. A. Hamilton; Rev. Canon Healy, LL.D.; W. A. Henderson; H. Hitchins; J. Holmes; Mrs. Holmes; Miss Hynes; Archdeacon Jameson, M.A.; T. C. Kenny; Rev. Canon Kernan, B.D.; Rev. Canon Lett, M.A., M.R.I.A.; Rev. John W. Lindsay, D.D.; Mrs. T. Long; T. Lowry; Rev. Dr. Lucas; Rev. Thomas Lyle, M.A.; Rev. H. C. Lyster, B.D.; F. M'Bride; Rev. G. M'Cutchan, M.A.; Dr. Mac Sheehy; John P. M'Knight; T. Mason; W. M. Mitchell, R.H.A.; M. Mooney; Rev. D. Mullan; Mrs. Murtagh; P. L. Nolan, B.A.; Lieut.-Colonel O'Callaghan Westropp; D. J. O'Donoghue; Rev. E. O'Leary; Miss Oldham; J. E. Palmer; Miss A. Peter; Miss M. E. Pim; Thomas Plunkett, M.R.I.A.; Rev. Dr. Powell; Miss Reynell; T. Rice; Rev. Precentor Rooke, M.A.; Mrs. J. F. Shackleton; Rev. R. Scriven, M.A.; T. J. Shaw; Mrs. Sheridan; E. W. Smyth, J.P.; T. Smyth; Mrs. Staepoole; Rev. B. Stanford, M.A.; William C. Stubbs, M.A.; W. J. Thomas; F. P. Thunder; H. P. Truell, M.D.; R. D. Walshe; Rev. Hill Wilson White, D.D., M.R.I.A.; R. Blair White; W. Grove White, LL.B.; Rev. Precentor Willcocks, M.A.; Rev. G. Otway Woodward, B.A.

The Minutes of the Annual General Meeting were read and confirmed.

The following Candidates, recommended by the Council, were declared duly elected :—

FELLOWS.

- O'Ryan, James, Manager, Provincial Bank of Ireland, Kilrush : proposed by H. C. Cullinan, LL.B., *Fellow*.
 Speth, George William, F.R.HIST.S. (*Member*, 1897), La Tuys, Edward-road, Bromley, Kent: proposed by W. J. Chetwode Crawley, D.C.L., *Fellow*.

MEMBERS.

- Allen, Mrs. W. J., Linwhinney, Lurgan : proposed by S. F. Milligan, M.R.I.A., *Fellow*.
 Bolton, Miss Anna, Rathenny, Cloughjordan : proposed by Henry Dixon.
 Dickenson, Colonel Wykeham Corry, Earlsfort Mansions, Dublin: proposed by John Cooke, M.A., *Fellow*.
 Duncan, James Dalrymple, F.S.A. (Scot.), Meiklewood, Stirling, N. B.: proposed by James Fleming, Jun.
 Fitz Gerald, R. A., 47, Ailesbury-road, Dublin: proposed by J. Poë Alton.
 Fitz Simon, D. O'Connell, Glancullen, Golden Ball: proposed by the Rev. T. A. O'Morchoe, M.A.
 Flood, William H. Grattan, Enniscorthy: proposed by Dr. G. E. J. Greene, J.P., &c., *Fellow*.
 Gibson, Henry, J.P., Ardnardeen, Clontarf: proposed by John Panton.
 Gill, R. P., A. INST. C.E.I., Fatheen, Nenagh: proposed by Henry Dixon.
 Gorman, James, General Valuation Office, Ely-place, Dublin: proposed by A. P. Morgan, B.A.
 Heathcote, Miss Beatrice, Beechwood, Totton, Southampton: proposed by T. F. Cooke-Trench, M.R.I.A., *Fellow*.
 Horner, John, Chelsea, Antrim-road, Belfast: proposed by Francis Joseph Bigger, M.R.I.A., *Fellow*.
 Hynes, Miss, 55, Upper Leeson-street, Dublin: proposed by G. D. Burtchaell, M.A., M.R.I.A., *Fellow*.
 Keating, Miss, Raheen, Enniscorthy: proposed by G. D. Burtchaell, M.A., M.R.I.A., *Fellow*.
 Kenny, Thomas Canice, 5, Brighton Vale, Monkstown, Co. Dublin: proposed by George E. Matthews.
 Kerr, Miss, 2, College-avenue, Londonderry: proposed by W. J. Browne, M.A., M.R.I.A., *Fellow*.
 Lowry, Thomas, 2, Clarinda Park East, Kingstown, Co. Dublin: proposed by George E. Matthews.
 Librarian, Natural History and Philosophical Society, Armagh: proposed by R. Gray, F.R.C.P.I.
 M'Cann, James, Simmons-court Castle, Donnybrook: proposed by Pierce L. Nolan, B.A.
 Murray, Daly, J.P., Beech Hill, Cork: proposed by the Rev. P. Hurley, P.P.
 Osborne, Rev. J. Denham, M.A., 27, Belvidere-place, Dublin: proposed by William Gray, M.R.I.A., *Fellow*.
 Paterson, Thomas, Tildarg, Merrion-road, Dublin: proposed by T. J. Westropp, M.A., M.R.I.A., *Fellow*.
 Pollock, Hugh, Barrister-at-Law, 50, Northumberland-road, Dublin: proposed by H. F. Berry, M.A.
 Rooney, William, 23, Leinster-avenue, North Strand-road, Dublin: proposed by Henry Dixon.
 Stoney, Robert Vesey, D.L., Rossturk Castle, Westport: proposed by H. P. Truell, M.D.
 White, Rev. Newport John Davis, D.D., Marsh's Library, St. Patrick's, Dublin: proposed by John Cooke, M.A., *Fellow*.
 Williamson, Rev. Charles Arthur, M.A., Carnew, Co. Wicklow: proposed by the Rev. Canon French, M.R.I.A., *Vice-President*.

The Report of the Auditors for the year 1898 was read, and adopted as follows :—

The Report of the Council concerning the Society's Museum was read, and adopted as follows :—

At the Annual General Meeting of the Society, held in Dublin on the 17th of January last, the Council were empowered to make all the necessary arrangements for the legal transfer of the collection of Antiquities at Kilkenny to a Local Committee, the Committee to make the necessary arrangements for the housing and caring of the same in Kilkenny. The collection thus authorised to be transferred was to consist of objects relating to the county and city of Kilkenny. To carry this resolution into effect, the Council appointed a Committee to negotiate matters with the Kilkenny Committee, and the former visited Kilkenny on the 11th and 12th March, 1899, and had several interviews with the Kilkenny Representatives ; it soon became apparent that a considerable portion of the Museum consisted of objects which it was not in the power of the Committee to hand over, *i.e.* such as the Kavanagh Collection of Egyptian and Grecian Antiquities ; various finds presented to the Society, but found in the adjoining counties. It was also evident that certain objects in the Museum were, under the circumstances of the case, of a nature not desirable for a small local Museum, such as a set of Morticed Boards from a Crannoge, or fragments of Sepulchral Urns, which latter would require skill and practice in placing the fragments together to make them of the slightest value. The Council, on this, concluded that the present state of affairs justified a new reference to the Society.

The Council therefore beg to recommend for the approval of the Society :—

“ That with the exception of the specimens as in the Schedule attached, the collection of Antiquities in Kilkenny, at present the property of the Royal Society of Antiquaries of Ireland, be transferred to two or three Trustees, to be appointed on behalf of a Kilkenny Museum Committee, on the conditions that the collection be adequately housed and cared for in Kilkenny, the said Trustees to be responsible for the preservation and exhibition of the specimens, and that if, at any time, there be a default in this undertaking, the collection shall revert to the Royal Society of Antiquaries of Ireland, to be disposed of as they shall see fit. That the Society also empower the Council to approve of a Deed of Trust to this effect, between the Trustees acting for the Kilkenny Museum Committee, and the Trustees of the Royal Society of Antiquaries of Ireland.

“ That the Council be authorised to deposit with the Royal Irish Academy the various articles in the Schedule, numbered 1 to 10, on condition that they be placed on view in the Museum of the Royal Irish Academy, and to be marked or labelled as ‘ Deposited by the Royal Society of Antiquaries of Ireland.’ ”

“ THE SCHEDULE.

1. A Stone with Cup-and-Ring Markings.
2. Several Planks of Crannoge Timber, showing Mortices.
3. A selection of Pottery, &c., from sundry Crannoge Finds outside the county of Kilkenny.
4. Various Fragments of Sepulchral Urns.
5. A Necklace of Stone Beads.
6. A Stone Mould for a Celt.
7. Sundry Skulls—Two from Kilkenny, one from Louth, three extra European.
8. Small Stone Box from Louth.
9. Portion of a Pastoral Staff.
10. A Bronze Vessel with many inserted pieces.

-
11. The Rubbings of Sepulchral Brasses (say one-third) to be retained for the Society's Rooms.”

The Society then adjourned to 8 o'clock, p.m.

EVENING MEETING.

The Society again met in the Rooms at 8 o'clock, p.m. ;

THOMAS DREW, R.H.A., *Vice-President*, in the Chair.

The following Papers were read, and referred to the Council :—

- “Notes on the Archæological Tour to the Western Islands of Scotland—Iona”
(Illustrated by Lantern Slides), by P. J. O'Reilly, *Fellow*.¹
- “The Domestic Buildings of the Church of the Holy Trinity in the Fifteenth and Sixteenth Centuries,” by James Mills, M.R.I.A., *Fellow*.

The remaining Papers were taken as read, and referred to the Council :—

- “The Stone Crosses of Uifearmaic, Co. Clare,” by Dr. George U. Mac Namara,
Hon. Local Secretary, North Clare.
- “The Augustinian Houses of Clare, Killone, and Inchicronan, Co. Clare,” by
T. J. Westropp, M.A., M.R.I.A., *Fellow*.
- “Relations of the King of Connaught with the King of England in the Twelfth
and Thirteenth Centuries,” by H. T. Knox, M.R.I.A., *Fellow*.
- “The Identification of Slan, Co. Mayo,” by H. T. Knox, M.R.I.A., *Fellow*.

The Society then adjourned.

¹ The substance of this communication is incorporated in the account of Iona, page 173.

SCOTTISH ARCHÆOLOGICAL TOUR OF THE ROYAL SOCIETY
OF ANTIQUARIES OF IRELAND IN CONJUNCTION WITH THE
CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

ROUTE.

THE places of interest in Scotland visited were—

1. Sanda Island—Cross and St. Ninian's Church (see Captain White's "Archæological Sketches in Kintyre and Knapdale"). [See p. 151.]

2. Kildalton Crosses and Church, Island of Islay, seven miles from Port Ellen (see R. C. Graham's "Sculptured Stones of Islay"). [See p. 154.]

3. Passing up the Sound of Islay to Oronsay, to see the Priory, Monuments, Inscribed Stones, and Crosses (see MacGibbon and Ross, "Ecclesiastical Architecture of Scotland"). [See p. 161.]

4. Crossing the Firth of Lorn, and passing up the Sound of Iona, the well-known Crosses and Ecclesiastical remains at Iona, west of the Island of Mull, were visited. [See p. 173.]

5. Sailing north-west, the ecclesiastical remains on the Island of Tiree were visited. [See p. 188.]

6. Passing west of Rum Island, the Island of Canna was visited, to see the Ancient Cross (depicted in Stuart's "Sculptured Stones of Scotland"). At Canna there is a fine natural harbour. [See p. 198.]

7. Sailing up Little Minch into Dunvegan Loch, Isle of Skye, the Town and Castle of Dunvegan were seen; the latter is the residence of The Macleod of Macleod; a portion of the house is said to have been built in the ninth century. [See p. 201.]

8. Crossing Little Minch to the Outer Hebrides, Rodil in Harris was seen (Church with curious Sculptures). [See p. 211.]

9. Passing through the Sound of Harris, and sailing north-west, the next call was at Eilean Mór, on the Flannan Islands, to see the Ancient Church of St. Flannan, Bee-hive Oratory, &c.

10. The next call was at Callernish Stone Circles, Island of Lewis and Dun Carloway Pictish Tower, on the west of Lewis Island, six miles north of Callernish.

11. A successful landing was made at North Rona, in the North Atlantic, to inspect the Early Christian Oratories (see Dr. Joseph Anderson's "Scotland in Early Christian Times"; Muir's "Ecclesiological Architecture"; and Mac Gibbon and Ross, "Ecclesiastical Architecture of Scotland").

12. The Stone Circles of Stennis, near Stromness, Maeshowe, and Kirkwall Cathedral, Orkney, were next visited (see J. R. Tudor's "Orkney and Shetland"; Sir H. Dryden's "Kirkwall Cathedral"; and Farrer's "Maeshowe").

13. Sailing south to Keiss Bay, Caithness, the ancient Brochs, or Pictish Towers, now under investigation by Sir Francis Tress Barry, Bart., M.P., Keiss Castle, were, by his kind permission, visited.

14. In the return journey, passing down Sleat Sound, round Ardnurchan Point, and through the Sound of Mull, Eilean Mor, in the Sound of Jura, at the mouth of Loch Swine, was visited (Cross and Stone-roofed Church).

15. Sailing south through the Sound of Jura, the party visited Gigha Island, off the west coast of Kintyre, to see a reputed Ogam-stone, the only one ever heard of in the west of Scotland; after which the steamer returned to Belfast.

The steamer left Donegall-quay, Belfast (opposite the office of the Belfast S.S. Company), on Tuesday morning, June 20th, at 10 o'clock, and returned on Wednesday, June 28th, at 8 o'clock, a.m.

This Excursion was undertaken by the Society at the request of some of the leading Archæologists of the United Kingdom, to enable places and objects of great Antiquarian interest to be visited, otherwise inaccessible except at considerable expense, and a good deal of inconvenience.

The Directors of the Belfast Steamship Company gave, for the use of the party, their favourite Express Passenger Twin-screw Steamer "*Magie*."

The S.S. "*Magie*" was built by Messrs. Harland & Wolff in 1893; gross tonnage, 1640 tons; length, 322 feet; breadth of beam, 39 feet; and is fitted up with large and well ventilated State Rooms, Dining Saloon, Smoke Room, Promenade Deck, Ladies' and Gentlemen's Bath Rooms, &c., and has electric light throughout. The catering was done by the Steamship Company, comprising first-class *cuisine*—breakfast, lunch, dinner, and tea.

The lifeboats of the Steamer (eight in number) were used for landing the party.

The "*Magie*" has accommodation for 220 first-class passengers in berths, but for the greater comfort of the party, and to avoid crowding, the number was limited to 130.

Tickets were issued by the Belfast Steamship Company at £10 each, on 8th May, to those members who made the application, in the proper form, to the Hon. Secretary, at the specified date.

The Irish Railway Companies gave the usual facilities of return tickets at single

fares, on the production of a voucher, furnished by the Hon. Secretary; and for the convenience of Members residing in England, the Belfast Steamship Company issued Saloon return tickets—Liverpool to Belfast—for 16/-; ordinary rate, 21/-, on production of a similar voucher. The London North-Western Railway Company, though applied to several times, refused to grant facilities similar to those given by the Irish Railway Companies.

The Liverpool Steamer arrived in Belfast between 8 and 9 o'clock, a.m., alongside the berth from which the "*Magic*" departed.

The party landed in the ship's boats at the nearest accessible points, and proceeded on foot to the places visited. Mr. David MacBrayne, of Glasgow, kindly granted the use of his red boats for landing at Iona.

Vehicles were procured at Stromness, kindly arranged for by Mr. James W. Cursitor, F.S.A. (Scot.), to take the party to Stennis, Maeshowe and back, on Saturday afternoon, 24th June.

On the return of the party to Belfast on Wednesday morning, 28th June, an Excursion was made to "The Giant's Ring"—Cromlech and extensive Earthworks.

The Lord Mayor of Belfast courteously held an Afternoon Reception for the members of the Excursion party on that day.

Another Excursion was arranged for Thursday, 29th June, to Portrush, Dunluce Castle, and Giant's Causeway.

On Friday an excursion was arranged to Drogheda, to visit Dowth and Newgrange; also Mellifont Abbey, and Monasterboice Crosses and Round Tower.

Facilities were afforded to those who wished to remain for visiting the chief places of interest in the city and neighbourhood of Belfast.

TIME TABLE.

[NOTE.—Greenwich time was observed on the Sea-trip.]

FIRST DAY—Tuesday, June 20 (*Accession Day*):—

- 10 a.m.—The steamship left Donegall-quay, Belfast, at 10 a.m. Members travelling *via* Liverpool by the Belfast Steamship Company's steamers, arrived alongside the "*Magic*" at 9 a.m.
- 12.30 p.m.—Arrived at Sanda Island (52 miles); and after lunch, visited the Island and ruins, embarking at 2.30 p.m.
- 2.30 p.m.—Left Sanda Island for Kildalton (36 miles); anchored at Ardmore at 4.30 p.m.; landed in ship's boats and re-embarked at 7.30 p.m.

SECOND DAY—Wednesday, June 21 (*The Longest Day*):—

- 7 a.m.—Landed at Oronsay (29 miles); returned to ship at 9.30 a.m.
- 9.30 a.m.—Started for Iona (29 miles); landed and visited ruins, and returned to ship for lunch at 2 p.m.
- 2 p.m.—On to Scarnish, Island of Tiree (18 miles); landed at 3 p.m., and returned to ship for dinner.

THIRD DAY—Thursday, June 22:—

- 7 a.m.—Landed on Canna (31 miles); returned to ship at 9.30 a.m.
- Steamed to Dunvegan (45 miles); landed at 12 noon, and returned to ship for lunch at 2.30 p.m.; steamed to Rodil in Harris (25 miles), which was visited at 5.30 p.m.; returned for late dinner.

FOURTH DAY—Friday, June 23 (*Midsummer Eve—Full Moon*):—

- 7 a.m.—Landed on Flannan Isles (56 miles); landed at Callernish (30 miles); re-embarked at 2 p.m., and steamed for Loch Carloway (6 miles); landed and visited Dun Carloway, and returned for dinner.

FIFTH DAY—Saturday, June 24 (*Midsummer Day—St. John Baptist*):—

- 7 a.m.—Landed on North Rona (85 miles), 7 a.m.; left at 10.30 a.m., for Stromness, Orkney Mainland (93 miles); 3 p.m., landed at Stromness; visited Stennis, $4\frac{1}{2}$ miles distant; and Maeshowe, about a mile further on; returned to ship for dinner; steamed for Scape Bay, $1\frac{1}{2}$ miles from Kirkwall.

SIXTH DAY—Sunday, June 25 (*4th Sunday after Trinity*):—

- 9 a.m.—Visited Kirkwall for Church; returned for lunch; visited Kirkwall again in the afternoon.

SEVENTH DAY—Monday, June 26:—

- 9 a.m.—Landed at Keiss Bay, for Keiss Castle; visited Brochs there; and returned to ship for lunch.
- 2 p.m.—Started at 2 p.m. for return journey, round Cape Wrath and Ardnamurchan Point.

EIGHTH DAY—Tuesday, June 27 :—

9.30 a.m.—Landed at Eilean Mor (235 miles) at 9.30 a.m., after breakfast ; called at Gigha Island (16 miles) ; returned to ship at 7 p.m. ; dined on board ; and—

Reached Belfast (80 miles) on Wednesday morning—breakfast on board.

(End of Sea Trip.)

NINTH DAY—Wednesday, June 28 (Coronation Day) :—

10.30 a.m.—At 10.30 a.m. started in carriages for “Giant’s Ring” ; Afternoon Reception by the Lord Mayor of Belfast, at the Exhibition Hall, Botanic Gardens.

TENTH DAY—Thursday, June 29 (St. Peter’s Day) :—

9 a.m.—Left by train (Belfast and Northern Counties Railway Terminus) for Portrush, Dunluce Castle, and Giant’s Causeway ; returned to Belfast.

ELEVENTH DAY—Friday, June 30 :—

7.30. a.m.—Left by train (Great Northern of Ireland Railway Terminus) for Drogheda to visit the Valley of the Boyne, Dowth, Newgrange, Mellifont Abbey (ruins of), and Monasterboice Round Tower and Crosses.

ROBERT COCHRANE, F.S.A.,

Hon. Gen. Sec.

GAELIC WORDS IN SAILING DIRECTIONS WEST COAST OF SCOTLAND.

Gaelic.	Approximate pronunciation by Admiralty System.	English Meaning.
Airidh.	Eri.	A shealing, or hut.
Abhuinn.	Aven.	River.
Allt.	Alt.	Stream, or brook.
Ard.	Ard.	High point.
Bagh.	Bé.	Bay.
Ban.	Ban.	White.
Barr.	Bar.	Summit.
Bealach.	Biallak.	A pass, or gap.
Beag.	Bug.	Little.
Ben.	Ben.	Mountain.
Bogha.	Boha.	Rock.
Breac.	Brukhg.	Speckled.
Buidhe.	Bhui.	Yellow.
Bun.	Bun.	Foot, mouth of river.
Caolas.	Kaolas.	A firth, or strait.
Camus.	Kamus.	Bay, or creek.
Ceann.	Kai-an.	Head.
Clach.	Klauk.	Stone.
Cnoc.	Krogh.	Hill, or knoll.
Creag.	Krag.	Cliff.
Crois.	Krosh.	Cross.
Cruach.	Kruakh.	A heap.
Dearg.	Diar-ug.	Red.
Deas.	Di-as.	South.
Druim.	Dri-om.	A ridge.
Dubh.	Dugh.	Black.
Dun.	Dun.	Mound, fort.
Each.	Iakh.	Horse.
Ear.	Er.	East.
Eilean.	Elan.	Island.
Garbh.	Garv.	Rough.
Glas.	Glas.	Green, or gray.
Gob.	Gob.	Bill, or beak of bird.
Gorm.	Gorm.	Blue.
Iar.	Ear.	West.
Innis, or Inch.	En-nish.	Choice pasture island.
Leac.	Lai-ek.	Slate, or slab.
Liath.	Lia.	Gray, or blue.
Meall.	Mai-all.	Lump.
Maol.	Mull.	Headland.
Mointeach.	Moen-tiakh.	Moss, or moor-land.
Mor.	Mor.	Great.
Ob, or Oban.	Ob.	Creek, or haven.
Poll, or Puill.	Pol.	Pool, or bog.
Ruadh.	Rua-gh.	Red.
Rudha.	Rua.	A point of land.
Salann.	Sall-unn.	Salt-water bay.
Sgeir.	Ske-ir.	A rock in the sea.
Sgorr.	Skor.	A peak.
Stac.	Stakh.	A steep rock, or conical hill.
Sron.	Sron.	Nose, promontory.
Tolm.	Tollum.	Hillock, or knoll.
Torr.	Tor.	A conical hill.
Traigh.	Tre-i.	Strand, or sand beach.
Tuath.	Tu-a.	North.
Uamh.	Ua.	Cave.

NOTE.—In the pronunciation of Gaelic, *dh* is very frequently silent; *bh* is frequently pronounced as *v*.

- Fogerty, George J., Esq., M.D., George-street, Limerick.
 Fogerty, William A., Esq., M.D., 67, George-street, Limerick.
 Foley, J. M. Galwey, Esq., County Inspector, R.I.C., Ennis.
 Frazer, William, Esq., Downshire-road, Newry.
- Gray, Mrs., Craigantemple, Portrush.
 Griffith, John E., Esq., F.L.S., F.R.A.S., &c., Bryn Dinas, Upper Bangor, N. Wales.
 Griffith, Mrs., " " "
 Griffith, Miss Lucy, Glynmalden, Dolgelly, North Wales.
 Guilbride, Francis, Esq., J.P., Newtownbarry, Co. Wexford.
 Gwynne-Hughes, Colonel W., J.P., D.L., Glancothie, Nantcaredig, Carmarthenshire.
- Hayes, Thomas, County Inspector, R.I.C., Eden-terrace, Limerick.
 Heathcote, Miss Beatrice, Beechwood, Tatton, Southampton.
 Heron, James, Esq., B.E., J.P., Tullyvery House, Killyleagh, Co. Down.
 Heron, Mrs., " " "
 Horner, Mrs. John, Chelsea, Antrim-road, Belfast.
 Hughes, Harry W., Esq., Solicitor, Cophthorne-road, Shrewsbury.
 Hughes, John F., Esq., Bellevue, Llandilo.
- James, Charles H., Esq., 64, Park-place, Cardiff.
 James, John Herbert, Esq., 3, King's Bench Walk, Temple, London, E.C.
 Jones, the Rev. Canon David, M.A., The Vicarage, Llandegai, Bangor, North Wales.
 Jones, the Rev. David, M.A., Llangerniew Rectory, Abergele.
 Jones, Mrs. H. Watts, Glyn, Dwygyfylchi, near Conway.
- Kempson, Frederick R., Esq., Roath House, Cardiff.
 Kermode, P. M. C., Esq., F.S.A. (Scot.), Hillside, Ramsey, Isle of Man.
 Kermode, the Rev. S. A. P., M.A., The Vicarage, Conchan, Isle of Man.
 Kerr, Miss Jane, 2, College-avenue, Londonderry.
 Kirk, Henry, Esq., Franklin-street, Belfast.
 Kirker, Samuel Kerr, Esq., C.E., 180, Duncairn-street, Belfast.
- Lawrence, Arthur, Esq., Lavernock House, near Penarth, Glamorganshire.
 Lewis, R. Shipley, Esq., Solicitor, Llandilo.
 Linton, H. P., Esq., Solicitor, 3, Llandaff-place, Cardiff.
 Lloyd-Philipps, F. L., Esq., M.A., Penty Park, Clarboston-road, Pembrokeshire, *Past President, Camb. Arch. Assoc.*
- Maconachie, the Rev. J. H., B.A., Erindale, Cliftonville-avenue, Belfast.
 M'Crum, Robert G., Esq., J.P., Vice-Chairman, County Council, Milford, Armagh.
 Macfadyen, J., Esq., 26A, Renfield-street, Glasgow.
 M'Ilwaine, Robert, Esq., Secretary, County Council, Downpatrick.
 Mahony, T. H., Esq., Clonard, Blackrock-road, Cork.
 Mahony, J. J., Esq., Fort Villas, Queenstown, Co. Cork.
 Martyn, Edward, Esq., D.L., *Vice-President, R.S.A.I.*, Tillyra Castle, Co. Galway.
 Milligan, Miss Alice L., The Drift, Antrim-road, Belfast.

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Milligan, Seaton F., Esq., M.R.I.A., *Hon. Provincial Secretary for Ulster*, Bank Buildings, Belfast.

Moffatt, the Rev. Dr., 1, Palmerston Villas, Rathmines, Dublin.

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Diagram Map of Route, Scottish Archæological Tour, Royal Society of Antiquaries of Ireland.

[The Dotted Lines show the Route.]

INTRODUCTORY.

WHEN a Scottish Archæological Tour, chiefly among the Western Islands, was resolved upon by the Society, it was not so much with the intention of giving the members an opportunity of exploring a new chapter of archæology, as with a view that they should investigate in the Hebrides what is admittedly a characteristic postscript to the history of Celtic Art, Archæology and Ecclesiology.

There may be a few antiquaries to whom the postscript has more interest than the original chapters, but Irish Archæologists have often looked to the Western Highlands and Hebrides with longing as to pastures new in which they might expect to find peculiar developments of the arts of ancient Erin, in which Celtic art may often be found to have been intensified, but in which during the progress of the ages its individuality naturally became absorbed and transformed by the changing fashions of the mediæval epochs as well as by political and social environments. The subject was one upon which our late Vice-President Bishop Reeves delighted to hold converse, and to write about; his researches representing Scoto-Celtic art and Ecclesiology were far reaching and very painstaking, and undertaken at a time when research was much more difficult than at present. His monograph respecting the shrine of St. Patrick's Bell and the details of its art-work is a classic on the subject, and the results of his explorations in Iona, and visits to Tiree and Coll, Kildalton, Sanda, and elsewhere in the Hebrides (in preparation for his work of editing Adamnan's Life of St. Columba), have been given to this and similar Societies in Ireland and to various archæological publications. It was therefore with great certainty as to what was in store for the members of this Society, and of the kindred associations who joined in this interesting tour, that this excursion was planned.

The following notes are compiled, not so much as a comprehensive guide, but as an aid to the study, in the very limited time at disposal on the spot, of the objects and places laid down in the itinerary. Certain books mentioned in the Bibliography given at page 144 may, with profit, be perused before starting; but the *grammaire de grammaire* of Scoto-Celtic art will be found in the Rhind Lectures in Archæology, 1869 to 1872, by Dr. Joseph Anderson, referred to frequently in the following pages.

Such an important undertaking as the present tour could not have been attempted if it had not been for the experience gained in the cruises around Ireland in the "Caloric," in the summers of 1895 and

1897, which gave so much satisfaction to the archæologists who took part in them ; nor would the labour involved in planning and working out the details of such a trip for 1899 have been undertaken but for the solicitations of the leading archæologists of the United Kingdom, amongst whom Dr. Munro, Honorary Secretary of the Society of Antiquaries of Scotland, may be named as one who from the first was most enthusiastic in his support. In our former trips in the "Caloric," the number was limited to eighty ; but as a longer cruise was anticipated, it became desirable to get a larger vessel, and after careful consideration of all the ships available and suitable, the splendid S.S. "Magic," the best offered, was chartered, and the number to be



THE STEAMSHIP "MAGIC."

taken was fixed at 130, which, while just sufficient to remunerate the Steamship Company, gave the largest party which could conveniently be landed in the boats, or managed on shore.

This extension of the numbers made it possible to invite the members of the Cambrian Archæological Association to join, while at the same time enlarging the archæological field, and enabling another Celtic nationality to take part in the proceedings. It is interesting to note that four out of the five Celtic nationalities are represented, and if any of our Breton friends had been present the Celtic gathering would have been complete.

The determination of a route had engaged attention for the past twelve months, and the views of about a score of representative archæologists

were obtained, which eventually resulted in the selection of the places now settled on. A very general wish was expressed to limit the period to eight days on sea, and at the same time to keep down the cost to that at which it has been fixed. This limit to the time has caused the daily programme for the first part of the voyage to be rather crowded, but with reasonable expedition the work set out can be accomplished. There will, however, be no time for dawdling. In the last half of the trip there will be much more time in which to carry out the programme, which can be done more leisurely.

In the preparation of the Guide there was no difficulty in getting valuable material for the purpose. One of our members, Mr. J. J. Phillips, c.e., Architect, who in company with the Rev. Dr. Buick, *Vice-President*, had spent a holiday in yachting around the Inner Hebrides, and had visited all the islands he has described, gives most interesting Papers on Sanda, Kildalton, Oronsay, Tiree, Coll, Canna, and Dunvegan. Mr. John Cooke, m.a., whose recent stay in Iona has given him an intimate knowledge of the subject, contributes a description of the island and its antiquities, which is supplemented by Mr. P. J. O'Reilly, *Fellow*, who so graphically described and illustrated, in his lecture on the 12th April last, at a general meeting of the Society, the principal points of interest to be seen on the tour. To Dr. Joseph Anderson, Keeper of the National Museum, and Assistant Secretary of the Society of Antiquaries of Scotland, members are indebted for the communications on Callernish and Dun Carloway in Lewis, as also for the papers on Stennis and Maeshowe, while the notice of the recent investigations of the Keiss Brochs, by Sir Francis Tress Barry, Bart, m.p., is the more valuable on account of his having spent some time at Keiss last summer, so that this contribution is the result of recent personal examination. The illustrations of Keiss are from photographs taken by Sir F. T. Barry, kindly furnished by Dr. Anderson.

Mr. James W. Cursiter, F.S.A. (Scot.), of Kirkwall, an enthusiastic collector and able antiquary, furnishes interesting notes of Kirkwall and the locality, and in the course of a lengthened correspondence, writes to say that he will be delighted to show his collection to members on the occasion of their visit. It is a matter for congratulation that he has also kindly consented to act as "guide, philosopher, and friend" to the party while on Orkney Mainland.

As regards the illustrations, which it is hoped will be found a pleasant feature of the Guide, thanks are due to the following—To Mr. J. J. Phillips for the series of sectional maps and photographs taken by him; Rev. Dr. Buick for photographs; Dr. Anderson for obtaining from the Society of Antiquaries of Scotland permission to reproduce drawings of Maeshowe, illustrations of Kildalton Cross, and of Canna, Dunvegan, Rodill, and Stennis. To the well-known publisher, Mr. David Douglas, of Edinburgh, for the loan of blocks, illustrating the

antiquities on Sanda, Tiree, Coll, Flannan Isles, North Rona, Eilean Mór, and Gigha Island, from Muir's "Ecclesiological Notes on the Western Islands of Scotland," he has also courteously allowed the illustrations for Iona and Kirkwall Cathedral to be reproduced from the valuable work, by Messrs. MacGibbon and Ross on the "Ecclesiastical Architecture of Scotland," also published by him.

The valuable assistance given freely by Dr. Joseph Anderson deserves grateful acknowledgment; he has throughout evinced the greatest interest in the success of the expedition, and has contributed materially to the value of the present Guide Book.

Mr. Seaton F. Milligan, *Hon. Prov. Sec. for Ulster*, has been indefatigable in his exertions in carrying out the arrangements at Belfast in connexion with the Steamship Company, and, without his valuable assistance, it could not have been brought to so successful an issue.



St. Columba's Pillow-stone, Iona Cathedral. ($\frac{1}{16}$ th size.)

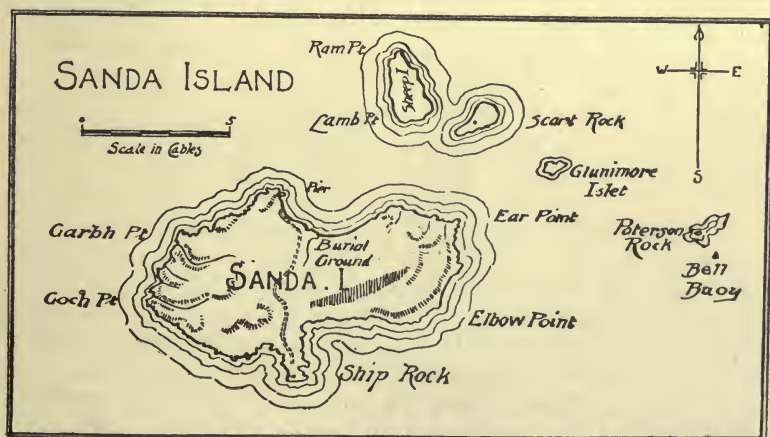
SECTION I.

TUESDAY, JUNE 20, 1899.

THE ISLAND OF SANDA.

THE Island of Sanda, at the western entrance to the great estuary of the Clyde, lies about one and a half miles from the south-east end of the peninsula of Kintyre (Cantire). Associated with it are several smaller islets and reefs, not very interesting.

In the times of the Scandinavian irruptions, it had an importance as the station of the galleys of the Norsemen during the contests for the possession of Cantire and the Clyde islands.



Bishop Reeves¹ tells us "the received name of the island is of Norse origin," but the Irish name is Abhuinn, of which Aven, as it is known

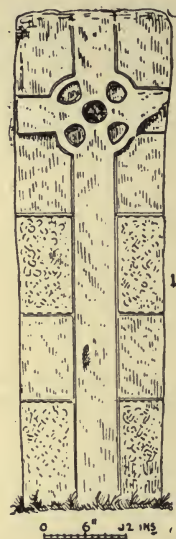
¹ Vide an interesting memoir by the late Bishop Reeves in the *Ulster Journal of Archaeology*, vol. ii., p. 217.

among the Highlanders, is merely a variety. Fordun, in the fifteenth century, calls it *Insula Awyn*; and Dean Munro, at the close of the sixteenth, *Avoy*n; while George Buchanan latinizes it *Avona*, which he interprets "*portuosa*," as if a deflexion of "*haven*." The sand-stone, of which Sanda is composed, is elevated to the north, the dip being to the south. At its hilly end, it is about 300 feet high, while on some of the shores it is broken into cliffs. A large natural arch in one of these cliffs forms a very picturesque object.

The landing-place is at the pier, in a shingly bay on the north side of the island, from which an ascending path leads directly across to the Ship Rock, a rugged peninsula, upon which is perched the lighthouse.

The chief objects in Sanda of interest to the antiquary will be easily found near to the landing-place, and consist of the ruins of a chapel, dedicated to St. Ninian, on the north of which there is a massive cruciform standing-stone about 7 feet in height, with a weather-worn boss on one face; a few yards to the west of it is a simple erect slab, about the same height, having incised on its west face a Latin cross, with some Scoto-Celtic peculiarities.

It is on record¹ that "in the island of Sanda was found the arm of Saint Ultan, which, enclosed in a silver reliquary, was religiously preserved in the early part of the seventeenth century by a descendant of the distinguished race of MacDonnells."



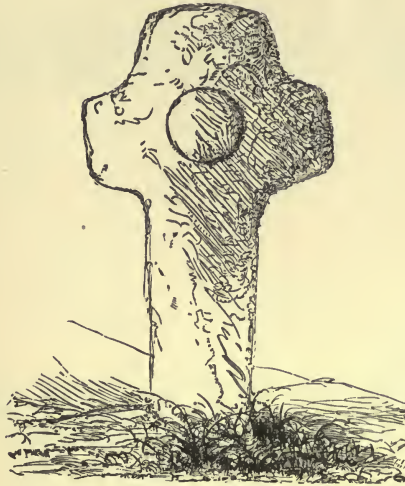
Cross, Sanda Island. (From a Sketch by Mr. Thomas J. Westropp.)

THE RUINED CHURCH OF ST. NINIAN measures externally 32 feet 9 inches by 21 feet 3 inches; the doorway on the north-west side is flat-headed, the jambs being plain chamfer-edged. The windows are flat lintelled, and irregularly placed as in plan; the window in the eastern gable is not central, and there is nothing in the western gable to indicate that there had been a window at that end of the church, which must have been very ill-lighted and gloomy. On the south side of the high altar there is a small projecting piscina of circular form. When Muir visited it in June, 1866, he states that,² "lying within the church are the bowl of a baptismal font, and a poor slab inscribed, 'Macdonald, 1682,' and pictured with a galley and sword."

¹ The Proceedings of the Royal Irish Academy, vol. viii., pp. 132, 135.

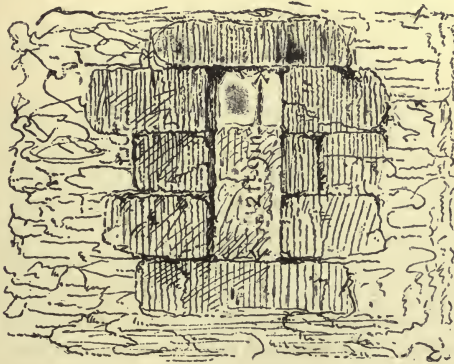
² Muir's "Ecclesiological Notes of the Scottish Islands," pp. 7, 267.

There are various accounts as to the dedication of this church ; according to the best received account, it was originally dedicated to



Cross, Island of Sanda.

St. Ninian ; according to another account, it was dedicated to St. Columba ; and in a third account¹ to St. Shenaghan, who is said to have come

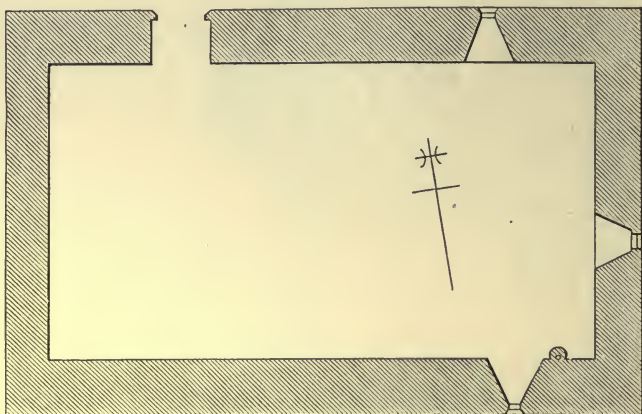


St. Ninian's, Sanda. S.-E. Window.

from Ireland, and to have been left by Columba, in charge of Kilcolmkil.

¹ Transactions of Cambridge Camden Society, p. 80.

We are informed,¹ "the first name in all the Scottish Calendar, and presumably the first bringer of Christianity to Scotland, was St. Ninian of Withorn, born 360 A.D.; his name also appears as Ringan and Rinan.



Ground Plan, Church of St. Ninian, Sanda Island.

He is commemorated in twenty-five churches or chapels, extending from Ultima Thule to the Mull of Galloway."

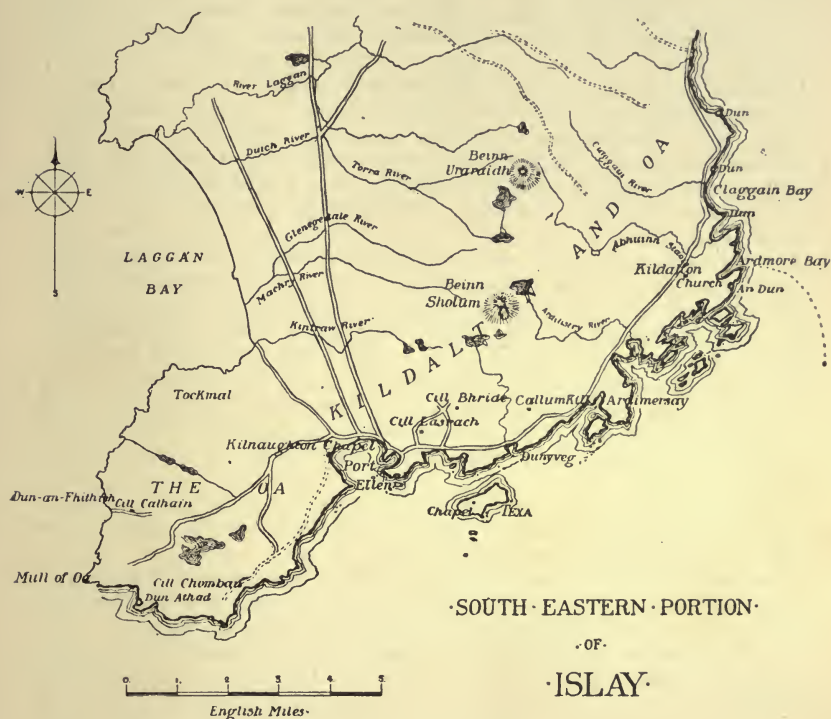
KILDALTON—ISLAND OF ISLAY.

The island of Islay, and particularly the south-eastern end of it, lying so near Ireland, was one of the favourite routes by which in the sixth and seventh centuries the colonization of Western Scotland and the Hebrides was accomplished. The whole district is strongly impressed with social and ecclesiastical features of the Celtic type. The language always bore the name of the colonists, and the Scottish Gaelic or "Erse" of the present day is only a modern modification of it.

But the objects in Islay which chiefly interest Irish archæologists are the stone monuments and carved stone crosses, the characteristics of which can be best studied in Kildalton grave-yard as a preliminary to those of Oronsay, and Iona, and elsewhere in the Hebrides. "The

¹ Johnson's "Place Names of Scotland," p. 92.

"Carved Stones of Islay" forms the subject of a very beautiful monograph by Mr. R. C. Graham; it is a book which, for its illustrations and the



accompanying text, should be carefully studied. The following short extracts will be of interest :—

"The written history of Islay is fragmentary, and the monuments of her past are no less so; but for all that, they extend over a lengthened period, from the days of hill forts, and standing monoliths, until later times when, in the great days of the Western Church, the island became covered with chapels, under whose protecting walls there are still to be seen many of the exquisite crosses and gravestones which form so peculiar and interesting a feature of the Western Highlands.

"There are about a hundred examples of carved work in this island alone. Many of these are so much worn and defaced that only indications of their designs can be traced, but the remainder are of the greatest interest, some indeed being works of art in the fullest sense of the term. The stones belong to various periods. There are little crosses rudely cut on undressed slabs of stone, and these are probably the most ancient. Then in the crosses of Kildalton and Kilnave, and in the cross-bearing slab found at Doid Mhairi, now in the garden at Ardmersay, there are examples of a style which seems to have been directly derived from Ireland; but far the greater number belong to the thirteenth, fourteenth, and fifteenth centuries, when the art assumed and

retained its special Argyllshire character, the plaited work of the Irish monuments developing into the richly foliated scrolls, which form one of the great beauties of the West Highland carving.

"The Irish origin of the style is generally allowed. Probably it was modified or altered to some extent during the period of the Norwegian occupation, but before the art attained its highest development, there seems to have come another influence which, accepting the beauty of the older patterns, avoided their angularities, and enriched rather than changed them. Whence this last influence came, if it did come, I do not know; but, as many of the Argyllshire churches were built about the thirteenth century, it seems conceivable that stone carvers were brought from the south to work at them, and that some may have remained in the country employed in the sculpture of crosses and monumental slabs, for which there must have been a great demand, if we judge from those which, in spite of bad weather and worse neglect, still lie crumbling in the churchyards. . . .

"One marked feature of the Islay stones is the number of crosses which they include. There are remains of no less than seventeen, of which a few are in excellent preservation, though the majority are more or less broken. Many of these show exceptionally good work; indeed more care seems generally to have been bestowed upon crosses than upon tombstones, and those of Islay are no exception to the rule. The iconoclastic spirit which followed the Reformation probably accounts for the rarity of crosses in the west, and for the mutilated condition in which they are commonly found. Stones which bear representations of the crucifixion are often found broken, while neighbouring monuments with subjects less calculated to arouse sectarian prejudice have escaped intact. . . .

"Not only are there many chapels and graveyards to be found all over Islay, but, as may be seen from an Ordnance map, there are a great number of hill forts, and sites of forts, which can hardly now be traced. . . .

"Besides the hill forts there are remains of later fortifications, held at one time by the lords of the Isles. These consist of a castle on Island Finlaggan, another on a little island on Loch Gorm, and the castle of Duniveg at the south of the island.

"The place-names of Islay throw little, if any, light on her history, except that the number of Scandinavian names points to the importance of the early Norwegian settlements."

Landing at Ardmore, Kildalton is not far from it, and will be easily found as on the map. The ancient grave-yard contains many objects of great interest to the Irish Archæologist, of which detailed lists and descriptions are given in Graham's "*Carved Stones of Islay*," to which we are indebted for the following abstracts:—

"*Kildalton Church* is eight or nine miles from Port Ellen, and stands between the road and the sea. It measures $56\frac{1}{2}$ feet long by 20 feet wide, and the walls are 3 feet thick. The masonry is peculiar, the side walls being composed of about ten courses of rudely shaped stones, with smaller ones between. There are doors both on the north and south side, and each door is provided with a long bolt-hole. There are two pointed windows in the east, and one small window high up in the west gable. There are also two windows in the north and south walls at the east end of the building.

"All the windows are round-headed, with the exception of those in the east wall. The doors and windows were originally faced with white sandstone. On the north and south walls, just to the west of the chancel windows, there are holes both on the ground level, and at seven feet up, which look as if they had been connected with a rood or chancel screen at some time. Traces of plaster are to be seen on all the walls.

THE GREAT CROSS OF KILDALTON.—This cross stands 9 feet high, and is a monolith. It now stands erect on the spot it formerly occupied, with the same stone as basement, though part of it is hidden by the new steps, by being built into the foundation, in the hope of making it more secure. Dr. Joseph Anderson thus describes this beautiful object¹:—

“The fine cross at Kildalton, Islay, is one of two examples of the type with the encircling glory now remaining erect in Scotland, the other being St. Martin’s Cross at Iona. This type is a common one on the cross-slabs of Pictland, and the high crosses of Ireland mostly show the same form. In its ornamentation, however, the Kildalton Cross is much more distinctly related to the Scottish group of crosses than to the Irish group. In the general scheme of decoration on the Irish high crosses the Crucifixion is the central subject on the face, and Christ in glory on the other, the spaces on the arms, shaft, and summit, being filled in with scenes from Scripture. It is characteristic of the Scottish crosses of dates prior to the twelfth century, however, that the representation of the Crucifixion rarely occurs, and the scheme of decoration is usually more largely composed of panels of ornament, than of panels filled with figure subjects.

“On the Kildalton Cross the obverse alone presents figure-subjects. These are placed in the four arms of the cross, almost equidistant from the centre. Taking them in their order from the top downwards, there are first two angels side by side, and below them David rending the jaws of the lion, with a sheep (to indicate the flock) in the background. The same subject occurs on the cross at Kells, and on that at Kilmullen, in both cases with a sheep in the background. Underneath again are two birds facing each other, and feeding from the same bunch of grapes—a very common emblem of early Christian times, though of rare occurrence in Britain. The subjects in the two panels at the extremities of the arms of the cross are more obscure, but that on the right may be the sacrifice of Isaac by Abraham. There is an altar placed between the two figures. The smaller figure is in the act of placing something (the wood) on the altar. The larger figure holds a knife or sword in the right hand, while with the left he grasps the youthful figure by the hair, as in act to slay him. The group in the upper part of the shaft—the virgin and child, with two angels shadowing the central figure with one wing each, while the other wing droops by the side—is not open to doubt. The angels are clothed like those in the summit of the cross, and the Virgin seated and crowned.

“But the ornamentation of the cross, which is carried out with an intensity of elaboration and refinement thoroughly characteristic of Celtic work, is not less interesting than its symbolism. The scheme of decoration is on both faces similar. A rope-work border is carried along the outlines of the cross, and the central space is filled by a circular moulding of the same kind, which just touches the inward curves at the intersections of the shaft, arms and summit, and is, of course, concentric with the larger circle of the ‘glory’ which binds all together. The whole surface is then divided into fifteen panels, each filled with a complete design. On the obverse, six of these are filled with symbolic figure subjects, and nine with patterns of ornament. The central circle has a boss in the middle of the space, projecting fully $3\frac{1}{4}$ inches. This boss is formed of interlacements of the legs and bodies of four lacertine creatures, whose heads project at the four corners. Round the boss on the flat is an interlacement of two strands, with a figure-of-eight knot. Next to the central circle are three panels or spaces, two in the arms and one in the shaft, filled up with patterns made up of bosses formed of the interknitted bodies of serpents, the anterior portion of their bodies escaping and curving away on the flat to form the borders and divisions of the patterns.

¹ “Proceedings of the Society of Antiquaries of Scotland,” vol. v., New Series, March 12, 1883.

“Underneath the group of the Virgin and child is a long panel on the shaft, filled with a beautiful and most elaborate pattern, symmetrically formed of five groups of triple spirals, the members of which escape and re-enter, while the flat spaces between the principal members are filled with a diaper of escaping spirals derived from these,



Kildalton Cross—East Face.

which run into bosses, wind up to their centres, and again escape to run off on the flat, and form other bosses, so that the whole of the sculpture is built up on a kind of mathematical plan, and every detail is dependent upon and connected with all the rest

in a system of spiral curves. The elaborate ingenuity of this species of decoration is only understood after an attempt has been made to reconstruct its details on the flat by the analogy of similar patterns, which may be studied in the illuminated Book of Lindisfarne, as shown in the Palæographical Society's facsimiles.



Kildalton Cross.—West Face.

“Turning now to the reverse, the two lower panels on the shaft are treated as one design symmetrically arranged in two parts, the one of which repeats and balances the other, but with some variations in the arrangement and in the details. Each part

consists of a pattern made by four larger and four smaller bosses arranged round a central boss, with a triplet of still smaller bosses in each of the spaces between the larger ones. Two of the four larger bosses in each case have an open concavity at the top, in the centre of which is a little boss, or prominence. All the larger bosses are constructed of the interknotted posterior portions of the bodies of serpents, the anterior portions of which escape from the bottom of the boss and curve away on the flat to form the interlacing border lines that enclose and complete the design. The wasting of the stone makes it uncertain whether the smaller bosses are not also made up of interlacing serpents, but there is no doubt that this is the theory of the design, and the Celtic sculptor never shrank from a detail which was clearly involved in the construction of his design. The upper panel on the lower part of the shaft is filled with a design composed of bosses, formed by a series of escaping spirals proceeding from a central boss, having a hollow in the top with a triplet of small bosses in its interior. In this case again, every detail of the design is connected with all the others, the spirals which form the diaper over the flat surface rising to the top of each of the bosses and running the reverse way, to escape again at the bottom and curve along to form another boss. Round the circle enclosing the great central boss are four lions, carved in very high relief, the two in the arms facing each other, but the two in the shaft and summit both facing upwards. The heads of all the four are gone, the tails of the two in the arms have the conventional wave over the back, while those of the two in the shaft and summit sweep down on the flat and curve away to mingle with the serpentine interlacements there. The four large bosses, viz. the great central boss and the three in the extremities of the arms and summit, are formed in the same way as the others, of the bodies of serpents interlaced or knitted up, the heads and anterior portions escaping to form interlacements on the flat. Four lacertine animals with heads turned backwards, biting their own tails, are added to complete the design in the summit of the cross. The ring or 'glory' uniting the shaft, arms, and summit, which is less weatherworn on this side, shows alternating patterns of interlaced work and fretwork in the four quadrants."

SECTION II.

WEDNESDAY, JUNE 21, 1899.

COLONSAY AND ORONSAY.

THESE Islands lie about ten miles west from Jura, and about nine miles due north of Islay (see General Chart of Itinerary). The collective length of the two islands is about twelve miles, of which Colonsay is about nine and a half miles; and the fertile island of Oronsay lies as a pendant to the south of it. The narrow strait by which they are separated becomes dry at low water.

The geographical connexion of these two islands is thus very intimate, and their geological structure is identical; they form, in fact, but two parts of one chain of hills, the highest of which does not exceed 800 feet. The predominant rock is micaceous schist, generally attended with numerous and conspicuous contortions, and often presenting a smooth and glassy surface.

Among the sandhills on the south-eastern shore of Oronsay there are several shell-mounds of the period of the Early Stone Age. These, especially the largest of them, known locally as Caisteal-nan-Gilleann, opposite to the islet of Ghurd-mail, when explored by Mr. Symington Grieve and Mr. W. Galloway (1881-84), were found to contain a series of implements of bone and stone (including flat harpoons with barbs on both sides) analogous to those from the Oban Caves, and closely corresponding with those from the intermediate layers in the Cavern of Mas d'Azil in France, which M. Piette attributes to the transition between the Palæolithic and the Neolithic. At Oronsay these implements were associated with the remains of common indigenous shell-fish and fishes, and with bones of the still existing red deer, wild boar, grey seal, common seal, otter, and marten, also remains of wildfowl, including the wild swan, guillemot, razor-bill, and the now extinct great auk, or garefowl. (See Symington Grieve's monograph on the great auk or garefowl, London, 1885, pages 47-61; and a paper by Dr. Joseph Anderson in the Proceedings of the Society of Antiquaries of Scotland, vol. xxxii., page 306, "On the contents of a small Cave

or Rock Shelter at Druimvargie, Oban, and of three Shell-mounds in Oronsay.”)

The party will land in boats in the sandy bay, Port-nan-Each, at the eastern side of Oronsay; and the remains of the priory, with its two fine crosses and monumental sculptured slabs, will be reached by a pleasant walk of about fifteen minutes over the sandy green sward. This priory nestles at the foot of the southern slope of Ben Oran, the highest



hill on the island (306 feet high). From this hill magnificent views can be obtained, the chief feature being the Paps of Jura, with Islay to the south, and in favourable weather the Donegal mountains on the horizon to the south-west.

In "Adamnan," Colonsay is called "Colosus"; there are various suggestions as to the derivation of the name, but the best authorities consider that the derivation is Columba's or Colum's Isle; in the tenth-century Norse, Columba being called "Koln," with the Norse ending

“ay” for isle; similarly we find Orans-Ay, Oran’s Isle. The conjunction of the names of these two famous Celtic saints was but natural. Oran or St. Odhran was the Irish friend of St. Columba (died 548). Traditions narrate that St. Columba and his fellow-voyager, St. Oran, landed on Oronsay after leaving Erin, but finding that the latter country could be still seen from the highest point of the island (Ben Oran), they forsook it, and sailed north to Iona. The ancient name of this hill was “Carneul-ri-Eirinn,” or, “the place where he turned his back toward Erin.”

Near Ben Oran, on an adjoining hill or rock, is an old fortress, Dun Domhnuill, on the top of which there are stone circles, which are probably the vestiges of stone bee-hive houses of very early times.

There are numerous remains of churches which once existed in these islands; the vestiges of nine ancient churches, and the sites of three more (ten in Colonsay, and two in Oronsay) being still traceable. According to the records, the most important was the monastery of Kiloran in Colonsay, of which no remains now exist; but there is to be seen on the site, a fine cross, 5 feet 4 inches high; the summit of the stone is carved into the representation of a man’s head (figured in Dr. Anderson’s work, “Scotland in early Christian Times,” p. 121). At Kilchattan there are slight remains of a chapel, a burying ground, and two standing-stones, called “Carraghean.” There are several duns or forts in Colonsay, strongly fortified, in view of each other, and of Dun-Domhnuill.

THE PRIORY OF ORONSAY, which is the principal object of our visit, contains many objects of great interest to the archæologist. This Priory of Canons Regular of St. Augustine appears to have been founded as a cell of the Abbey of Holyrood, Edinburgh, in the fourteenth century, by John of Isla, the son of Angus Oig, and chief of the clan Donald, who, through his wife, became possessed of many of the western islands, and, uniting her possessions to his own, assumed the title of Lord of the Isles. It must in its prime have been a very influential monastic establishment, as there are unmistakable evidences that the original priory included the site of the manor house, and the extensive farm buildings. It falls to the lot of few abbeys to have been so carefully conserved by modern owners as the Priory of Oronsay. F. C. E. McNeill, Esq., is the author of a very interesting monograph, entitled, “Oronsay and its Monastery, Iona’s Rival,” which is well worthy of perusal, as is also the description of the priory buildings given in vol. iii., MacGibbon and Ross’s “Ecclesiastical Architecture of Scotland,” from which we make the following extract:—

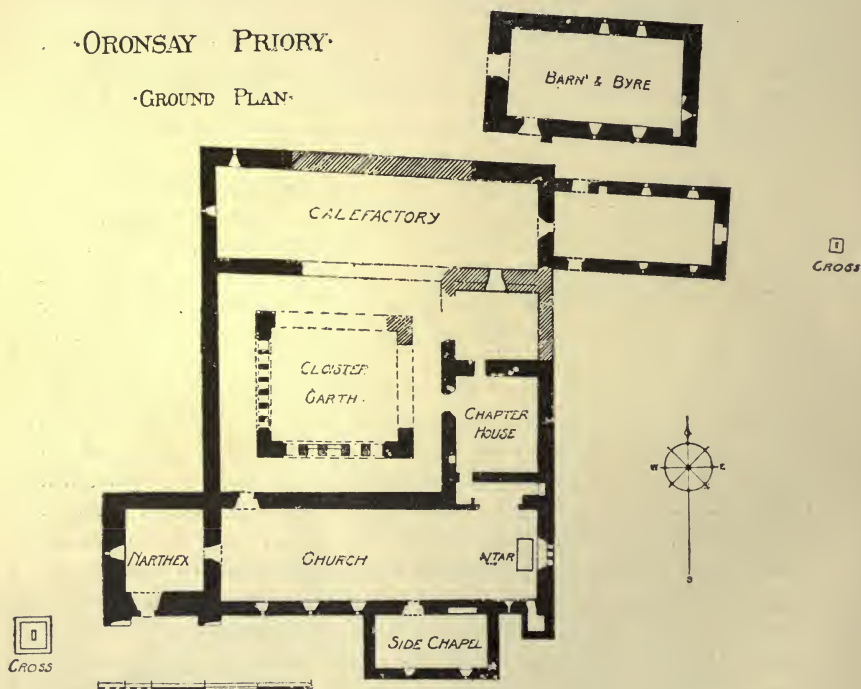
ORONSAY PRIORY.

“The general arrangement of the buildings is peculiar. The ground slopes rapidly from north to south, necessarily carrying the drainage with it; yet, contrary

to the usual custom, the cloisters and residential buildings were placed to the north of the church. Exclusive of the projections at the north-east and south-west angles, and a mortuary chapel on the south, the structures occupy a parallelogram about 87 feet from north to south, by 65 feet from east to west. The latter length is also that of the church proper, which occupies the south side of the square, but has at the west end a narthex about 15 feet square internally, which projects beyond the general range of the buildings. The walls of the narthex are now level with those of the church, but as there are roughly hewn corbel stones for carrying a floor overhead, it is probable this is only the lower stage of a bell-tower, of which the upper part has been long since demolished. The greater thickness of the walls, and two sadly injured freestone buttresses on its south face, favour this idea. Entrance is obtained by a doorway with a plain pointed freestone arch, having a hood moulding close to the westmost

ORONSAY PRIORY.

GROUND PLAN.



buttress. The church is, internally, nearly 18 feet in width; and at the right hand, on entering, there remains the solid foundation of a stone stair leading to a tribune or organ-gallery, recesses for the ends of massive beams to carry it being still visible, together with rough rubble corbelling on either side.

"On the left is a narrow doorway, neatly formed with thin schist stones, leading to the cloisters. Internally, the church is entirely devoid of architectural decoration; but an extensive range of stalls, of which traces still exist, and other wood-work, including an open roof, must have redeemed an otherwise bald interior, into which very little light can have been admitted. The principal source of light was a 5 feet wide window at the east end, divided by mullions, into three lanciform lights, the pointed arch-heads of which run up to the main arch. The other gable is modern, and

forms the entrance porch to what may have formerly been the chapter-house, but which has been appropriated in recent times as a burial-place by the proprietor of the island. Apart from this there were only three windows in the nave, two very small, and another rather longer with a cusped head, all formed in freestone, and on the extreme east end of the south wall near the altar, a square-headed window with slab lintel and sill. Between these windows a plain schist doorway gives access to the mortuary chapel of the M'Duffies or M'Fies, which is about 25 feet long by 12 feet wide over the walls. These are unbonded into the south wall of the church, and were covered with a plain lean-to roof, in which there was evidently a priest's apartment. The chapel is lit from the south by two small windows, and in a recess on the north side is the burial-place of Abbot M'Duffie, covered with a carved slab,



Oronsay Priory. East window and gable.

representing the abbot fully vested, with his right hand raised in benediction, and a pastoral staff in his left. Pennant says :—‘ In the same place is a stone enriched with foliage, a stag surrounded with dogs, and ship with full sail; round which is inscribed, “Hic jacet Murchardus Macduffie de Collonsa, A.D. 1539, Mense Mart. Ora me ille, Ammen.”’¹ Beyond this chapel, at the south-east angle of the church is a singularly massive buttress, at the bottom of which, on the level of the floor, and accessible by a narrow opening from the interior of the church, is a curious ambry, about 3 feet cube, strongly lintelled overhead, and designed, no doubt, for the safe keeping of the church treasure, but is now desecrated as a ‘bone-hole.’ The altar still remains built of freestone, evidently re-used from some previous building.

¹ Pennant, vol. ii., p. 271.

"On the north side of the chancel the arrangement is very peculiar, an opening about 8 feet wide, with a plain pointed freestone arch resting on schist impost caps, gives access to a kind of trance or passage, having an ambry at the ground level on the left, and a blocked up window on the right. It is formed between the north wall of the church and the south end of the chapter-house, which is gabled independently of the church. Its only apparent use may have been as a sacristy. It is roofed in by large flatstones, with a rapid slope to the east. The east range of buildings is pretty complete, except on the north, where the gable fell some years ago. On the ground floor a large apartment, 19 feet 6 inches long, by 15 feet 4 inches wide, with a doorway entering on the east cloister-walk, was no doubt the chapter-house.

"The range of domestic buildings on the north has been sadly ruined, this having been the point where entry was obtained in recent times, for the removal of materials,



Oronsay Priory. View in cloister. From a photograph by Rev. Dr. Buick.

and thus of the north and south walls only fragments remain. A massive wall, still happily intact, encloses the cloister on the west. The internal area is rather over 41 feet square, with cloister-walks about 7 feet broad, and the arcading presents some very singular features.

"*Cloister.*—The south arcade, which is evidently the most ancient, is composed of five low narrow arches with circular heads, very neatly turned with thin schist slabs, without any freestone or architectural dressing of any kind. The other three arcades were evidently part of a later restoration, and the peculiar form in which they were constructed is evidently due to the nature of the materials employed, viz. schist slabs of the same quality as that used for the sculptured slabs.

"The north range of the buildings, which no doubt contained the refectory and

dormitories, has been too much dilapidated to admit of any intelligible description. In a line with it, however, and extending eastward beyond the priory square (see plan), there is a small chapel of very early character, built entirely in rubble, without any freestone dressings. It is 17 feet over the walls, and 33 feet in breadth; but for no apparent reason the west gable is slewed round to the south, making an inequality of 2 feet in the length of the sides. There has been a wide window in the east gable, but owing to the demolition of the wall its character cannot be judged. There are two small windows in the north side and one in the south, mere slits with no provisions for frames or glazing. There is an entrance doorway on the south side at the west end, and a priest's door at the east. On the north side there is a very small door, nearly opposite that of the entrance on the south.

"The foundations of the altar still remain, and a line of stones still indicates the position of the chancel rail. The base of the pulpit remains on the north side, and at the west end there has been a tribune or organ gallery, which has been accessible by a door in the east gable of the priory buildings. In this gable, on the ground floor, an archway has been formed 6 feet 8 inches in width, with a plain pointed rubble arch, which seems to have been subsequently filled in, and a square-headed doorway of much smaller size substituted.

"Immediately to the north of this chapel, and separated from it by an 8 foot wide passage, is a most interesting example of a monastic barn and byre, 39 feet in length, by 22 feet in breadth. It is an excellent specimen of rubble building, with freestone dressings in the windows, &c., in the same style as the church, and may be coeval with the later restoration. The windows are small, and on the north side close to the ground are openings for the discharge of refuse from the byre. In the south-east angle a small chamber has been formed for the herd, with a little eyelet and ambry, and it would no doubt be cut off by partitioning from the other occupants. At the south-west angle there is a small door opening inwards, and some indications that a chamber had been formed between the building itself and the north wall of the priory. At the south wall head (internally) there has been inserted a 4 or 5 foot long schist slab, with a quaint human head carved in the centre.

"It serves no purpose where it is, and must evidently have been a relic of some older structure. There can be no doubt there was a doorway to the west, but, if so, the present entrance shows no traces of it. The building is still roofed, and in use."

In Mr. McNeill's monograph of Oronsay Priory, reference is made on page 23 to a *curious chamber* in the south-east corner of the chancel, and adjacent to the altar; this chamber is entered by an opening in the wall, 18 inches wide, the interior space of 3 feet square being obtained in the thickness of a buttress, evidently erected for the purpose.¹ This, though primitive in its construction, is a good example of an ancient *Sacrament house*, ambry, or tabernacle, in which the sacred vessels of the church were appointed to be kept. Reference is made to the article on Scottish Sacrament Houses, which appeared in Proc. Soc. Antiquaries of Scotland, 1890 to 1891, by A. Macpherson, F.S.A. (Scot.). It has been suggested, however, that possibly this chamber may have been the cell of an anchoret.

¹ See page 165, *ante* (last paragraph).

THE CROSSES, ETC.

CROSS No 1.—In the graveyard close to the south-west angle of the narthex, stands the Great Oronsay Cross. We present illustrations of the east and west faces. It is a monolith, 12 feet 2 inches high, by 1 foot 6 inches wide, and $4\frac{1}{2}$ to 5 inches thick, and is socketted into a thick slab, about 3 feet 3 inches square, which rests on a pedestal of masonry nearly 4 feet high.

On the west face of the cross is a crucifix, sculptured in high relief, with a back ground of irregular interlacing ornament.

The Irish archæologists of the party, accustomed to the pure type of interlacing work, spirals, and fretwork, and other distinct characteristics of Celtic detail in the crosses of the mother country and elsewhere, will be puzzled by the strange foliaceous scrollwork which is the prevailing characteristic of the decoration of both sides of this celebrated Oronsay cross. It will also be noticed that the arms and summit of the cross protrude from a solid circle at the top of the shaft, that there are no recesses at the intersections, nor is the disc or circle pierced, and that in fact, both in outline and in ornamentation, the cross, "perhaps the best specimen of its type," is a very degenerate rendering of the *Opus Hibernicum*. We are informed by Dr. Joseph Anderson¹ that "this ornamentation is Celtic only in the secondary sense of its being an adaptation of a local survival of Romanesque forms, which were imported from the Continent, and passed over to the western Highlands, and flourished in complete isolation there for centuries after the native sculpture of the eastern area had given place to the current forms of European art. The pure Celtic art of Scotland is that of the eastern area, which retains the forms and preserves the spirit of the primary school, which worked out its designs with such wonderful skill and patient elaboration on the pages of the Gospels and Psalters, and transferred them subsequently to the metal-work and stone-work of the period intervening between the age of the best manuscripts and the twelfth century."

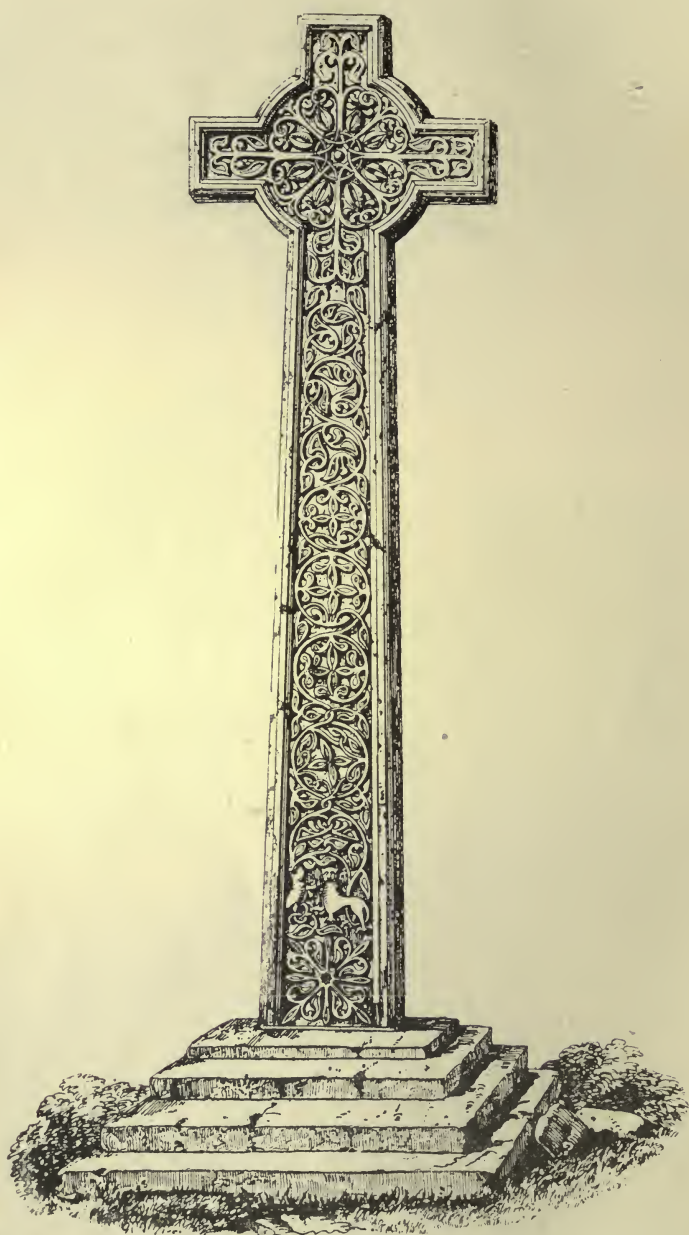
This cross is supposed to have been erected to the memory of Colin, a prior, who died in 1510; as it bears the inscription, *Hæc est Crux Colini Filii Cristi*. On the socket-stone there is a much-worn inscription which it is impossible to decipher.

CROSS No 2.—Standing in a pile of masonry at the north-east of the priory buildings is the lower stone of the shaft of another cross, 3 feet 3 inches high, one of its faces worn smooth, the other covered with intertwining scrollwork of stems, terminating in broad-leaved foliage. This stone is surmounted by a disc which did not belong to it originally, judging from the character of its sculpturing (we are informed that

¹ "Scotland in Early Christian Times," Second Series, p. 130.



Oronsay Great Cross (No. 1). West face.



Oronsay Great Cross (No. 1). East face.

some years ago it lay in the graveyard). The disc or head of the cross has a recess or cusped niche sunk in one of its faces, within which is



From a Photograph by Rev. Dr. Buick.

sculptured in bas-relief the figure of an ecclesiastic curiously robed.

In Mr. McNeill's monograph of Oronsay Priory will be found an interesting account of many of the beautiful tomb-stones and monuments



Tombstones, Oronsay Priory. From a photograph by Rev. Dr. Buick.

so carefully preserved in the priory. The above illustration shows a few of those tomb-stones placed on end against a wall, prominent amongst which is one recently found, on the head of which is carved

a galley with reefed sail, and surrounded by emblems of an artificer—hammer, anvil, and rule. It probably marked the last resting-place of the craftsman who was engaged in the erection of this priory.

IONA.

Iona lies west of Mull, from which it is separated by the troubled waters of Iona Sound, between one and two miles wide. It is somewhat barren, and no trees grow on its wind-swept surface. It is $3\frac{1}{2}$ miles long by $1\frac{1}{2}$ miles broad, and contains an area of about 2000 acres. The present name may probably be derived from a Latin adjective *I-oua* (qualifying *insula*) which Adamnan usually calls it, due to an error of transcription for *Iova*. Its original name was *I* or *Hy*; it subsequently became known as *Icolmkill*, the island of St. Columba of the Church. The little inlet where he and his companions first landed is known as *Port-na-Currach*. The low hill above it is called *Carn-cul-ri-Erin*, the cairn of farewell to Erin, for from its summit no trace of Ireland lies upon the distant horizon.

Of the buildings of St. Columba's time there are now no remains. The interesting ruins in Iona are of mediæval foundation; and their present well-preserved condition attests the care bestowed upon them by the Duke of Argyll, whose family have held possession of the island since the close of the seventeenth century. Their recent restoration was carried out under the careful direction of Dr. Rowand Anderson, of Edinburgh.

The monastic history of Iona divides itself into two epochs—the Columban, or primitive, or Irish era, and the Benedictine or mediæval one. Founded by Columb in the middle of the sixth century, the monastery of Iona remained for almost seven hundred years an Irish settlement governed by a line of Columban abbots, the first twenty of whom were coarbs of Columb-cille and wielded jurisdiction from Iona over the Columban monasteries of Ireland; while the remainder of them were subject to Columb's successors governing their order from Kells or Derry. The latter arrangement was due to attacks made on Iona by Norse sea-rovers who despoiled it for the first time in 795, and again raided it in A.D. 802. In 806 the community, already reduced to 86 in number by these incursions, were exterminated by the Norsemen; and the Abbot Cellach, who governed the order from A.D. 802 to A.D. 815, and was the twentieth successor of St. Columb, fled to Ireland, and, establishing himself at Kells, made the latter the head-house of his order. The Norse attacks continued; and in A.D. 850 Kenneth MacAlpin,

the first king of the united Picts and Scots, removed portion of the relics of Columb-cille from Iona to Dunkeld; the latter was erected as the mother-church of the Columban order throughout Scotland, and Iona ceased to be the seat of the primacy of Columb-cille. It has been suggested that the Columban abbacy ended with Duncan MacMaenagh, whose death is recorded in the Irish annals at A.D. 1099, and that a priory of Culdees, or anchorites, succeeded the Columban abbey, because from the date of Mac Maenagh's death the Irish annals are silent as regards Iona for fifty years. The entry in the "Annals of Ulster" at A.D. 1154, quoted by Dr. Skene in support of this opinion, which relates how "The Chiefs of the Family of Ia; Augustine the Sagart Mor; Duibhsidhe, the lector; MacGilladuibh the Disertach; and MacForcelagh the Head of the Culdees," went to Derry to endeavour to induce Flaherty O'Brolchain to take the abbacy of Iona, seems to me to afford complete proof that the Columban monastery existed on Iona contemporaneously with the later Culdean community in the first half of the twelfth century.

Numerous references to Iona occur in Irish annals relating to this Columban period of its history, but these references cease suddenly with two entries recording events which happened in the year A.D. 1203. The first of these records the death of Domhnall O'Brolchain, "prior et excelsus senior," who, as Dr. Reeves believed, was Prior of Derry and probably also held the Priory of Iona; and the last, and closing, entry states that "a monastery was erected by Cellach without any legal right, and in despite of the Family of Hy, in the middle of Cro Hy"; and relates how many of the Family of Derry and the clergy of the north of Ireland passed over into Hy, and "in accordance with the laws of the Church," "pulled down the aforesaid monastery."

"This passage," says Dr. Reeves, "is the parting mention of Iona in the Irish annals, and as it closes a long line of notices running through seven centuries, it leaves the island as it found it, in the hands of Irish ecclesiastics and an important outpost of the Irish Church."

Since Dr. Reeves wrote thus, documents discovered in the archives of the Vatican have shown that the Irish annals were subsequently silent as regards Iona, because Reginald, Lord of the Southern Isles (who died in 1207) had founded on it a nunnery for "black" or Benedictine nuns, and a monastery for "black" or Benedictine monks, and that the Benedictine monastery had supplanted the old Columban one. In a naval battle, fought in 1164, Somerled, King of Argyle, had wrested Iona and the remainder of the southern Hebrides from Godred, the Norse King of the Isles. This Somerled it was who had advised the community of I to endeavour to induce the energetic Flaherty O'Brolchain, Abbot, and subsequently Bishop, of Derry to accept the Abbacy of I; and it was his son and successor, Reginald, who introduced monks of that branch of the Benedictine order, whose head-house at Tyron in the diocese of

Chartres had been founded in 1109 by Bernard, Abbot of St. Cyprian, to Iona.

A Papal letter, dated December 12th, 1203, and addressed to "Celestinus, Abbot of the Monastery of St. Columba of Hy," recites that a monastery had been erected on Iona "according to God and the rule of St. Benedict." This identifies the Cellach of the Irish annals who clearly is identical with the Celestinus of the Roman document. Notwithstanding that Cellach's church in *Gleann-na-Teampull* in the middle of Cro Hy was so ruthlessly pulled down by the irate Ulstermen, the Benedictines made their foothold good; Iona passed into their hands, their monastery flourished on the ruins of the Columban foundation, and it is chiefly the wreck and remnant of it which to-day remains.

PORT RONAN.

Through all the vicissitudes of its existence the site of the monastery of Iona, and the area over which most of its dependent chapels were distributed, seem to have remained the same—a gently-sloping plain (little more than half a mile in length from north to south, by quarter to half a mile in width from east to west) descending to the sea about midway on the island's eastern shore from the rocky ridge which forms its backbone. The names of two of the small coves which indent the coast of this portion of Iona bear witness to the neighbourhood of the adjoining monastery.

Port-a-Mhuilinn is so called because the stream which turned the monastery's mill discharges itself into it; while the name of *Port-na-Muinnter*, the Harbour of the Family or Community, showed that it was the landing-place usually used in olden times by those who occupied the monastery.

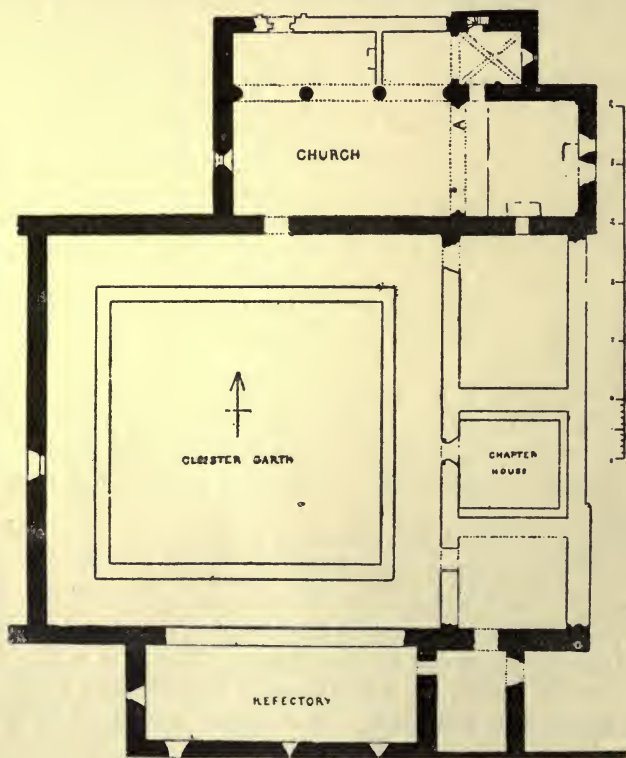
Save for the boats, which still bear to Iona many of the Highland dead upon their journey to their last resting-place, and which invariably discharge their burden at *Port-na-Mairtear*, the Harbour of the Martyrs, the present landing-place is usually the little pier, half rock, half masonry, which juts into the water at Port Ronan. This cove is opposite the southern end of Threld, the only village on the island: a single line of houses, mostly poor and small and thatched, and the best of which accommodates a general shop and the post office.

At the northern end of this small village, called by the islanders "The Street," the site, but the site only, of Adamnan's Cross is pointed out. Here at Port Ronan visitors are usually landed, and from here they usually begin their examination of the ruins of the island by following the roadway which ascends the slope westward from the pier to the Nunnery.

THE NUNNERY.

This Nunnery was that founded for "black" or Benedictine nuns by Reginald, whose sister, Beatrix, was its first abbess; and which is mentioned in the Papal Letter of A.D. 1203.

A more ancient nunnery, which probably was connected with the Columban monastery of Iona, is said to have existed on the little island called *Eilean-na-mban*, the Island of the Women, which lies in the Sound, close to the shore of Mull, and nearly opposite the abbey church of Iona, and on which, some years since, there were traces of a building called by the country people "The Nunnery."



The Nunnery, Iona. Ground-plan.

The ruins of the Nunnery of Iona consist of the foundations of a cloister about 68 feet square, which is bounded on the north by the convent church, on the east by the lower portion of the walls of the chapter-house, the stone seat of which remains, and by those of other offices; and on the south by the foundations of what once was the

refectory. An upper story, in which the dormitories were probably situated, existed above the chapter-house and other offices which formed the lower portion of the cloister's eastern side; but no vestige of any building exists upon the western one.

The church, now greatly ruined, is described by the old Statistical Account of 1765 as being then quite entire, one end of it arched, and very beautiful. An oblong structure, about 58 feet long by 20 wide, it was divided into nave and choir, and upon its northern side there was an aisle extending almost the full length of the church. To this aisle three round-headed arches in the north wall of the church gave access.



The Nunnery, Iona. View from North-West.

The choir, which was vaulted, and was about 20 feet in length, occupied the east end of the nave. Its floor was raised about 2 feet above that of the latter, and it was lighted by two pointed windows which were separated only by a narrow pier. A doorway in the north wall of this choir gives access to a small vaulted sacristy or chapel, occupying the east end of the aisle; and above this sacristy is a small apartment lighted by a little pointed window in its northern wall, and approached by a staircase constructed in the thickness of the same. The aisle was probably at one time further divided into two chapels by a wall carried across it to the easternmost of the two central columns supporting the arches in the north wall of the church. A tall, round-headed, inward-splayed window in the west wall; another smaller window of the same type above it; two others in the clerestory of the

northern wall; and, probably, two more in the south wall, lighted the nave. A peculiarity of this church is that the clerestory windows are placed above the columns, not above the arches which the latter bear. The vaulted choir and the sacristy adjoining it are believed to date from the commencement of the thirteenth century when the nunnery was founded; the nave, aisle, and the apartment above the sacristy, though believed to be of somewhat later date, are probably not much less ancient.

This mediæval Nunnery flourished for almost four centuries. Its last abbess, Anna, died in A.D. 1543. A memorial of her exists here in a fine monumental slab on which she is depicted, with hands folded on her breast, her head resting on a cushion supported by two angels, above whom are the towers of a castle and a comb and mirror; the latter, which are common on the tombs of mediæval Scottish nuns, being emblems of the fact that women who forsook the world for the cloister, left the little vanities of the toilet behind. "*Hic jacet Domina Anna Donaldi Terleti filia quondam Priorissa de Iona que obiit anno MDXLIII.*," is the inscription on this monument. The figure of the prioress occupies but a portion of the slab, about one-fourth of which was broken off by the fall of part of the stone vault of thin flags which roofed the choir. At the feet of the figure of the prioress, a panel bearing the inscription, "*Sancta Maria ora pro me,*" stretches across the stone, and above this, on the broken end of the slab, is the lower portion of a figure of the virgin seated on a throne, her feet resting on the transverse panel; the two effigies thus facing towards each other. The sun and moon represented above the Virgin's head on the detached fragment are emblems of the title Queen of Heaven. Dr. Skene mentions another memorial of this abbess, existing at Soroby on Tiree.¹

The Nunnery was dependent on the abbey, and, like it and all Benedictine houses, was under the invocation of St. Mary. A grant made in 1508 by James IV. of Scotland, terms it the monastery of the nuns of the most beloved Virgin in the Isle of St. Columba. Bower, an Augustinian abbot of the monastery of Inchcolm, states that in his time its nuns were Augustinians who wore the rochet. My recollection of the effigy of the Abbess Anne is not sufficiently distinct to enable me to say whether it confirms or contradicts this statement; but, if the monument be not too much weathered, the habit in which the last Abbess of Iona is depicted on her tomb may determine the question whether Augustinian nuns succeeded the Benedictine ones brought by Reginald to Iona. The rochet was an over-garment of white linen with long sleeves, fitting closely to the arms, and ending at the hand. If the effigy presents closely-fitting sleeves, ending on the wrists beside the hands, Bower's statement is probably correct.

Close to the nunnery is Temple Ronan.

¹ See the description of Tiree, p. 190.

TEMPLE RONAN.

This ruined chapel, which measures roughly 37 by 16 feet, stands about 30 feet north of the west end of the nunnery church.

It probably is named from the St. Ronan commemorated in the Scottish calendars at February 7th, and believed to have given name to the Island of Rona off Lewis, and to that other Rona in the Sound of Skye, who is supposed to be the person whose death is recorded by the "Annals of Ulster" in A.D. 737.

The present mediæval structure, which probably dates from the fourteenth century, was once used as a parochial church.

Professor Munch found in the archives of the Vatican a Papal presentation, dated September 10th, 1372, presenting Mactyr, son of John the judge, and a clergyman of the diocese of the Isles, to the parochial church of Hy. This rectory must shortly afterwards have been acquired by the Benedictine abbot, for, in 1380, Macvurich terms the secular clergyman of Hy, a vicar; and in 1561 the "teindis of Ycolmkill, called the personage of Tempill Ronaige," were part of the possessions of the Abbey of Iona.

Following the roadway leading northwards from the Nunnery, the next interesting object is

MACLEAN'S CROSS.

This fine fifteenth or sixteenth century monument stands by the roadside about 120 yards north of the Nunnery. Carved from a thin slab of hard whin-stone, 10 feet 4 inches high, the back of its slender elongated shaft and small unpierced wheel, now turned to the roadway, is closely covered with a raised floriated ornament that has been preserved quite crisp and sharp through the hardness of the stone. The front faces the field on the west side of the road; the centre of the wheel, on that side, exhibits a small draped figure of Christ crucified, which is flanked by representations of a dagger on one arm and a chalice on the other: a *fleur-de-lis* occupies the panel in the head above the central figure. Dr. Reeves says that "the name of this cross is plainly a misnomer." The nature of its ornament shows that it is a mediæval monument, while the presence of the dirk and chalice seems almost conclusive proof that it is a memorial cross intended to commemorate some warrior who had turned cleric.

The *fleur-de-lis*, which is the crest of the Macauls and Cowies, may possibly help to identify the family to which the person the monument was intended to commemorate belonged.

A contingency regarding the name borne by this cross, which seems to have been overlooked, is that the name may have been originally applied to an older monument occupying the same site.

The cross is inserted in a slab resting on a pedestal of rude

rubble masonry which seems much more ancient than the cross. The Scotch Maclean, or *Mac Gilla Eoin* is the Gaelic equivalent of the Irish Malone, or *Maol Eoin*, and the plinth which bears this cross may, possibly, have originally borne an older one erected to commemorate that Maol Eoin who is believed to have been the 27th abbot of Iona and to have governed it from 1009 to 1025.

Near Maclean's Cross is

CILL CAINNECH.

Of this ancient church, which was situated north of the Nunnery and not far from Maclean's Cross, the site, marked only by some remnants of the sepulchral monuments of its cemetery, remains. About 350 yards north of the Nunnery, on the east side of the ancient roadway, called the "Street of the Dead," which leads from *Port na Mairtear* to the Nunnery, and thence northwards to the abbey church, is

TEMPLE ORAN,

named from Columb's kinsman Oran, who, though not included in the list of his disciples, seems to have been the first of his fraternity who died upon the island, and over whose remains Columb raised the

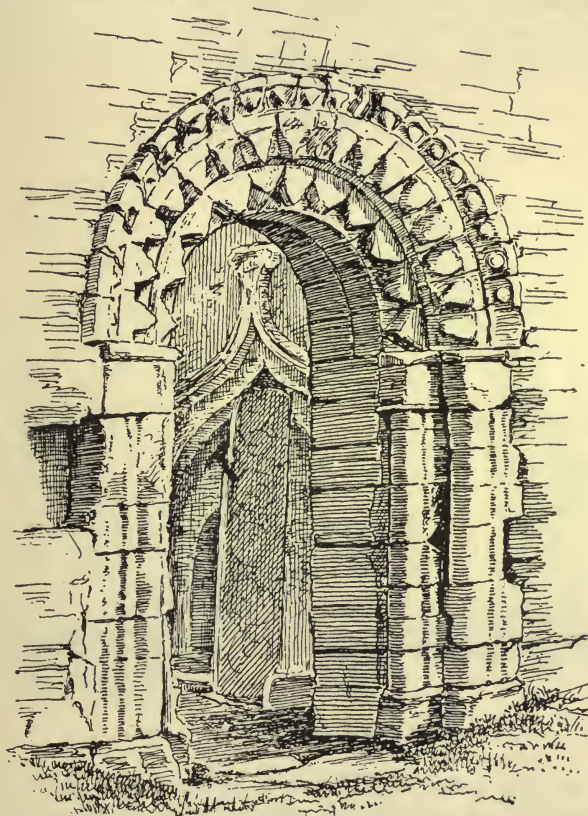


St. Oran's Chapel, Ground-Plan.

first church of Hy. Passages in Adamnan's "Life of Columb" show that this primitive church was built of timber, and had an *erdam*, or side chamber, which served as sacristy. This timber structure was probably superseded, at an early period, by a stone church, that seems to have given place in turn to the edifice now standing, which probably

reproduces the dimensions of its predecessor. The present structure measures 29 feet 8 inches, by 15 feet 10 inches internally, and is lighted by two narrow windows, placed opposite each other, at the eastern ends of its northern and southern walls; that in the northern being 2 feet, and that in the southern wall 3 feet high. There is no east window; and the altar probably stood in front of a niche in the south wall, which lies behind the spot traditionally known as Oran's grave, a spot distinguished in Pennant's time by a plain red slab. A piscina projecting from the wall beside this niche upon the west would be correctly placed on the Epistle side of an altar standing in front of the recess, which is a late mediæval insertion, surmounted by a canopy, with a crocketted weather-table, terminated at either end by rude effigies of animals.

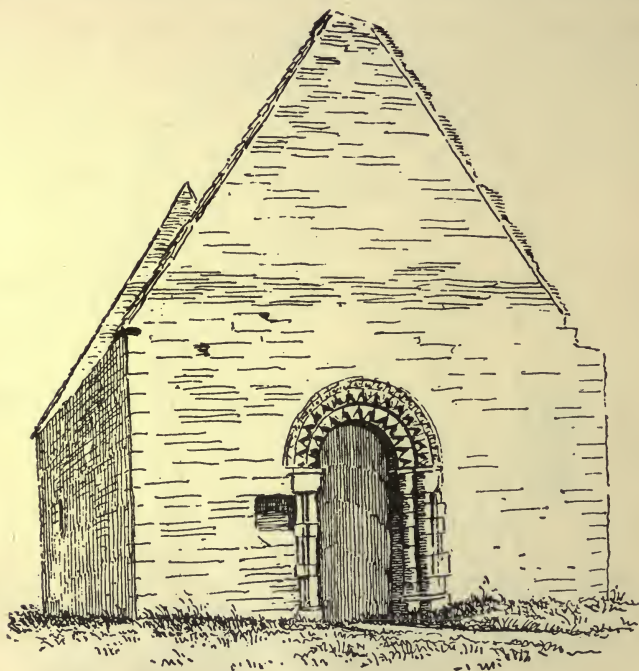
The doorway is described in almost all guide-books and works upon Scotch architecture, as a Norman one, but its imposts, jambs, and capitals are Irish-Romanesque in character, and resemble those of numerous Irish doorways and chancel-arches, dating from the eleventh to the early portion of the twelfth century. The ornament of its arch appears to be distinctly Scotch in style, and of a later period than the jambs, and there seems to be a difference in the character of the



St. Oran's Chapel. West doorway.

masonry of the upper and lower portions of the wall around the door. The lower part beside the jambs is built of small stones irregularly laid, and seems to be coeval with the jambs, while the upper portion around and above the arch is built of larger and better stones arranged in regularly laid courses, and seems to be contemporaneous with the south wall and other portions of the building, and with them, and the coins and arch of doorway, to date from a re-edification of the

church, which appears to have taken place through the liberality of Queen Margaret at the latter end of the eleventh century. There can be little doubt that Temple Oran occupies the site of the first church of Hy. The early Christian Irish usually interred their dead to the south and east of their churches, and in cemeteries where but one church exists they seldom buried to the west, and almost never buried to the north of it; so that, apart from tradition, which makes the Temple Oran the site of Oran's grave, and makes the Relig Oran the chief and most



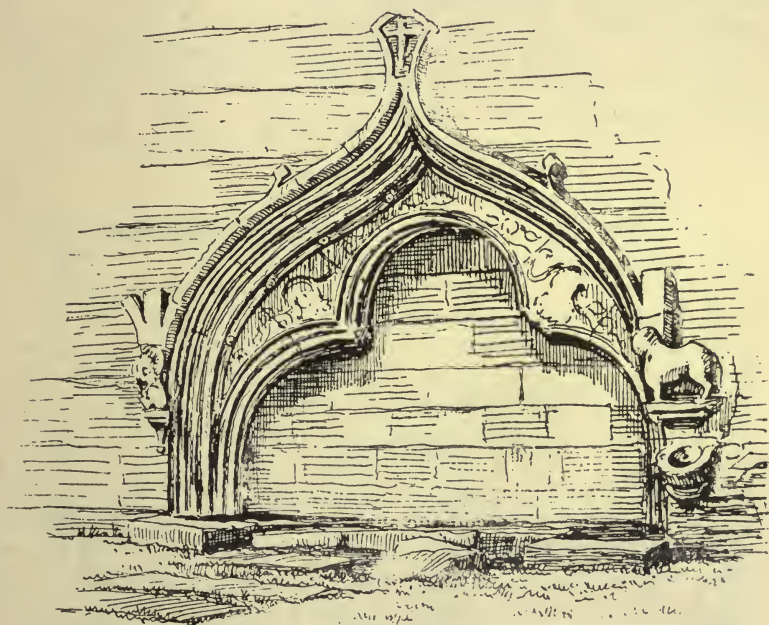
St. Oran's Chapel. View from west.

sacred cemetery on the island, the site of the former in the north-west corner of the latter is that which the disposition of the cemetery would indicate as the probable site of the church around which the famous Relig Oran grew.

THE RELIG ORAN.

was described by Dean Monro in 1594, when three tombs, "formit like little chapels," bore inscriptions on their gables, stating that the northern one was the tomb of the Norse, the central of the Scottish, and the southern of the Irish kings. These tombs were probably sepulchral monuments of the bee-hive class, like those at Kilmalkedar and many

other ancient Irish churches. All vestige of them has disappeared, and "certain slight remains, arched within," were all of them that Pennant could discover in 1772, at a part of the cemetery then called "The Ridge of the Kings," which probably is identical with the railed enclosure between Temple Oran and the roadway, that contains the so-called tombs of the kings. The monuments of this cemetery generally seem to have been removed from their original positions, and subjected to a species of sorting process, by which tombs of the same character were gathered into groups. Another railed enclosure, south of Temple Oran, contains a number of mediæval slabs, bearing floriated



St. Oran's Chapel. Monument.

ornament or effigies of mail-clad warriors, that are alleged to be tombs of the Macleans; the McKinnons and McQuarries, who also were descended from the House of Lorn, and buried in the cemetery, being ignored.

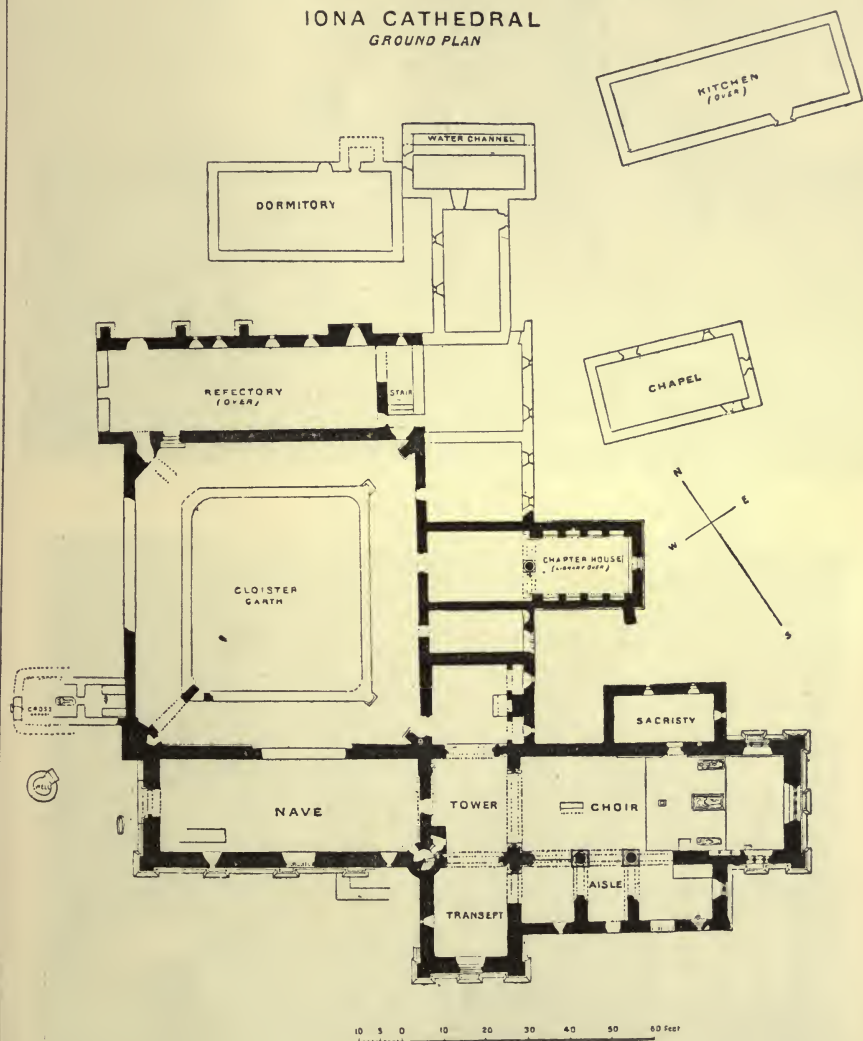
Of the multitude of sepulchral monuments dating from the Columban era which the Relig Oran must have contained, but few remain. One of these bears, in Irish characters, the inscription, "✠ Op do Maol-patrac"—"Pray for Maelpatrick"; an inscription now imperfect through exfoliation, in the winter of 1852-53, of that part of the stone bearing the latter portion of the inscription, and which probably commemorates "Maolpatrick O'Banin, Bishop of Conor, a man to be

venerated, full of sanctity of life, mildness and purity of heart," who, as the Four Masters say, "died at a good old age in Hy of Columb-cille." Another slab is inscribed "Or ar anmin Eogain"—a prayer for the soul of Eogain; while a third bears three inscribed crosses and the fragment of a fourth, and seems to date from the Columban era, and to furnish an example of the practice of marking the number of interments made in a grave by the number of crosses incised upon the monument above it—a practice which a late mediæval slab here, called "The Tomb of the Four Priors," shows to have survived in Iona till a comparatively recent date. The cemetery is extremely small, and does not seem to have at any time been larger than it now is; and the continuous overcrowding, due to its limited area, and the esteem with which it was regarded, explains the almost total disappearance of Irish inscribed-stones from it during the seven centuries which have elapsed since the Benedictines were established on Iona.

THE CATHEDRAL.

To the north lies the Cathedral (St. Mary's), whose low tower is a most conspicuous object from the surrounding shores and waters of the Sound. "The Cathedral consists of a nave, central tower, transepts, choir, south aisle of the choir, and sacristy on north side of choir. The interior length is 148 feet, and the width across the transepts 71 feet. The walls of the nave are about 12 feet high, but the remainder of the church retains nearly the original height. Adjoining the church on the east are some remains of the monks' dwelling-rooms, and the chapter house, which is nearly complete, has a double Norman doorway, and retains its vault. At the north-west angle, outside the nave, are foundations of a cell or chamber, in which it is said the shrine and bones of St. Columba were placed. The tower, at the crossing, 70 feet high, rests on pointed arches. There are four square window openings to emit the sound of the bells, each filled with different tracery of elegant design and late date. On the north side of the altar is the monument of Abbot Mackinnon (d. 1500), on the south of Abbot K. Mackenzie, and in the centre that of Macleod of Macleod, with effigy in armour. On the south side are three elegant sedilia, which, together with the fine east window, are in the Decorated Gothic of the fourteenth century." On a pillar of the north transept, there are figures of Adam and Eve, and the serpent twined round a tree. On the second pillar in the south aisle of the chancel is a carving of the Crucifixion, and an angel with scales weighing good deeds against evil, and the devil depressing the scale with his claw. Another pillar has a carving of the banishment of Adam and Eve from the Garden of Eden. On the floor beneath the east window is an iron cage made to enclose an ancient stone said to have been the pillow of St. Columba. It is interesting to note that the eye-stone of St. Columba in

IONA CATHEDRAL
GROUND PLAN



The Ground-plan of Iona Cathedral.



IONA CATHEDRAL.
View of Tower from the West.



IONA CATHEDRAL—EAST WINDOW AND TRANSEPT.
(From Photographs by the Rev. Dr. Euick.)

Glencolumkille, county Donegal, needs no such protection; though frequently taken for purposes of healing the afflicted, it is always returned to its place in a niche in the rude stone cell.

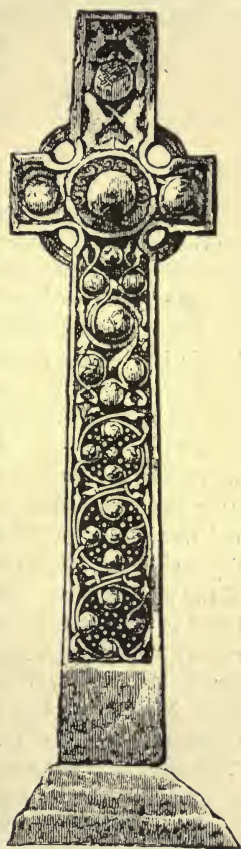
The slight eminence to the left is called the "Abbot's Mound," and here tradition tells that on the day St. Columba died he ascended it to take a last farewell of his beloved settlement. He blessed it and said: "Unto this place albeit so small and poor, great homage shall yet be paid, not only by the kings and peoples of the Scots, but by the rulers of barbarous and distant nations with their people also. In great veneration shall it be held by the holy men of other churches." This prophecy has been amply fulfilled; and out of the thousands who visit it yearly, there must be many "whose piety" does "grow warmer among the ruins of Iona," and who come not within the limits of Dr. Johnson's envy.

To the west of the doorway is *St. Martin's Cross*, erected, it is said, to St. Martin of Tours. It is 14 feet high, 1½ feet wide, and stands on a pedestal of Mull granite. It is finely carved with the later Celtic ornamentation and figures. Near it are the old *Well*, pointed out as that of the monastic establishment, and the remains of two ancient crosses. Pennant says that in his time stones were on the pedestal of a cross and were turned round three times in the direction of the course of the sun, to hurry on the end of the world, which would happen when the stone was worn through. The turning of the stones is well known in Ireland, and one of the uses they were put to was that of cursing an enemy.

"To the north-east of the abbey is a small quadrangular chapel, of which the dedication is unknown; also a single gable representing the *Bishop's House*."—(From the "*Hand-book of Scotland*.")¹

There were more of the remains of what is called the Bishop's House standing in Johnson's time, as it had two stories and a chimney.

About a mile distant from the ruins and to the south-west of Dun-ii, the highest point of the island, are some remains of beehive cells similar to those in the remote headlands and islands of the west and south-west



St. Martin's Cross, Iona.

¹ By kind permission of Mr. John Murray.

coasts of Ireland. A little to the north on the way is a fine granite cross erected by the Duke of Argyll in 1879 to the memory of his first wife. The island has two churches, and a recently erected house and chapel for clergy of the Episcopal Church.

The islanders are generally long-lived; they retain that true native Celtic characteristic of giving a friendly welcome to those who come to stay among them. Nowhere will the stranger be received with greater kindness and courtesy than on Iona.

ISLAND OF TIREE.

Lying five and a-half miles to the north-west of the island of Mull are the islands of Tiree and Coll, with numerous rocks and small islets adjacent. The two islands are included in Argyleshire, and, although separated from each other by Gunna Sound, may, for the researches of the antiquary and the geologist, be treated as one, as they are in the Admiralty sailing directions. They should be of particular interest to the geologists of the party, as they are formed of gneissic rocks, tough and massive, exhibiting great variety in crystalline structure. These islands are the first of this geological character which are met, but this interesting archæan rock will be seen in greater mass and denseness of structure in the islands of the Outer Hebrides, the chief of which (Harris and Lewis) are included in the itinerary. In the Outer Hebrides it forms the backbone or core of the primitive mountain chains, from which much of the material has been derived that has gone in very ancient geological times to build up the sedimentary formations of the British Isles. It is merely mentioned here, *en passant*, as the subject is of great interest, but, for fuller details, reference should be made to a publication of Dr. John MacCulloch,¹ and to a series of articles on the Long Island or Outer Hebrides, by Mr. James Geikie²; also to Sir A. Geikie's "Ancient Volcanoes of Great Britain."

A landing will be made at Scarnish on the eastern side of Tiree; the members can easily travel by road to Soroby (site of the "*Campus lunge*" of Adamnan) on the south-east portion of the island, in order to examine the cruciform pillar of granite rising 3 feet 8 inches from a heavy plinth called Maclean's Cross, the form of which is unique, each face presenting the appearance of two distinct crosses, one of them laid against the face of the other (figured on page 190, from Muir's "Ecclesiological Notes"). At this place will also be seen the shaft of a cross, decorated

¹ "Western Islands of Scotland," vol. i., pp. 57 *et seq.*

² In "Good Words," 1879; also in "Fragments of Earth Lore," by Mr. James Geikie, pp. 125 *et seq.*



on one of its faces with foliage, and on the other with curious figures. Of the ancient church, which Adamnan mentions, no traces remain; but the burial ground contains nine ancient slabs, embellished with the usual devices. In returning, it may be possible to visit Helipoll and Crossipoll. If time permits, a short visit may be made to KIRKAPOLL, at the north of Kirkapoll bay, to inspect the vestiges of ancient churches in the vicinity, as well as the decorated tombstones. (For illustrations of door and tombstone, Kirkapoll Church, see page 193.)

To the Irish archæologist, the islands of Tiree and Coll have an especial attraction. In an interesting paper, evidencing great research, by Bishop Reeves,¹ we get a very accurate survey of the ancient ecclesiastical establishments, not merely in Tiree, but including also those in Coll and Gunna, as the outcome of a visit he paid to the island of Tiree in the summer of 1852, accompanied by Mr. W. F. Skene, of Edinburgh. He considered that Tiree was second only to Iona among the numerous Scoto-Celtic Columban foundations, and identifies it as being the ancient ETHICA TERRA and ETHICA INSULA mentioned in Adamnan's "Life of St. Columba." Ethica is mentioned in "Adamnan" as being some five hours' sail from Iona, if favoured by a wind from the south-west, and as having a monastery in the plain of Lunge (Magh Lunge in Tiree), to which Columba sent a certain penitential Connaughtman to do penance for seven years.²

If we search Adamnan's "Vita S. Columbæ" for the early notices of Terra Ethica, we find that it is, historically and ecclesiastically (if not geographically), associated with Ireland, as one of the stations chosen by her most honoured saint, Columba, and that it was a favourite resort of her most noted pilgrims and ecclesiastics.

We learn from the hagiologists that the Irish ecclesiastics who were contemporaneous with Columbeille (A.D. 563-595) and with his immediate successors, were very enterprising voyagers, and frequently visited the western islands of Scotland to enjoy communion with the holy men who had settled there. The island of Tiree is frequently referred to as "Heth" (in regione Heth), (Terra Heth). It is thus mentioned in the Life of St. Comgall,³ founder of the Monastery of Bangor in the Ards of Down. St. Brendan, the famous Celtic voyager,⁴ in the region of Heth, laid out a church and a village beside it, . . . and after that he took ship and returned to Ireland." And in the Life of St. Baithene, St. Columba's immediate successor, we find it mentioned that the Monastery of Campus Navis was founded by St. Columba in Terra Heth, &c. We learn from Adamnan that Tiree was the granary and farmstead of Iona.⁵ In modern times, even as late as 1846, it exported a plentiful supply of potatoes to the Glasgow market.

¹ In the *Ulster Journal of Archæology*, vol. ii.

² "Adamnan," book II., p. 47.

³ "Vita S. Comgalli," cap. 22.

⁴ "Vita S. Brendani."

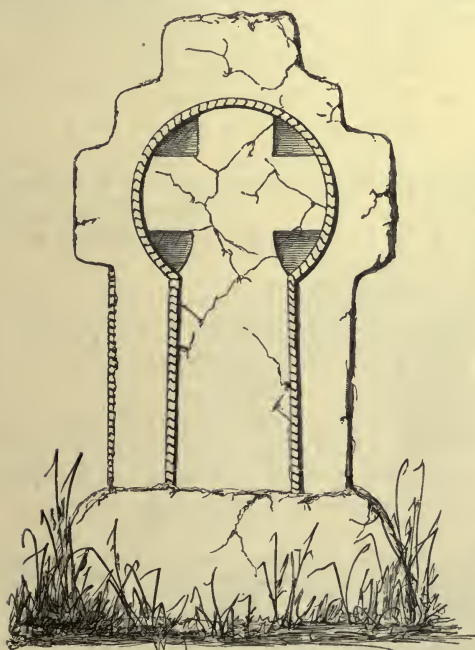
⁵ "Vita S. Columbæ," lib. III., cap. 7.

The following is Bishop Reeves' accurate description of the ecclesiastical remains in Tíree and Coll¹ :—

"During the period of Scandinavian rule in the Isles, Tíree seems to have shared in the general subjugation; at least we may infer, from the names locally preserved, that a large infusion of strangers took place among the old inhabitants, introducing such names as Barrapoll, Crossapoll, Helipoll, Vassipoll, Kirkapoll, Soroby, Scarnish, Heynish, Hough, &c., chiefly as agricultural denominations, while the ecclesiastical or historical features of the island retained the older names of Kilchainnech, Kilmoluag, Kilbride, Kilwillin, Kilfinnan, Ballimartin, Ballimeanach, Ballinoe, Balliphuil, Balliphetrish, Kennavara. In this way the Teutonic Poll, or Boll, signifying "a dwelling," came, as a suffix, to be associated with the cognate prefix, the Celtic Baile, bringing into juxtaposition names of such remote extraction as Helipoll and Ballinoe.² . . .

"SOROBY.

"1. Soroby, which is situated over a little bay in the farm of Balli-



SOROBY TÍREE.
WEST FACE

martin, in the south-east side of the island, is now known as a large and much-used churchyard, from which all traces of its ancient church have of late disappeared. It retains, however, a very curious cross, remarkable both for its massiveness and early designs. It is not half as tall as the Iona crosses, but is probably more ancient than either. It is about 5 feet high, having a large central boss, and set in a coarse stone socket. In another part of the ground are numerous monumental slabs, similar to those in Iona. One is deserving of especial notice, which appears to have originally belonged to

¹ *Ulster Journal of Archaeology*, vol. ii., p. 238, *et supra*.

² See the judicious observations of Chalmers on this subject.—"Caledonia," vol. i., p. 266.

that great family of crosses for which Iona was once famed. It bears, in fine relief, the figure of Death holding by the hand a female ecclesiastic, and on a panel underneath the inscription:—*HEC EST CRUX MICHAELIS ARCHANGELI DEI SOROR ANNA ABBATISSA DE Y.*¹ The top is broken off, but it appears to have been a memorial or votive cross erected during the incumbency of Anna, but afterwards carried away to Tiree to serve as a tombstone for some obscure individual.

"This spot is, in all probability, the 'Campus Lunge' of Adamnan, lying over against Iona, retaining its old relation to the abbacy there, and though it has assumed a new name, yet partially retaining the old one by proxy in the little adjoining creek which still is known as Port-na-Lung.²

" KILBRIDE.

"2. It is a curious fact that there is a spot on the island still called Kilbride, that is, 'Brigid's Church.' It is on the north side, in the farm of Cornagmore; and human remains, which are found here, indicate a cemetery where a small chapel is known to have existed, the walls of which were removed to help in building some adjacent cabins.³

" ARDCHAIN.

"3. The name of another church in the island is preserved by Adamnan in the title of a chapter, which runs thus:—"Concerning the presbyter Findchan, who was founder of the monastery in the land of Eth, which is called in the Scotie tongue Artchain."⁴

"This name is obsolete now, unless it be supposed to have passed into Ardkirknish which belongs to a spot on the north side in the farm of Balphetrish, a little to the south-east of the farm-house, where there was formerly a chapel with its cemetery.

"4. Or it may be in the farm of Kenoway, to the S. W. of Balphetrish, where is a rocky space still known as Kilfinnian, having the faint vestiges of a quadrilateral building measuring about 21 feet by 10, and lying east and west. Here still-born children have been occasionally buried.

¹ This was probably the Soror Anna, whose tombstone remains in the Nunnery of Iona, and still bears the inscription:—"HIC JACET DOMINA ANNA DONALDI TERLETI FILIA QVONDAM PRIORISSA DE IONA QUE OBIT ANNO M^oD^oXLIII." See Graham's "Iona," p. 25.

² The indefatigable Timothy Pont, who furnished the chief materials for Blaeu's maps of Scotland, calls it Port-Luinge, but it is laid down entirely too far north. In Blaeu's maps the island is called Tyrryf. The best modern maps of Argyll omit Port na Lung, and, though more correct in their outline of Tiree, have far fewer names laid down than the old geographer.

³ At Cornaigbeg, in digging pits in sandy ground, there were found at different times human skeletons, and nigh them skeletons of horses."—Old Statistical Survey, vol. x., p. 402.

⁴ "Vita S. Columbæ," lib. i., cap. 36.

“KIRKAPOLL.

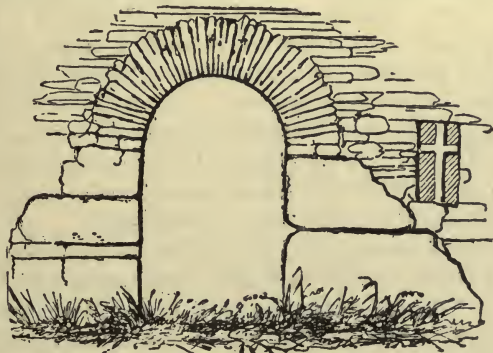
“5. But the most conspicuous remains in the island are those at Kirkapoll, in the neighbourhood of the modern parish church, and on the north side of the Kirkapoll Bay. Here are two distinct burying-grounds. One of them contains the ruins of an old church, and several of the narrow decorated tombstones of the Iona pattern, some of which are probably to be reckoned among the numerous spoliations of the Sacred Isle: one of them, in particular, which bears the following inscription on the bevel of its margin:—✠ FINGONIVS : PRIOR : DE Y : ME : DEDID : PHILIPPO : IOHANNIS : ET : SUI : FILIIS : ANNO : DOMINI M^o CCCC^o XCV^o. This Prior was of the Clann Mac Finguine, now called Makinnon, and is thus noticed by Mac Firis:—‘Finguine, abbot of Hy, brother to Domhnall, son of Gillebride.’¹



Grave Slab, Kirkapoll Churchyard, Tiree. (From a Sketch by Mr. T. J. Westropp.)

“6. About 30 yards to the south-east is another, but seemingly more modern cemetery, called Claoth-Odhraín, that is, ‘Oran’s graveyard’ from St. Columba’s disciple, the first, who was said to have been interred in Iona, and from whom the Relig Oran, or great cemetery there, takes its name.

“A little distance north of these graveyards, is a rocky eminence, the



KIRKAPOLL.TREE

Doorway of Church.

summit of which is occupied by the ruin of another church of smaller

¹ Fionngúine ab h-I dearbhrathair Domhnaill mac Gillebrighde.—Geneal. MS., Royal Irish Academy, p. 407.

dimensions, but more ancient than that in the principal graveyard. It measures 23 feet by 11 feet 6 inches. It possesses the peculiarity observable in the old churches at Iona, and Kilkennich, and Templepatrick in Tírree; that it has no east window, but instead, two narrow deeply-splayed windows on the north and south near the east angles. The doorway, round-headed, is in the south, near the west angle. The rock on which this little fabric stands is nearly circular, and, what is very curious, the natural unevenness of the floor has never been rectified.

“ KILCHENNICH.

“7. The farm of Kilchennich, on the west side of the island, takes its name from an old church built by, or in commemoration of St. Canice. It is 28 feet 6 inches long, and 13 feet wide, without any east window. The east and west gables are entire, and part of the side walls are standing. The doorway, with a circular head, is in the west. Close to it is a curious mound, about which human bones are continually exposed by the drifting of the sand, while the space within the walls is quite choked up. The writer in the Statistical Survey observes:—‘There is at the chapel of Kilkeneth, in Tír, a burying ground so sandy, that, by blowing, heaps of human bones are seen, and coffins often exposed before half consumed. It is now surrounded by sand-banks higher than the side walls; they no longer bury here.’¹

“ KILMOLUAG.

“8. At the north-west angle of the island is the farm known by the very ecclesiastical name of Kilmoluag, that is, the ‘Church of Moluoc.’ This saint, who was the founder and patron of Lismore in Scotland, was a native of Ireland, and his festival is marked in the Calendar at the 25th of June. The Duke of Argyll, is now his lay representative, and his pastoral staff is preserved as an heir-loom in his Grace’s family. The Annalist Tighernach thus records his obit at 592:—‘The death of Lughaidh of Lismor, that is, Moluoc.’² The stones of the old chapel were employed to build the walls of cabins, and the space where the cemetery is shown to have been is now in tillage.

“9. The south-west point is the highest ground in Tírree, and is appropriately called Kennavara, that is, Ceann an mhara, ‘the eminence of the sea.’ At the foot of the declivity, in a little recess on the shore, looking south-west towards Skerryvore light-house, in a small green space, stands the east wall of a church built of stone and mortar. On the south there stands a pillar-stone with two crosses incised on it of which the lower is the more ancient. The little area which is now overgrown with flags and rushes, seems to have been a cemetery. There are also

¹ “Old Statistical Survey of Scotland,” vol x., p. 401.

² “Obitus Lughaidh Lissmoir .i. Moluoc,” A.C. 592. See Dr Todd’s “Introduction to the Obits of Christchurch,” p. lxxv.

the traces of a rude enclosure of stones surrounding the consecrated space. It is called Templepatrick.

"A former minister of the parish gives the following description of the spot:—

"At the hill of Ceanmharra, on a very rugged declivity, is situated St. Patrick's Temple. The vestige of a wall encloses it in one-third of an acre of land. It is 26 by 11 feet within the walls, the side walls $5\frac{1}{2}$ feet high; one gable six inches thicker than another; without roof, and ill-built of stone and lime. A square altar at the east end is still eighteen inches high. The cross without the pedestal, four feet. Within 61 yards of it, at the shore, on the top of a rock, is made a hollow two feet diameter and four deep, called by the country people, "St. Patrick's Vat."'¹

"10. A little to the north, in the farm of Barapoll, is a small eminence called Knock-a-chlaodh,³ close to some cabins, which, it is stated, were built out of the walls of a chapel that formerly stood there. The drifting of the sand has exposed the burying-ground, and, when visited by the writer in July, 1852, the first object which caught his eye was a bleached skull and other bones lying bare on the surface of the ground.

"11. At Heynish, the southerly part of the island, was a small burying-ground, called Claoth-beg.² It is now effaced.

"12. In the farm of Helipoll, near Crossapoll, and a little south of the Island House, is a plot called Templefield, which derived its name from a chapel, the site of which is now occupied by a school-house.

"13. Lastly, at Kelis, on the north-east side, near the ferry between Tiree and Coll, in ground occupied by Neil Clarke, was a chapel, with its burying-ground, called Croish-a-Chaolish.

"All these burying-places are of great antiquity, some of them which are still used having monuments that indicate their early appropriation, while even those which have become obsolete may, with reason, be referred to a very remote period, and, by their number, evidence both a large population and a great subdivision of ecclesiastical interests in the island during the ages which preceded the centralizing movement of Church patronage. And, though it is not pretended that all these thirteen religious stations can date their origin from such an early period as the sixth or seventh century, still there can be little doubt, when we compare their number with the moderate extent of the island, and the fact that Tiree and Coll, with the intervening islet of Gunna, now form but one parish, that this island was well known and much frequented at a very early stage of Christianity in Scotland.

¹ "Old Statistical Survey," vol. x., p. 402.

² The word "claoth" is a common one in the west of Scotland, signifying a "burying-ground." Thus St. Maulrubha's grave at Applecross is called "Clud Maree." Cladh and Cludh are given in O'Reilly's "Irish Dictionary" in the same sense.

"Adamnan's casual observation, 'in caeteris ejusdem insulae monasteriis,' accounts for the multiplicity of religious vestiges in the island, while they reflect upon his narrative the attestation of a genuine statement.

"GUNNA ISLET.

"The Island of Gunna, which lies in the sound between Tiree and Coll, but nearer to the latter, has the remains of a chapel and cemetery. It was exclusively the burial-place of the Mac Neills of Coll.

"ISLAND OF COLL.

"The Island of Coll, which at a distance appears to be a continuation of Tiree, is separated from it by a sound about three miles wide. It holds no place in ancient church history like Tiree, but still it possesses a large share of ecclesiastical traces, and it may not be amiss to embrace the present opportunity of putting them on record.¹

"1. At Caoles, opposite to Gunna, the foundation of a chapel and the traces of a cemetery are still visible.

"2. At Crosspoll, adjoining Caoles, is a burial-place which is still used, and the foundations of a chapel are also to be seen.

"3. At Breachachadh, which also adjoins Caoles, was a chapel, with its cemetery, called Ardneish; but about eight years ago the tenant removed the ruins for building purposes, and put the disused cemetery under tillage.

"4. At Breachachadh also, on the east side of the farm called Fasach, is the ruin of a chapel with a burial-ground which was used within the memory of some old people now living.

"5. At Clappach, in the middle of the island, there was a chapel and burying-ground.

"6. At Gallanach, also near the middle of the island, was a chapel and burying-ground.

"7. At Kilfinnaig is a cemetery which is still used, and where there was formerly a chapel.

"8. At Arintluich, on the south-east of the island, was a chapel and cemetery.

"9. At Kilbride, south-east of Gallanach, was a chapel and cemetery.

"10. At Greamsary was a chapel and cemetery called Bearrigrein.

"There are *fifteen* remains of old chapels or churches, at some of which are burying-grounds and crosses still to be seen,' said the Rev. Archibald M'Coll, in 1794, when writing the account of his united parish of Tiree and Coll for the Statistical Survey, and that this was no exaggeration the preceding recitals prove, giving thirteen for Tiree, one for Gunna, and ten for Coll."

¹ For this list I am indebted to my intelligent friend, Mr. Lachlan M'Quarrie, the Duke of Argyll's ground-officer in Tiree.

The rocky, hilly, sandy island of Coll is ten and three-quarter miles long, and has a mean breadth of rather less than three miles. The derivation of the name is puzzling, as in the Gaelic, Irish, and Welsh, "Coll" means "hazel," and "Coil" a "wood," neither of which have any application in the etymology of the island as we find it. Its highest hill is Ben Hagh, 347 feet. The island differs considerably in general appearance from the low-lying aspect of Tiree. Coll has so many rocky protuberances that, viewed from the boat, the northern end in particular seems to present one entire surface of rocks, but when the visitor traverses the island it will be found to be interspersed with green spots which comprise over one-third of its extent, in particular at its southern end, which has more the appearance and character of its neighbour. It is more diversified than Tiree, and in consequence has somewhat more of the element of picturesqueness.

Overlooking Loch Breachachadh, on the south-east of the island, is the CASTLE OF COLL, which may be found interesting; near to this is the modern house in which Dr. Johnson and Boswell were lodged in the year 1773. Mention is made by M'Culloch of the remains of so-called Danish forts, which are found in various parts of the island.

SECTION III.

THURSDAY, JUNE 22, 1899.

ISLAND OF CANNA.

CANNA ISLAND¹ (Kanin, "a rabbit," Swedish, "the isle of rabbits") is $4\frac{1}{4}$ miles long east and west, and about one mile wide. The eastern end rises to a height of 724 feet at SGOR GOUL.

The landing-place is in Canna Harbour, which is naturally formed between Canna and Sanday Island. Not far from the harbour will be seen



the vestiges of an old tower perched on a lofty rock, and accessible by a narrow path. Pennant gives a view of it, and says: "This tower was built by some jealous 'regulous' to confine a handsome wife in."

¹ Some persons living on the island said it was derived from a Gaelic word, signifying fresh or bright green.

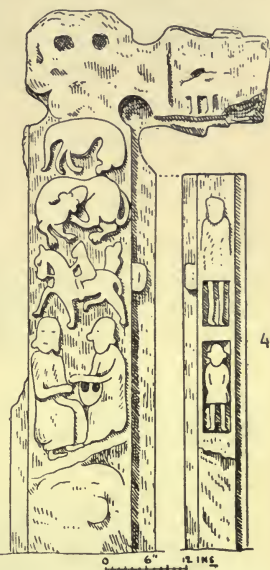
The cliffs of Canna Island are highly magnetic, so much so that on one of the hills at the eastern extremity, which has thereby acquired the name of *COMPASS HILL*, a mariner's compass varies as much as a quarter, the north point standing due west. This influence is sometimes limited to a few feet, and never extends to any considerable distance. Compass Hill in Erse is called *SGAR-DHEARG*, or the red projecting rock.

BODDSTOLL, or *Pillar Rock*, is a detached pyramid 82 feet high, which lies a short distance from the north-eastern part of Canna Island.

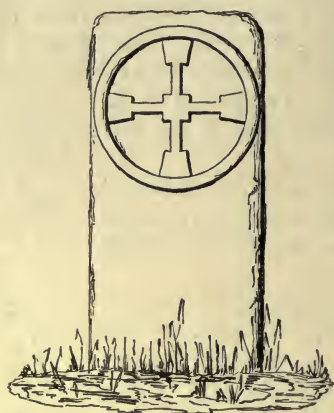
The objects of archæological interest are easily accessible from the harbour. Of the *church*, which was dedicated to St. Columba, only slight traces remain. Lying close to each other, and not far from the harbour, are two places of sepulture. Standing in the more ancient of these graveyards is a cross, 6 feet 6 inches high, the upper portion and one arm being broken off. It is formed of a hard, pale, red-coloured stone, said to have been brought from the neighbouring island of Rum. It is of unique design; both faces present a double plane, the outer one covered with worn carvings of grotesque character, and with wasted interlacing work. Near it there was recently found a portion of a very remarkable cross-shaft, with a figure of a man and a serpent on one side, and serpentine and interlacing patterns of plain bands on the other, as shown on next page. In the more modern burying-ground there are two or three slabs, on one of which is a carved raven. There is also a tall, red-coloured, weather-worn pillar-stone.

There is an ancient structure in "*Sgor na Bean Naomh*," at the west end of Canna, called *THE ALTAR*, which has been described by the Rev. J. E. Somerville, F.S.A. (Scot.) :—

"It is built of flagstones of Torridon sandstone, and contains a 'cella' in which are laid a quantity of votive offerings, consisting of rounded pebbles from the seashore. The erection forms the centre of a large circle of stone, about 100 yards in diameter, within which and around the altar are arranged five cairns of stones. Near it is a flagged underground passage about 2 feet square, up which, to a spring of water, sick people had to crawl, and were then laid in a bed made of stones, and left for the night in the expectation of a cure. The structure seemed to consist of what in Ireland is called a 'station' adjoined to a holy well. Its form is like that of *Tobar Ashig* in Skye, and the well of the *Virtues* in St. Kilda. Martin, describing a stone-covered holy well in *Gigha*, which also cured diseases, mentions that the offerings left consisted



Canna Cross, East face and one side.
(From a Sketch by Mr. Thomas J. Westropp.)



CANNA.



Obverse and Reverse of portion of Cross-shaft in Canna. ($\frac{1}{8}$ th size.)

largely of pebbles of prettily variegated stones. Superstitious veneration of altars which were used both for blessing and cursing, and for swearing oaths upon, was common in Scotland and Ireland, and reference was made to the Black Stones of Iona and other instances."

In SANDAY ISLAND there has been erected a Roman Catholic church designed in Romanesque style, the apsidal chancel and altar of which are worthy of inspection by ecclesiologists of the party.

DUNVEGAN CASTLE, ISLE OF SKYE.

One of the most interesting castles in Scotland is Dunvegan, the ancient seat of Macleod of Macleod. It has the reputation of being probably the oldest inhabited residence in Scotland which retains its castellated features in conjunction with many structural additions, ancient and modern.



Dunvegan Castle, 1898.

(From a Photograph by the Rev. Dr. Buick.)

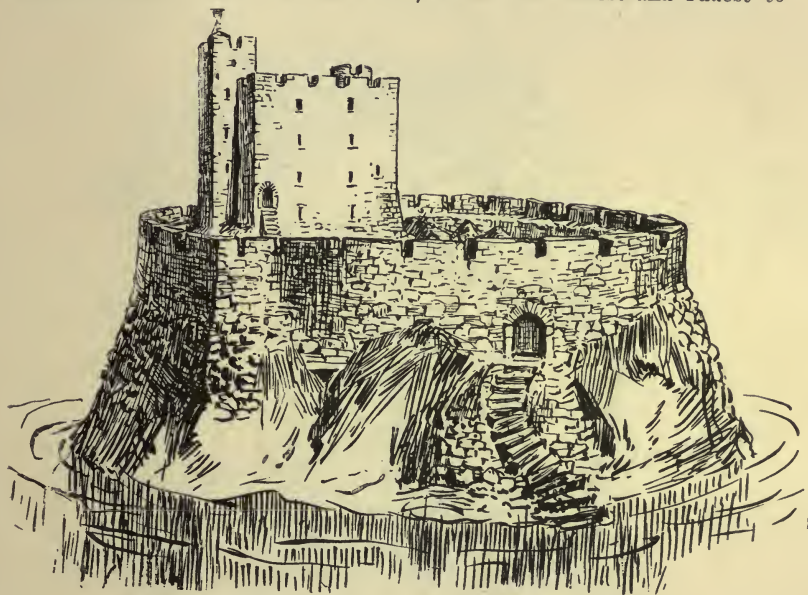
The rock on which the castle is perched commands a loch of the same name which is well land-locked, although it is not altogether sheltered from the violence of occasional gales from the westward; it is a branch of Loch Falart on the western side of the island of Skye.



Dunvegan Castle, as shown by Grose, 1790.

The original structure of the castle was (as the early pictures show) a square fortalice, which, with the wall along the escarpment of the cliff circumvallating the plateau on the top of the rock, constituted a Highland fortress of considerable strength.

The castle itself has been frequently added to, and has been very much modernised interiorly as well as exteriorly in the late decades of the last century as well as in an early period of the present century. This frequent patching and piecing, and the consequent mixture of styles, chiefly on the landward side, from the earliest and rudest to



Dunvegan Castle in the Fourteenth Century.

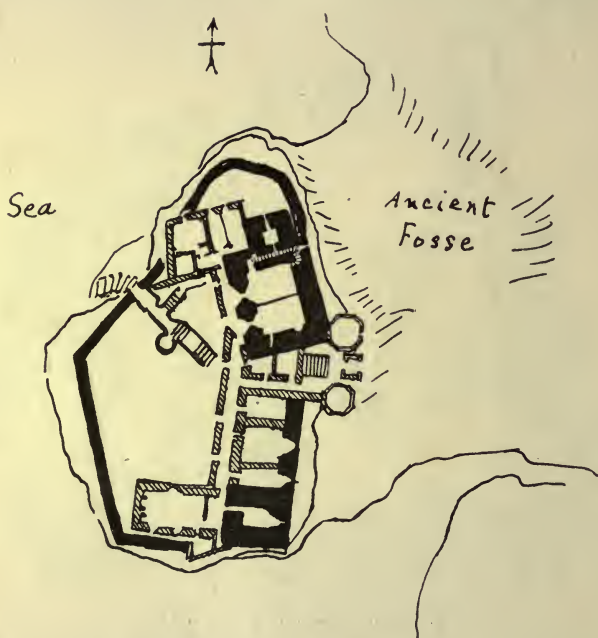
the bits of French Renaissance and Scottish Baronial, lend interest and picturesqueness to the structure, although it cannot compare in extent or massiveness or scientific plan as a mediæval fortress with many of the Scottish castles, such as at Craigmillar, Linlithgow, or Stirling.

The barbican entrance erected by Norman Macleod, the 19th chief, and by his successor, is not the least striking or useful addition to the modern castle. The former approach was by a steep and most inconvenient flight of steps commencing at the bottom of the ravine or natural fosse, the previous descent of which was equally inconvenient; the entrance to the principal floor of the castle is facilitated by this barbican, the plateau of which was banked up nearly to the level of the principal floor, and encompassed with a wall and turrets.

Legend ascribes the origin of the castle to the ninth century, but matter-of-fact scrutiny shows it to be of fourteenth-century construction.

The castle is thus described by Mr. Lockhart Bogle in the Proceedings of the Society of Antiquaries of Scotland, in the volume for 1895 :—

“It was simply a massive oblong keep, with a small but lofty tower embedded in the north side. From its structure we know it to have been built in the fourteenth century, and it was restored to use again in the end of last century. The Macleods of Glenelg, otherwise styled of Harris and Dunvegan, had charters of David II. (1329–71), so this part of the castle, which belongs to the fourteenth century, must have been built by them.



Dunvegan Castle. Plan of the Ground-floor.

“The sea-gate was 7 feet 3 inches wide, by 8 feet 6 inches high. Until the times of the 19th Macleod (about 1750), this entrance was the only means of access to the castle, and to it a rude flight of steps led up from the edge of the sea. A somewhat similar arrangement existed at Eilan Donan Castle, in Kintail. Boswell says the only approach to the castle, before the opening of the land-gate, was by boat to the sea-gate. The walls of what are now the cellars are 11 feet thick, and originally formed one large hall with arched roof and fireplace. Above it is another hall of the same size, probably for the use of the chief and his guests, while the lower was for retainers.

“The dungeon, which was under the small tower, is 4 feet 4 inches by 6 feet, and can only be entered through a square opening in the small chamber above, secured by large stone with iron ring, and it extends into the gloom below, where it has been excavated out of the solid rock to the depth of 16 feet. It has a narrow loop-hole facing the north, but high up near the arched roof, so that the inmate of this horrible

prison must have been enveloped in darkness or semi-twilight on the brightest day. Here it is known Ian Dubh, one of the early chiefs, who waded through the blood of his nearest relatives to attain the chieftainship, had imprisoned some of his victims. The bottom of the dungeon was strewn with the bones of sheep, which may, in bygone times, have been thrown to the prisoners."

It is on record that, early in the sixteenth century, Alister Crotach, or "The Humpbacked," built a very strong square tower, which "remains outwardly as it was raised by the chief, a beautiful piece of mediæval castle building." Additions and alterations were made by Rorie More



The Sea-gate, Dunvegan Castle.

who was knighted by James VI., and by John Breac Macleod, who lived in the last quarter of the seventeenth century. "He was the last to keep up the old feudal style of life in the Highlands, and retained his harper, jester, bard, and piper, who, with numerous retainers, thronged his halls and contributed to foster among his people the fame and glory of their Chief." Norman Macleod, the 19th chief, as already stated, opened out a doorway on the land side; the 20th chief made additions and alterations about the end of the last century; and so through the long line of chiefs, including the late Macleod, the castle assumed its present form. There are other two sites in the North which rival or surpass Dunvegan in the

length and continuity of their feudal history, namely Redcastle on the Beaully Firth and Dunrobin; but neither has retained so much of the ancient castellated structure. Redcastle, indeed, which dates from 1179, has been renewed like the Highlandman's gun—stock, lock, and barrel.

In this castle is preserved the *Bratach Shi* or fairy flag of the family, as the fable goes, bestowed on it by Titania, the *Ben Shi* or wife to Oberon, King of the Fairies. Pennant relates the fable, with annotations. This flag is of yellow silk, and is said to have been taken by a Macleod from a Saracen chief during the Crusades; it is only to be displayed on great occasions when the clan is in imminent peril, and it is traditionally invested with miraculous associations.

Among the warlike relics is a shield of iron, too ponderous to be conveniently carried by a warrior of the present day. In noticing this implement of defence, Pennant observes that each chieftain had his armour-bearer who preceded his master in time of war; and so predominant was the attachment to the military character that the same formality was observed even in a state of peace, on all solemn occasions. A remarkable family relic which is preserved at Dunvegan Castle is the Hebridean drinking-cup, mentioned by Sir Walter Scott, in his notes to the "Lord of the Isles," as one of the greatest curiosities in Scotland. The following description of it by Scott may be of interest:—

"The vessel is nine inches and three-quarters in inside depth, and ten and a-half in height on the outside, the extreme measure over the brim being four inches and a-half. It is divided into two parts, by a wrought ledge, beautifully ornamented, about three-fourths of an inch in breadth. Above this projecting ledge the form of the cup is square, the upper part or mouth being widened; and below the ledge it is rounded off, so as to terminate in a flat circle, like the bottom of a tea-cup; and in this inferior convexity the four short feet, which support the whole, are inserted. The material of the cup is wood, to all appearance oak, most curiously inlaid and embossed with silver work. There are at regular distances a number of projecting sockets, which appear to have been set with jewels; two or three of them still hold pieces of coral; the rest are empty. At the corners of the projecting ledge, where the square form of the vessel terminates, there are four larger sockets, probably for precious stones. The silver ornaments are of extremely elegant workmanship, and appear to have been richly gilt. The ledge, brim, and legs of the cup are of silver. According to the family tradition, it was the property of Neil Ghlune-dhu, or Black-knee, but of this personage nothing is remembered but the name. On the four exterior sides of the upper part, or mouth, is a legend, in the Saxon black letter, which has been read thus: *Ufo Johannis Mich Magni Principis de Hi Manae Vich Liabia Macgryneil et sperat Domino Jhesu dari clementiam illorum opera. Fecit Anno Domini 993 Onili Oirni*. It may be read in English: Ufo, the son of John, the son of Magnus, Prince of Man, the grandson of Liabia Macgryneil, trusts in the Lord Jesus that their works (his own and those of his ancestors) will obtain mercy. Oneil Oirni made this in the year of God nine hundred and ninety-three."

This interesting cup is simply an Irish wooden *methen*, very highly ornamented in silver. The inscription, so strangely misread by Sir Walter Scott, is given much more correctly by Wilson ("Prehistoric Annals of Scotland," vol. ii, p. 484)—"KATHARINA INGEN Y NEILL UXOR

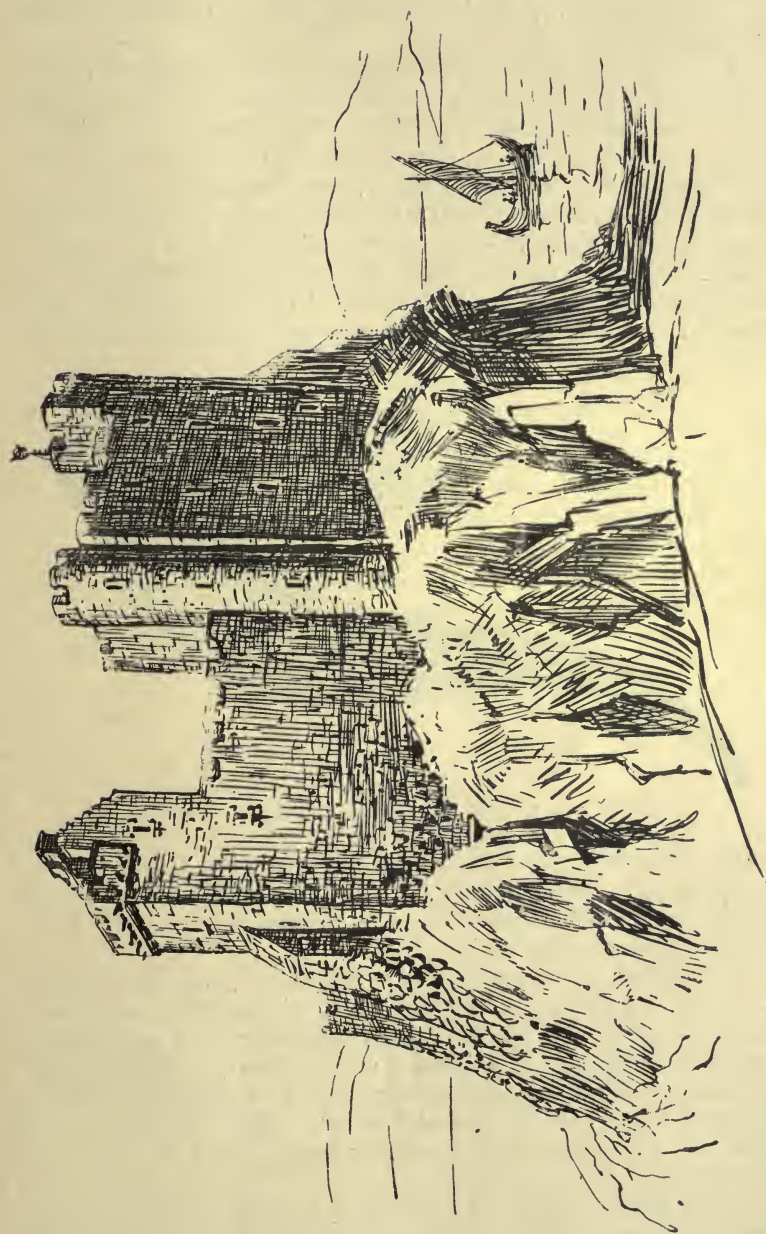
JOHANNIS MEGUIGIR PRINCIPIS DE FIRMANAE ME FIERI FECIT, ANNO DOMINI 1493"—followed by the 15th verse of the 144th Psalm in the version of the Vulgate—"Oculi omnium in te sperant Domine et tu das escam illorum in tempore opportuno." The death of the chief, John Maguire,



is recorded in the "Annals of the Four Masters" under the year 1503. The cup itself is probably older than its ornamental casing, but the style of the ornament in pierced work, filagree, and niello, agrees well enough



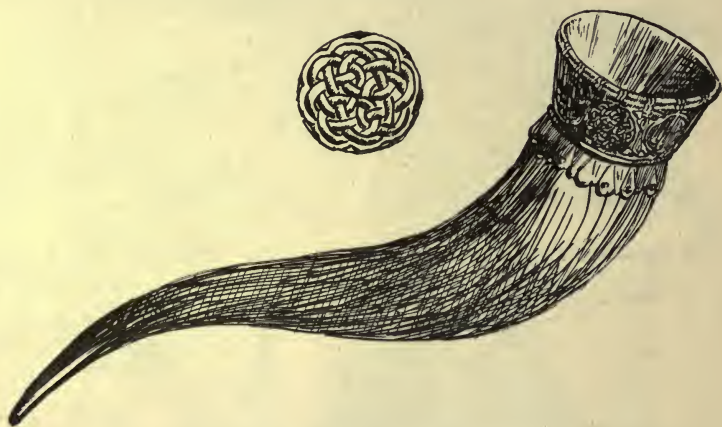
Dunvegan Castle.



Dunvegan Castle in Alistair Crockett's time.

with the date given in the inscription. (See a detailed description of the decoration in the *Archæological Journal*, vol. xii., p. 79, by Alexander Nesbitt.)

The Dunvegan Cup was exhibited at the Dublin Exhibition of 1853, and it is noticed in the *Dublin University Magazine* of November, 1858, p. 637. It is also described at length in the *Journal* of this Society for the year 1860, p. 56, vol. vi., Consec. Series, in which its Irish origin and workmanship are clearly shown, and that it was made in the fifteenth century, at the cost of Catherine Macgrannal, wife of Maguire, Prince of Fermanagh. See also the *Journal* for 1880, p. 360, vol. xv., Consec. Series, for a notice of Mary, daughter of Sir John Macleod, who married Maurice, second Lord of Kerry, who was summoned to attend Edward I. in his Scotch wars. Junior branches of the Macleod family



Drinking-horn, Dunvegan Castle.

settled in Kerry, and in the records between 1400 and 1600, their names are set down as Mac Alliod, Fitz Elgoth, Mac Lyod, and Mac Elgott; in the seventeenth century it assumed the form Mac Eligot, which it has since retained.

History and legend alike speak of Roderick or Rorie More, the contemporary of James VI., whose drinking-horn is one of the relics remaining in the castle. It is an ox's horn, ornamented with a silver rim, and capable of containing half a gallon of wine. "Every laird of Macleod it is said, as a proof of his manhood, must drink it off full of claret without laying it down. In the time of Roderick (chief from 1590 to 1626) there was a great amount of hospitality and excessive drinking in the Isles."

In alluding to the joyous festivities for which the Castle of Dunvegan was distinguished at this early period, Scott with his usual felicity, cites, from the *Leabhar Dearg*, a song of gratitude, composed by Mac

Vuirich, a bard of clan Ronald, in honour of his noble host Sir Roderic Mor Macleod. The fervid enthusiasm of the original may, as he observes, have been lowered in the literal translation which he communicates; but enough remains to show that the poet had derived inspiration from the redoubted horn which bears the name of the chieftain, when he poured forth his ardent effusion: *Laudibus arguitur vini vinosus Homerus.*

“TO SIR RODERIC MOR MACLEOD,—

“The six nights I remained in the Dunvegan, it was not a show of hospitality I met with there, but a plentiful feast in thy fair hall among thy numerous hosts of heroes.

“The family placed all around, under the protection of their great chief, raised by his prosperity and respect for his warlike feats, now enjoying the company of his friends at the feast, amidst the sound of harps, overflowing cups, and happy youth unaccustomed to guile or feud, partaking of the generous fare before a flaming fire.

“Mighty chief, liberal to all in your princely mansion, filled with your numerous warlike host, whose generous wine would overcome the hardest heroes, yet we continue to enjoy the feast, so happy our host, so generous our fare.”

Pennant relates that near to Dunvegan is an “Anait” or supposed Druidical place of worship, of which there are four in Skye. He appends some curious speculations as to the use of these structures. But to Irish archæologists familiar with the term as applied to the church in which the patron saint was educated, or in which his relics are kept, the word will suggest other associations. (See the Glossary to the *Senchus Mór*, vol. iii., under *Annoit*.)

RODIL IN HARRIS—OUTER HEBRIDES.

The name HEBRIDES, or WESTERN ISLANDS, is applied in a general sense to all the islands on the west coast of Scotland. The OUTER HEBRIDES form one series, the geological formation of which is almost exclusively gneiss; to this series belong Lewis with Harris, north and south Uist, Benbecula, Barra, and the isolated islands of St. Kilda. The INNER ISLANDS are composed chiefly of trap rock and slate. These are Skye, Eigg, Rum, Canna, Tiree and Coll, Mull, Iona, Staffa, Lismore, Ulva, Kerrera, Colonsay, and Oron say, Jura, and Isla. Also the islands lying within the estuary of the Clyde, such as Arran, Bute, the Cumbræes, &c., and to the same group were anciently assigned the peninsula of Kintyre, the island of Rathlin, and the Isle of Man. In William Macculloch's "Western Islands," 1819, they are so treated, and in that book will be found a somewhat remarkable geological map of the Hebrides, showing the almost uniform axis of the islands to lie north-east. The total number of islands of any size is about five hundred, but of these rather less than one-fifth are inhabited at present.

The Hebrid Isles are distributed among the Scottish counties of Ross, Inverness, Argyll, and Bute. The chief occupations of the inhabitants are farming and fishing. The humbler class of the natives for the most part speak GAELIC, and it will no doubt be an interesting experiment for the members of this excursion who speak Irish to enter into conversation with the natives speaking Gaelic or Erse.

Sailing in a north-westerly direction from Loch Dunvegan, for a distance of 45 miles, Rodil is reached, situate on the shore of a small bay, at the southern extremity of that portion of "The Long Island" which is called Harris. The northern and larger portion of this island is called Lewis, and the two together form the largest island of the Hebridean group.

Harris is rather barren and mountainous; the highest peak, called the "Deer Forest," is 2229 feet in height. Roneval mountain is 1506 feet in height, and near its base, and close to the water's edge lies the village of Rodil, in a land-locked bay. There is a house here formerly inhabited by Macleod of Harris, and above it on the rising ground stands the ancient church of St. Clement's, which is the chief object of antiquarian interest in this region. This edifice was burnt down in 1784, and was a ruin when visited by Sir Walter Scott; it was restored about 1870, and has been well described by Mr. Alexander Ross, F.S.A. (Scot.)—who restored it—in the Proceedings of the Society of Antiquaries of Scotland

(vol. 19 for 1885, p. 118), from which, by permission, the following extracts are made, and illustrations reproduced :—

“ The church lies due east and west, and is cruciform in plan, measuring 61 feet in length by 15 feet in breadth, with transepts measuring 9 feet by 17 feet 6 inches, and 10 feet by 15 feet. There is a square tower at the west end, of the full width of the church, and about 45 feet high, capped with a slated roof. The church is founded on a very uneven surface, the tower being on a rock many feet above the level of the nave, but accessible from it by a stair in the wall now closed up. The modern building is generally of very common material and workmanship, but the more ancient structure seems to have been of better material and more refined construction. Judging by its present appearance, I am inclined to conclude that the original



View of St. Clement's Church, Rodil, Harris.

building had become so far ruinous that only the lower portions of the walls of the nave, tower, transept, and east gable remained intact, and that the upper portion of the walls of the nave and tower had been built out of the old materials without much regard to character or design. The windows were built square for wooden sashes, and the upper portion of the tower repaired with fragments of the old moulded corners and rybats and sculptures used promiscuously, as was found convenient, so that several of the sculptured figures have been placed in most unlikely positions, as chance to some extent dictated. The positions of the figures over the door are notable examples of this. One of the figures on the south side of the tower is remarkable on account of its dress. The lower portions of the walls of the nave, the transept arches, and the side

and end windows of the chancel are evidently of early date, as are also the tomb-recessed into the walls, the arches of which are apparently of contemporary workmanship with the arches of the transepts. The arches both of the tombs and of the transepts are cast in a pale yellow freestone with alternate bands of hornblende schist, but the filling in of the panels at the back of the tombs appears to suggest possibly a later date or a subsequent adaptation. . . . The east window is cut out of hornblende schist, and is a very remarkable piece of work of its kind. It is of three lights, with a circle or wheel over, divided by six straight spokes. The mouldings are decorated with rows of nail-head ornaments, as are also the labels on the windows and tombs. A plain font, or holy-water stoup, it is not easy to say which, lies on the floor of the nave.

"The tomb bearing the inscribed panel is situated to the east of the transept, and exhibits the full-length effigy of a knight in armour of plate, placed under a recessed arch. The feet of the effigy, which are to the east, rest upon an animal, and over the head is a panel with the following inscription in black letter:—

Hic loculus : cōposuit
p̄dum : Alexāder : filius : vilmī
Mac : Elod : dñs : de dūvegan
Anno : dñi : m° : cccc° : xxviii°

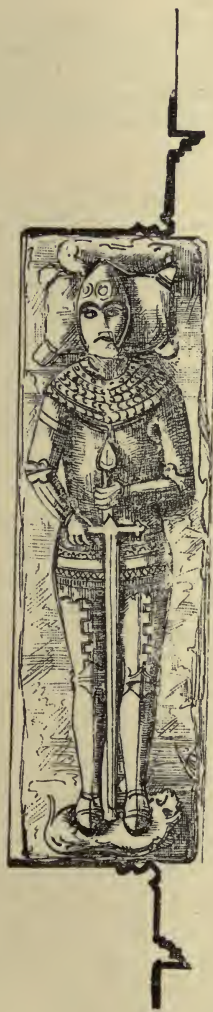
"The first word of the second line is partly illegible, and the inscription is so ungrammatical that it cannot be strictly construed, but its meaning appears to be that Alexander, son of William Macleod of Dunvegan, made this tomb, A.D. 1528. . . .

"The effigy of the person commemorated by this elaborately sculptured tomb at Rowdill (see illustration, p. 217) is represented in armour of plate corresponding to the period. The conical bassinet is surrounded by a jewelled wreath; the camail short, the military belt confining the lower part of the close-fitting jupon worn over a hauberk with vandyked edge, the thigh-pieces curiously hinged, the knee-pieces peaked, and the sollerets short and obtusely pointed. The sword, which is cross-hilted, is held by both hands in front of the figure, the pommel reaching to the breast, and the point of the sword placed between the feet.

"The decoration of the panels forming the back of the recess is very peculiar (see illustration, page 216). On the left and over the feet of the effigy, there is a hunting scene, in which a huntsman on foot, armed with sword and spear, is followed by two attendants, each with two hounds in leash. In the panel immediately in front is a group of three stags. The panel adjoining the inscription bears a representation of St. Michael weighing souls, the devil sitting by, and evidently taking a practical interest in the operation. In the second row of panels, beginning again at the left, we have first the representation of a castle, then three panels with canopied niches, of which the centre one represents the Virgin crowned and seated on a throne, and bearing in the right hand a sceptre, while with the left she supports the Holy Child upon her knee; the two panels on either side represent abbots—the one on the left with mitre and crosier, and the right hand raised in the attitude of benediction; the one on the right presenting a skull, as the emblem of mortality, in his right hand, and holding the crosier with his left. The last panel in this row shows a galley in full sail, and the side pierced for seventeen oars, not borne heraldically upon a shield, but represented pictorially, as if it formed part of the symbolism with which it is surrounded. The three upper panels immediately underneath the crown of the arch contain figures of angels. In the centre panel are two angels face to face blowing trumpets, and on either side a single angel with a censer. The fronts of the voussoirs of the arch are also decorated with a series of sculptures, the centre-piece over the crown of the arch representing God the Father seated, crowned with a tiara, and holding between the knees the figure of the crucified Saviour nailed to the cross, with angels on either side. Of the eight



Recessed Arch over Effigy to east of Transept, showing sculptured panels and vousoirs.



Front View of Effigy under recessed Arch of Tomb to east of Transept.



Effigy under recessed Arch of Tomb to east of Transept.

panels bordering the sides of the arch, one on each side is filled with the figure of an angel holding a censer, and three on each side are filled with pairs of figures holding inscribed scrolls which are now illegible. There are traces of a nimbus surrounding the heads of some of the figures which are best preserved. Sir Walter Scott regarded them as figures of the twelve Apostles; but they seem more likely to be merely emblematical.

"Of the other two effigies, the one in the nave to the west of the transept represents a man in armour with high peaked bassinet and camail over a habergeon reaching to the knee. The nature of the defences of the feet and legs is not indicated. He holds a long straight cross-hilted sword in front, the pommel reaching to the breast and the point placed between the feet. A dagger hangs at his left side, but the military belt is wanting."

There is another effigy at the end of the south transept, but it is much defaced. In the south and west faces of the tower are two carved figures (male and female) of the class of objects called *Sheela-na-gigs* in Ireland.

Buchanan states that the church was built in 1498 by Alexander Macleod of Harris who was then owner of the property. The inscription on the highly elaborate tomb gives 1528 as the date of its erection, and if it was erected to the memory of Alexander Macleod it must have been erected in his lifetime, as he did not die until 1546. The church had fallen into a ruinous condition in 1784, at which date it was partially repaired by an Alexander Macleod of Harris. There is an inscription on a tablet on the west wall of the church recording this restoration. The last restoration in 1870 was done at the expense of the Countess of Dunmore, under the supervision of Mr. Alexander Ross, Architect.

The etymology of Rodil seems to be rather unsettled, the spelling is variously given as Rowardill, Rodell, Rowdill, Rodel, and several other variants, but Rodil seems to be one most commonly adopted.

(To be continued.)

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PAPERS AND PROCEEDINGS—PART III. THIRD QUARTER, 1899.

Papers.

THE TERMON OF DURROW.

BY THE REV. STERLING DE COURCY WILLIAMS, M.A.

(Continued from page 51.)

[Read MARCH 29, 1898.]

THE "Annals of the Four Masters" when recording the death of Breanain, Lord of Teffia, tell us that it was he that some time before granted Durrow to God and St. Columbkille; and it is interesting further to observe that there is a document still extant, which tells us exactly how the Termon of Durrow was enclosed. Bishop Reeves in his "Antiquity of Irish Churches" (p. 46) tells us how amongst the poems ascribed to St. Columba is one which refers to certain mounds and boundary fences erected in the Termon of Durrow by three Pictish abbots:¹ Tiugulb, Erolbh, and Torulb. This MS. is preserved in the Bodleian Library; and Miss Margaret Stokes, some time ago, kindly wrote to me, telling me that through the kindness of the librarian, Mr. Nicholson, she had got a photograph of the MS.; and also obtained

¹ These names have more of a Danish appearance. Miss Margaret Stokes informs me that there is no evidence that these three brethren were abbots, as supposed by Bishop Reeves; they appear to be lay brethren, who did the manual labour of the monastery, like the Carthusians, and who let their beards grow.

a translation of it from her brother, Mr. Whitley Stokes, which she was good enough to send to me, which reads as follows :—

Columcille sang—

- “I. Tiugulb of the abbot’s house, Erolbh and Torulb to whom one comes, three brothers without dispute whose honour or hospitality is best I know.”
- “II. Three descendants of the conquering Picts; gladness they had at every time; fortune filled them to the ground in the abbot’s house at Durrow.”
- “III. Holy Colum gave decrees to Laisren¹—no deceitful cause—to make dykes (mounds) in Durrow so that there might not be a breach therein.”
- “IV. They build the bold mounds (dykes). They see their active workmen thrice fifty (150) conquering champions, with every sober wise man.”
- “V. From the time that the work ended it is everyone’s voice what ever is said: the sober synod went on Sunday into the Abbot’s house.”
- “VI. Thus went the sages, after the mound (dyke) and the dirt (mire) with a shovel and a cutting-spade in each man’s hand without avoidance”?

The Picts inquire of the Abbot—

- “VII. What shall we do now for we are not reading with them, and we are without labour and without toil to subdue us under this discipline”?

The Abbot answers—

- “VIII. Cut ye down the brave forest so that it become smooth beams (stakes); three trees for every hairy monk proclaim no weakness of effort.”
- “IX. To put them (the beams or stakes) in a comely row on every side around the monastery so that the congregation may have a protection against danger with the (its) blasts(?)”
- “X. When the monastery was secure they see that is a . . . business; they build mounds at the Glebe. Meseems it is a fervent, manly deed.”

Tiugulb’s Share.

- “XI. Look ye forth at the share of the old man Tiugulb, the prince who collected (? connected) it, from the monastery westward to the bog with just (regular bordering mounds.)”

¹ This is the same Laisren placed over Durrow by St. Columba, who was afterwards Abbot of Iona (see Reeves’ “Columba,” pp. 37, 40, 372). These Pictish abbots seem to have worked in Laisren’s time. It is quite evident that the monastery at Durrow was only begun by St. Columba, and the building not completed until afterwards.

- "XII. 'With its site of a laborious mill¹ on its angle.' He was saying 'tis then the shadow is strong, there has been no grinding, there is none."

Erolb's Share.

- "XIII. The share of Erolb, *i. e.* the green field (Tamnach—dear bequest; at the end of the lawn of Ethne's son (*i. e.* St. Columba) was arrayed with mounds, so that it is a help to our order."

Torulb's Share.

- "XIV. The youngest of the valiant children, Torulb, without weakness of effort, chose a land without any sorrow (*i. e.* the land of Cinnéad's daughter). He planted a pillar at its corner.²
- "XV. The land of Ease and hospitality (*gloss*, thence westward to Greenan,³ from Sine⁴ to the lawn) is common to them all. . . . There was enough of a storeroom of eating.
- "XVI. The vineyard (*gloss*, to the west of Greenan which Erolb got he put under smoothness of - - - -) not wrong . . . as far as the side of Tiugulb's land.
- "XVII. Many mounds, many choice causeways, many roads, and many ways they made round Ross Grencha, *i. e.* Durrow, along with the husbandry of their house."

¹ If my supposition is correct, Tiugulb's share was to run a dyke, or mound, from the direction of where the old church and holy well are situated, to where on my map I suppose, from the fall in the stream, a mill might have been situated. The bog would just come in here, and it would be the very "angle" at which the dyke would meet the other, which, from this point, would run in a south and east direction, until the monastery was enclosed.

² I have not been able to identify either of the places mentioned above, as I can find no trace of the Tamnach, "the land of Ethne's son," the land of Cinnéad's daughter; nor can I find the pillar-stone, unless, perchance, the large, rough boulder-stone, which appears on the plan, were used as such.

³ The name Greenan is not preserved on the Domesne of Durrow so far as I can learn either.

⁴ Sine is one of the places we can identify, it is just beside the avenue, and is well known on the place as Seehawn. The meaning I have heard for the word 'Seehawn' in the neighbourhood is given variously, as Church council, and white house on the hill. Joyce tells us that the word 'Sheawn' is always applied to a fairy mount, and that they are generally beautiful green, round hillocks, with an old fort on the summit. He also tells us that the name 'Sion' is its equivalent. Of this we have an example in Sion hill, near Killucan, Westmeath, where, on the summit of a very fertile hill, we have one of those raths or mounds. He also gives us an interpretation for Seehawn (Suidhe achen), according to which it signifies simply the seat. Seehawn, he tells us, is the name of a place near Drumdaleague, in Cork, so called because it was the seat of O'Donovan. Another note on the word 'Seein' is curious and interesting. It is, he says, the same as 'See fin,' with the *f* aspirated and omitted. The name 'See fin' ('Suidhe Finn') he derives from the renowned Finn-mac-Coole, who resided at the hill of Allen, in Kildare, and was the leader of the Fenians. One of the principal amusements of these old heroes, when not employed in war, was hunting; and during the long sporting excursions they had certain favourite hills, on which they were in the habit of resting and feasting during the intervals of the chase. These hills, most of which are covered by carns, or moats, are called Seefin, *i. e.* Fin's Seat, or resting-place—can it be that this place in Durrow was called Seefin, or Seein, because there the refectory of the monastery was situated where they had "enough of a storeroom of eating"?

Mr. Whitley Stokes says the original is here and there corrupt and unintelligible, and he has no copy from another MS. which might enable him to learn the right readings; but, he adds, "as far as I can discover, the gist of those lines is as follows:—Three brethren in the abbot's house named Tiugulb, Erolf, and Torolf, descendants of the conquering Picts, and honourable men, were led by fortune to the abbot's house at Rosgrencha.¹ Laisren was then abbot of Durrow, to whom the holy Colum had given certain decrees. Thus, he was to make mounds or dykes without a breach—in fact, to make the cashell of the monastery.² (4) Accordingly, the MS. goes on to tell us, these three, with 150 workmen, who are described as 'conquering champions,' working under them, each one of the three sober, wise men, probably with his fifty labourers under him, built the bold mound or dyke. (5) When the work is ended the sober synod went on Sunday into the abbot's house as they had left the mound, carrying their muddy shovel and cutting-spade, and they ask the abbot, 'What shall we do now; (7) we do not read with you, and we require labour and toil for our discipline and our subjection?' (8) Then the abbot answers, 'Cut ye down the brave forest, so that it become smooth beams: three trees for every hairy monk.' And the abbot tells them also to fix up these beams of planks in a comely row all round the monastery, so as to form protection for the congregation in the monastery against danger and blasts of wind.³ (10) When this task was finished they began to do the same work for the glebe, which dwelling seems to have stood apart from the other monastic buildings.

¹ In a previous Paper I mentioned how this old name is still preserved on the place, one part of the demesne being still called Grancha.

² This agrees well with what is related in Adamnan's "Life of St. Columba," where it also directs our attention to the fact that St. Columba did not complete the monastery at Durrow, but that this work was left to Laisren, his successor (Book III., chap. xv.). "At another time, while the holy man was sitting writing at his little cell, suddenly his countenance changed, and he pours forth this cry from his pure breast, saying, 'help, help!' But two brothers stand at the door, named Colgu, son of Cellagh and Lugne Mocublain, ask him the reason of such a sudden cry. To whom the venerable man gave this answer, saying, 'I have directed the angel of the Lord, who was just now standing among you, with all haste to help one of the brethren, who has fallen from the top of the roof of the great house (round tower), which is at the present time being built in Durrow'; and then the saint added these words, saying, 'how wonderful, and almost unspeakable, is the swiftness of angelic flight, equal, as I think, to the rapidity of lightning, for that heavenly spirit, who just now flew away from us hence, when that man began to slip, came to his help, as it were, in the twinkling of an eye, and bore him up before he could touch the ground, nor could he who fell perceive any fracture or injury; how amazing, I say, is the most rapid and seasonable help which, quicker than can be said, with such great spaces of land and sea lying between, can so very rapidly be rendered.'" See also as a further evidence of the same thing, Adamnan, Book I., chap. xxix., quoted below.

³ The planks were probably set up on the top of the mound already raised around the buildings, thus they would prove sufficiently high to break the force of the wind. One can well imagine the special need for such protection in Durrow, for though well sheltered apparently both by wood and land shelter, at times the wind seems to sweep over the ridge of land which runs across it. The gardener at Durrow Abbey tells me that his great difficulty in springtime arises from this wind, which proves very destructive to his plants and fruit-trees.

The narrator then proceeds to tell the share each of these master builders had in the work. First we have Tiugulb's share. Tiugulb, prince and old man was he, who enclosed the ground behind the monastery and the bog. This might mean that he made the dyke or mound on the north side of the monastery. A bog or morass of some kind must have occupied the low ground between the monastery and the high ridge of ground planted with trees, bounding the demesne from the north, and running from east to west. He also seems to say that there was a mill at the angle (12), which had fallen into disuse. Next follows Erolb's share. He took the green field at the back of the lawn of Columb, the son of Ethne, and enclosed it with mounds, so that it became of great use to the community.¹ Then we have Torulb's share (14). Torulb, the youngest of the brave men, chose the land of Cinnead's daughter—a land without sorrow; and he planted a pillar at its corner. There is an evident allusion to the refectory in the next verse, speaking of a common hall or land between the barn and Sine,² where there was enough of a storeroom of eating; and a gloss is added, saying that this place lay to the west towards Greenan. The vineyard also enclosed by Erolb lay west of Greenan, and extended as far as Tiugulb's land. They made, besides, many causeways, roads, paths round Rosgrencha, *i. e.* Durrow,³ along with the husbandry of their house."

¹ All this description corresponds with the general appearance of things at Durrow now. We have the bog there still on the west side, and we may feel sure that, before the country was drained, a narrow strip of bog, or morass, lay between the monastery and the high ridge of land where we see the Esker covered with wood, which bounded Durrow on the north. To the west and south there is a natural rising ground, which would make it very easy to erect mounds which would be of service, and when topped with a palisade such as is described, they would be very efficacious in affording shelter. Then right in front of the church, on the western side, we have the old mound, near which Hugh de Lacy is said to have met his death. Perhaps it was this Tiugulph, with his fifty unshaven assistants, who raised this as a shelter and source of defence for the monastery. We have also, at the north and west, a little stream which rises just under my house, runs through Durrow, bounding the holy well, and partly fed by it, and passes on through the bog. At the place where I suppose the mill may have been there is some fall in the stream, but as it appears at present, I should hardly think the water-power sufficient to work a mill. The attempt may have been made to use this water-power, and when not found very successful, it probably had to be given up. At the back of the monastery, where we hear of no defence towards the east and north-east, its position was probably made secure by reason of the density of the wood, and also by bog and water. Where there is only a small stream now, old inhabitants will tell you there was sufficient water for Mr. Stepney to have had a boat for his children; and the Ordnance Survey Map confirms this by marking the site of the holy well as St. Columba's Island. Our poem then gives one the idea of a kind of semicircular defence, with a fence erected on it, and mounds interspersed at intervals, enclosing a space where the monastic buildings were erected, and which was also laid out with choice causeways and mounds, and this, as I have said, agrees with the general appearance of Durrow even now.

² Sine. Tradition says that the silver bell of Durrow is buried at Seehawn, beneath a tree.

³ I have before mentioned another name by which Durrow was called, Dorsum Amenum, or Pleasant Ridge—a name which fitly describes a long Esker which runs to the north of the site of the monastery from east to west, and which is still made pleasant in early summer, with its verdant foliage, and plenitude of oak-trees; where the ground is covered with a carpet of spring flowers, which show us how

One of the few narratives of the place, which I have heard is told of Seehawn, or Sine. St. Columba, it is said, was journeying from Durrow on one occasion, followed by a vast concourse of admirers. But when he came as far as Kilclare (the same place as that to which the murderer of Hugh de Lacy fled), he discovered that he had left his book behind him. This fact he mentioned to one of his followers, who passed the intelligence back through the crowd, till it reached the last man, who stood at Seehawn and reached for the book, passing it on from hand-to-hand until it was given to the saint. This narrative, which shows how large was the saint's following (the concourse of people who followed him covering a mile and a-half), helps to explain St. Columba's love for Durrow and his affection for its inhabitants, expressed in the old ballad which professes to be his address to Cormack :—

“ O Cormack, beautiful is thy church,
With its books and learning ;
A devout city with a hundred crosses,
Without blemish, without transgression.
A holy dwelling, confirmed by my verse,
The green of Aed, son of Brennan ;
The oak plain of far-famed Rosgrencha ;
The night upon which her pilgrims collect
The number of her wise—a fact widespread—
Is unknown to any but the only God.”

The enlargement and improvement of Durrow after St. Columba left it, as we have seen above, was energetically pushed forward by Laisran when he was abbot there. The story shows that zeal for work was tempered by thoughtfulness for those under them by the saints in olden times ; and I think, from my knowledge of the locality, I may add that this tradition of 1300 years ago is still observed on the place by the present proprietor in his dealings with his dependents. “ On one very cold and wintry day ” (Adamnan tells us, book i., chap. xxix.) “ the saint

immeasurably superior Nature is to Art—when the sun, with its quickening power, again makes Durrow a Greenan ; and the joyous note of the blackbird, as of yore, may be listened to with pleasure by all who have an ear to hear. At such a time the words of the old ballad come back to us, in which the saint is represented as looking back from the land of his exile to the monastery he had founded, and telling his friend Cormack how happy he should be in a place of such piety and beauty :—

“ How happy the son of Dimmna, of the devout church,
When he hears in Durrow the desire of his mind ;
The sound of the wind against the elms—when 'tis played,
The blackbird's joyous note—when he claps his wings,
And listens at early dawn in Rosgrencha—to the cattle, and the
Cooing of the cuckoo from the tree—on the brink of summer.”

We do not then wonder at the variety of names for Durrow, all expressing its natural beauty. It is interesting also to notice that a portion of the Esker, which at Durrow was called Drumcain, Dorsam Amenum, or Greenan (*i.e.* sunny spot, or Royal Site), is, a little further on, still known by the name Tara, a name which Joyce tells us has much the same signification.

wept, being afflicted by a great sorrow. His attendant Diormit, asking him about the cause of his sadness, received from him this reply : ' Not without reason, O my son, am I sorrowful in this hour at the sight of my monks whom Laisran is distressing during the construction of some great building (round tower?), though they are even now worn out by heavy labour, a thing which greatly displeases me.' Wonderful to say, at that very moment of time Laisran, dwelling in the monastery of Durrow, is some way compelled, and as if kindled by some inward fire, orders that the monks cease from their labour, and that some refreshment of viands be prepared ; and not only were they to cease from work on that day, but to rest on other days of severe weather. The saint hearing in spirit these consoling words spoken by Laisran to the brethren, ceased to weep, and though himself dwelling in Iona, related them throughout, with wondrous joy, to the brethren who were there at the time ; and he blessed Laisran, the comforter of his monks."¹

Respecting these mounds, then, let me in continuation add all that I have been as yet able to ascertain. I have made some small attempt at excavation on each of them. The first of these is that which is associated with the murder of Hugh de Lacy, immediately to the north of which the old castle of Durrow stood, and which was itself covered with buildings at one time. Some remains of the old walls still may be found on top of it, and when I excavated I found that the mound was raised about 6 feet with small stones and debris from the old buildings which were ruthlessly destroyed, I believe, at the time that the Stepneys were at Durrow.² A tradition has been told me of this mound, similar to others which one hears of other moats of the same kind. It is said that a certain native of Durrow travelling abroad was summoned to the bedside of a very aged Dane, to whom he had shown at some time some kindness. The dying man asked him if he knew where Durrow was, and upon his answering that he knew it well, he directed him to go to this moat for him, telling him he would find an entrance on its north side, and directing him to bring him something which he had left inside. The simple kindhearted Irishman went on his mission, came to Durrow, found all as he had been told ; and after effecting his entrance to the moat, and braving the wrath of an angry cat and also a watch-dog, on whose head he was directed to throw an apron, he found not only the garment he was told to bring, but much gold and silver as well. Being very much frightened, and lest he should receive injury, he left the treasure untouched, and returned with all haste to fulfil his promise. But the story goes on to tell how, instead of being much pleased, the old

¹ See also iii., Adamnan, Book III., cap. xv., quoted above.

² A find is probably in store for some antiquary in the future in Durrow. In 1798, Mr. Stepney was building his garden wall, and when the foundations were being prepared, it is said he took possession of all the arms in the possession of people in the neighbourhood, and buried them beneath the garden wall. At present there is a tennis-ground where the old stableyard used to be.

Dane was very wrath. "You did me a service," he said, "and I thought to reward you. I gave you a great opportunity; but since you have not availed yourself of it, you will always remain in need." I give the tradition as it has been told me, for I think it seems a pity that these old traditions should be forgotten. This one in particular shows how widespread and how lasting was the impression made by the inroads of the Northmen, since the time of their incursions is still remembered, and also that connected with their names there is almost invariably linked some tradition of the magic which they practised. It seems especially interesting to hear this tradition, too, about this mound, since we have a written record of the Danes who were employed in making mounds in Durrow.¹

But from a story which, perhaps, may be deemed too mythical and superstitious to be worthy of the regard of serious-minded people, we may pass to one which is well authenticated, and which, though already well known, it cannot be out of place to repeat while the site of the fell deed is in your view. I venture therefore to tell again the story of the murder of Hugh de Lacy. A contemporary who was a great admirer of his, "*Giraldus Cambrensis*," gives us a graphic history of him; indeed, historians at all times have been much taken up with his life and work; for of all the Norman conquerors of Ireland no one seems to have left a deeper impress of his strong hand and iron rule. His castles, moreover, are still pointed out to us, by which he overawed the whole of the kingdom of Meath and also Kildare. Wherever there was a favourable site and a good post of advantage, there De Lacy seems to have erected a stronghold. His very features and appearance are described to us so vividly that we almost think we see him, as we read of his dark features, flat nose, deep-sunk piercing black eyes, and the horrible scar caused by a wound which disfigured a countenance which, even apart from this, would not have been attractive. His appearance altogether was uncouth: small in height, ill-proportioned in shape, with short neck and hairy body, it would seem as though the gifts and graces which nature had denied to him in his external appearance, she had more than compensated for by reason of the muscular strength of body which fitted him to carry out the feats of daring which his courageous spirit prompted, or enabled him to follow out the wise counsels for the administration of his government that his vigorous intellect devised. We only regret to learn that so many fine qualities of the mind were spoiled by his immorality and covetousness, and that, from the account of him given by *Giraldus Cambrensis*, we are forced to the conclusion that his moral character, like his physical features, was disfigured by a scar.

¹ Cf. Miss Margaret Stokes's "*Early Christian Architecture*," chap. xiii. A tradition, in many respects similar to this, used to be told me when a little child, of a large mound at Rathwire, near Killucan. As Durrow is connected with the name of Hugh, so Rathwire is connected with the name of Robert de Lacy.

So powerful had the great Hugh de Lacy become that the King of England (Holinshed tells us) was by no means sorry when he heard of his death. Leland, in his history, however, tells us that his death was avenged, if not by his master, yet by his friend Sir John de Courcy. In conjunction with young Lacy, son to the late lord, he is said to have taken severe vengeance for the murder of his gallant countryman (*cf.* "Giraldus Cambrensis" and also Hanmer); and it is not without significance, in connexion with this piece of history, that we find that the name of the old country of the Foxes, who instigated the murder, and which was then called Munter Thadgan, has been changed, and the barony now bears the name of Kilcoursey.

But the power of De Lacy is shown in another way, for just as after his death there was a contention between Bective and St. Thomas' Abbey, Dublin, as to who should have his body, so that they were not content to let him rest in peace in Durrow, but Bective should claim his head and St. Thomas' Abbey his body; so also with respect to the occasion of his death, there has been some dispute between those who record it as to which place should have the honour ascribed to it of being the site of his murder. Even in this neighbourhood there are some who will tell you that he was slain, not at Durrow itself, but at Shancourt or Rosdeala Castle, which is about a mile away. In 1838 John Daly of Kilbeggan, aged 82, told O'Connor that it was while engaged in making a trench at Shancourt that De Lacy was murdered. In 1898 John Daly of Durrow, about the same age, gave me much the same account. It is evidently to reconcile these two traditions that some say he was engaged making a causeway between Durrow and Shancourt, and that it was while engaged at this work he met his death. However, if De Lacy thought it advisable to have these two strongholds so near one another (*i.e.* Shancourt and Durrow), it is an evidence that Durrow was an important Celtic stronghold, and an especially advantageous position to make secure; and the event proves that he was not wrong in his judgment, for there the strong Norman Conqueror himself was treacherously slain. Tradition tells us that the murderer dressed himself in mean garments, and took the place of one of De Lacy's workmen when he went to dinner, and in this way got the opportunity he sought for to accomplish the end he had in view. One thing, however, seems clear to me, and that is, that all the authentic accounts agree in making the Castle of Durrow,¹ lying immediately at the monastery of St. Columba, the site of the murder. At any rate this is the account taken from the "Annals of Ulster":—"1186. Hugo de Lacy, the profaner and destroyer of the sanctuaries and churches of Ireland, was killed in revenge of Columbkille while making a castle at Durrow. He was killed by O'Meyey of Teffia." We have the history

¹ The "Annals of Clonmacnoise" point out to us that, even before De Lacy's time, a castle existed in Durrow, since they tell us that the English, on this occasion (1186), "finished and aided" the castles of Durrow, Byrre, and Kinnety.

in a still more interesting form in the "Annals of Lough Cé":—
"A.D. 1186. Hugo de Lacie went to Durrow to make a castle there, having a countless number of the English with him, for he was king of Meath, Breefny, and Oriel, and it was to him the tribute of Connaught was paid, and he it was who won all Ireland for the English. Meath, from the Shannon to the sea, was full of his castles and English (followers). After the completion of the work by him, he came out to look at the castle, having three English along with him. There came then one youth of the men of Meath up to him, having his battleaxe concealed, named Gilla-gan-inathar O'Meyey, the foster-son of the Fox himself, and he gave him one blow so that he cut off his head, and he fell, both head and body, into the ditch of the castle."

I made excavations at two other places also. On the top of another mound we found stones, which seemed to indicate that the soil at some time had been moved. Then we came on some cinders, and soon afterwards found an entire skeleton of a man. I have been told of one other instance of a rath being opened, and of cinders being found buried with a body. There was not the smallest trace of cremation, and the idea suggested itself to me that perhaps the cinder may have been made emblematic of the life which was extinct, and perhaps also of its being capable of being rekindled. The other place, outside the graveyard itself, which I have made any attempt to excavate was at the mound called Sine or Seehawn. There I found just a trace of mortar, which would show that the tradition of the place, which says the monastery was situate there, was not altogether wrong. In this part of the demesne also the rabbit-holes are oftentimes found to contain numbers of human bones. I do not know that any other object of interest is to be found outside the graveyard, except, indeed, the holy well, which is still resorted to for cures, as the dead tree, covered with rags, which stands beside it, testifies. Patron-day, June 9th, is celebrated at Durrow with due honours. The peasants, too, will tell you how Mr. Stepney long ago closed the well, and forbade anyone to use its waters; but how the spring would not be repressed, but, as a punishment to the sacrilegious proprietor, burst up through the drawingroom floor. One could wish that our Saint had also some method equally efficacious to repress those ardent aspirants after cheap celebrity, who, in order to put themselves in evidence, must needs scratch their names on and deface the inscription which in modern times has been put over the well. Under the directions of Captain Garvey (the father of Mr. Toler Garvey, the agent) the well was again cared for and covered in, and a suitable inscription placed over it, with lines taken, I believe, from poetry supposed to have been written by St. Columba about his other monastery at Derry. The words are, nevertheless, quite as applicable to Durrow:—

"Here angels shall enjoy my sacred cell,
My sloe, my nut, my apple, and my well."

For one thing the reference to the apple will recall to those familiar with Adamnan's "Life of St. Columba," the pretty story that is told (Book II., Miracles of Power, chap. ii.), entitled "Of the Sour Fruit of a certain Tree which was turned into Sweetness by the Blessing of the Saint." I think the story bears repetition, so I may be pardoned for again quoting from Adamnan: "There was a certain tree very full of apples near the monastery of Campus Roboris (*i.e.* Durrow), in the southern part of it, and when the inhabitants of the place made some complaint about the exceeding bitterness of the fruit, one day in the time of autumn the Saint approached it, and seeing that the tree bore abundant fruit to no purpose, which hurt rather than delighted those who tasted it, raising his holy hand, blessing it, he says, 'In the name of Almighty God, let all thy bitterness, O bitter tree, depart from thee, and let thine apples, up to this time most bitter, be turned into the very sweetest.' Wonderful to say, and no sooner than said, in the same moment all the apples of that tree lost their bitterness, and, according to the word of the saint, were turned to sweetness."¹

Whether we are inclined to believe this miracle in its literal sense as implicitly as Adamnan seems to have done, or not, we have to acknowledge amongst the good deeds which these monks performed, the knowledge of agriculture that they acquired, by which bad land was so enriched, that to this day it bears testimony to their skill. At the present time the best land in Durrow is round the spot where the monastery stood. It is, I think, with the exception of the land in the vicinity of Tihilly, the only grass-land in the parish which is capable of fattening cattle, and yet, so far as I can judge, the subsoil is much the same as the district all around. The rabbit-holes show the same kind of fox-sand which, in this district, lies close to the surface in all the upland. This same thing was pointed out to me lately by one well qualified to be a judge in agricultural matters, where land was tilled in the neighbourhood of an old monastic building which for centuries had been a luxuriant pasture. He pointed out to me that the land had no natural richness, but owed its fertility to the superior management it had received in the past. Whether, then, St. Columba actually performed a miracle on this apple-tree at Durrow, or not, we know his successors evidently showed their sympathy for those not gifted with miraculous powers in the knowledge of practical agriculture and horticulture they imparted, teaching alike the farmers how to till their land, and gardeners how to graft their apple-trees.

Another characteristic of these saints in old times strikes me as being one which is, I believe, only found amongst the most civilized people and refined natures, *i.e.* kindness to animals. This Christian duty, which seems to be reviving at the present day, appears to have been

¹ A similar miracle was ascribed to St. Mochoenoc: *cf.* Colgan's "Acta SS.," p. 893.

understood by them. The most enthusiastic amongst us, in this respect, have scarcely come up to our predecessors who lived in these monastic institutions. Their affection for their animals led them even to depict them on their crosses amongst the most sacred surroundings. Adamnan, relating the story of St. Columba's life, is careful to relate his concern for a crane which came to Iona from Ireland, and needed food and rest; and in his story of the saint's death, we read how the old white horse was inspired by God to perceive that which was hidden even from Columba's own associates. And equal emphasis is laid upon the animal's affection for the saint, and the saint's concern for the old horse who had served him so well.

An account of Durrow, too, would be incomplete, if it did not take notice of the rivalry which existed between Durrow and Clonmacnoise, the foundation of Kieran the carpenter. The "Annals of Clonmacnoise" tell us of a great battle, in 759, between the Family of Durrow and Clonmacnoise, at Argamoyne. In 1070 we are told of another battle with another great monastic institution, for we are told how the people of Tefia came to the Termon land of Killeaghie, and preyed and spoiled it. But our Adamnan once again comes in, and tells us that this spirit of warfare was not the spirit of its founder, and that in the oldest and best days of both places, Christian love and Christian fellowship existed such as should exist between all who claim that sacred title (Adamnan, Book I., chap. iii.). "At another time the blessed man, while staying some months in the central part of Ireland, founding, by Divine favour, his monastery, which is called in Scotia (Irish) Dair mag (Durrow), thought it well to visit the brethren who were dwelling together in St. Kieran's monastery at Clonmacnoise; and, on hearing of his arrival, everyone from the fields about the monastery, together with those who were found gathered together within it, following, with all eagerness, their Abbot Alither, set off, with one consent, going outside the enclosure of the monastery to meet St. Columba as an angel of the Lord. And they humbly bowed, with their faces to the earth, as they saw him, and, with all reverence, they kissed him, and raising their voices in hymns and praises, they conduct him through, with all honour, to the church; and tying together a canopy of poles, they had it borne by four men, walking in pairs, around the saint as he walked, lest, mark you, a man of St. Columba's age, should be thronged by the crowding together of such a multitude of the brethren. And in that same hour a certain servant-boy, much cast down in countenance, and meanly clad, and not yet approved by his elders, came behind, hiding himself as much as he could, that he might touch even the fringe of that cloak which the blessed man wore, secretly, and, if possible, without his knowing or perceiving it. But yet this was not hidden from the saint, for that which with his bodily eyes he could not see done behind him, he perceived by spiritual vision,

and so he suddenly stops, stretches out his hands behind him, catches the boy by the neck, and drawing him forth, sets him in front of him, while all those who are standing around say, send him away! send him away! why dost thou detain this wretched and troublesome boy? But the saint, on the other hand, utters these prophetic words from his pure heart: 'Suffer it to be so now, brethren—suffer it be so now'; but to the boy, who is trembling all over, he says: 'O my son, open thy mouth, and put out thy tongue.' Then the boy, at his bidding, and with much trembling, opened his mouth, and put out his tongue, and the saint, stretching forth his loving hand, reverently blesses it, and thus prophetically speaks, saying: 'Although this boy may now appear to you one to be despised, and of very low esteem, let no one despise him on that account; for, from this hour, not only will he not displease, but he will greatly please you, and in good conduct, and the virtues of the soul he will, by degrees, advance from day to day; wisdom also, and prudence shall, from this day, be increased in him more and more, and great is his future career in this your congregation. His tongue also will be endowed by God with wholesome doctrine and eloquence.' This was Erene, son of Crasene, afterwards famous, and of the greatest note among all the churches of Scotia (Ireland).¹

¹ Besides those passages quoted above, we find the following interesting references made to Durrow in Adamnan's "Life of St. Columba," Book i., cap. 49:—"The foreknowledge of the Blessed Man concerning the war which took place after many years in the fortress of Cethrin, and about a certain well near to that place." In this narrative Adamnan incidentally tells us of a "soldier of Christ, Finan by name, who, for many years, led an Anchorite's Life near the monastery of Durrow (Roboreti Monasterium Campi)." In Book ii., chap. 39, we are told of Libran of the Reed Ground. In the course of the narrative we are told how Libran faithfully took the monastic vow; and when he was being sent back by the holy man to the monastery, in which he previously, for seven years, served the Lord as a penitent, he received from him, as he bade him farewell, these prophetic words uttered concerning himself:—"Thou shalt live a long life, and close the present life in a good old age—not, however, in Britain, but in Ireland, will thy resurrection be." Hearing the word, he (Libran) wept bitterly, on bended knees, and the saint seeing him much distressed, began to console him, saying:—"Arise, and let not thine heart be troubled; thou shalt die in one of mine own monasteries, and with my chosen monks in the kingdom shall thy portion be; with them shall thou awake from the sleep of death to the Resurrection of Life." He then having received from the saint no ordinary consolation, greatly rejoiced, and made well by the benediction of the saint, went on his way in peace—which true prophecy of the saint concerning the same man was afterwards fulfilled. For while he served the Lord in obedience in the monastery of the Plain of Lange, though many rolling years after the passing away of St. Columba from the world, the monk being sent, in extreme old age, to Scotia (Ireland) on some monastic service, as soon as he went down from the ship, passed through the Plain of Breg (in Meath), and came to the monastery of Oak Plain (Durrow), and there received as a guest in the guest house; afflicted by some infirmity, on the seventh day of his sickness he departed in peace to the Lord, and was buried among the chosen monks of St. Columba, according to his prophecy to rise to eternal life."

In Book iii., chap. 9 tells of the soul of a blacksmith carried off to heaven by angels. This Columb Coilrigin lived in the central portion of Ireland—"In Meditteranea Scotiae." In Book i., chap. 3, which I have quoted above, Durrow is thus described:—"In Meditteranea Hiberniae parte monasterium quod Scotiae dicetur Dair-mag."

I don't think I could conclude with an incident better calculated to leave on your minds a pleasing impression of life in ancient times in Irish monasteries, or a narrative better calculated to give us a lofty idea of the character of him who founded Durrow more than 1300 years ago. I can best comment on it by using the words of the prophecy ascribed to St. Patrick, and said to have been uttered, concerning St. Columba, one hundred years before his birth, that "there should descend of ffergus one who, for sweetness of life and hospitality, would prove a very good man."



Termon of Durrow.

SOME RESIDENTS OF MONKSTOWN IN THE
EIGHTEENTH CENTURY.

BY FRANCIS ELRINGTON BALL, M.R.I.A., FELLOW.

[Read NOVEMBER 29, 1898.]

IN order to realize the appearance of Monkstown in the last century we must picture to ourselves a thinly peopled and rural tract of country, bordered by a rocky and barren shore, and approached by roads, which, from their condition, and from the footpads, who frequented them, were alike dangerous and disagreeable to the traveller. The parish extended from Blackrock to Dalkey, embracing all the land on which Kingstown is now built, then called Monkstown Commons,¹ and the church was the only one, save that of Stillorgan, between Dublin and Bray, and served not alone for the residents in Monkstown, but also for those in the parishes of Dalkey, Killiney, Kill, and Tully.²

Of the history of Monkstown Dr. Stokes has told us much in his inimitable papers on "The Antiquities from Kingstown to Dublin,"³ but the basis for this paper is a document, which had not then come under his notice, a return made, in 1766, by the curate of Monkstown, for a religious census of Ireland, which was taken in that year by order of the Irish Parliament. In some cases the clergy gave only the number of their parishioners, but fortunately for us, the curate of Monkstown returned the names of those within his charge.⁴

Let us now suppose ourselves in the year 1766, setting out in the month of April to take a walk through the parishes, already mentioned, which formed the ecclesiastical union of Monkstown. Starting from Blackrock, we pass up by what has since been called Temple Road, and come to the foot of Temple Hill, where, turning round the corner, we descend towards the sea, and find ourselves in Newtown Castle Byrne, or Newtown on the Strand, as Seapoint was then called. There a number of detached houses have been recently built, each of them surrounded by a garden, and by more or less land.⁵

¹ See Rocque's "Map of the County Dublin," published by Laurie and Whittle.

² Stillorgan and Kilmacud were also included in the ecclesiastical union of Monkstown until 1764, when Stillorgan Church began to be used, and a resident curate was appointed. See the *Journal* for 1898, p. 21, note 4, and p. 331, note 6.

³ See the *Journal* for 1893, pp. 343-56, and for 1895, pp. 5-15.

⁴ The "religious returns" of 1766 are preserved amongst the "Irish Parliament Records," in the Irish Public Record Office.

⁵ "Newtown" is plainly shown on Rocque's map, the survey for which was made about 1750, to have been situated where Ardenza Terrace and Seapoint Railway Station now stand. It was a small town, and in an old lease the square of Newtown is

We come first to "the cell hard by ye Sable Rock" with its watch-tower and lawn, where dwells Lord Charlemont's most devoted hermit, his old tutor, Edward Murphy.¹ He is ever glad to share a chop and some fruit with his friends, and exhibits to us with delight all the rare things which he had acquired abroad when travelling with his noble pupil. He shows us his busts of the Roman emperors and empresses—a truly imperial series—which were modelled for him at Rome from the originals by an artist called Simon Vierpyle, who for four years, winter and summer, stood in the chilly Capitoline museum to execute the task, and which were pronounced by connoisseurs to be duplicates not copies.² Then he exhibits his curious calabash bowl, his Italian artificial flowers, his glass and china, and his Turkish bows and arrows. We gently chaff him on the descent from Irish kings which he claims, and he tells us how delighted he was with Killarney, where he had been a few years before, and that he had never seen abroad a finer view than was to be obtained from the top of Mangerton. Poor fellow! he is dependent on Lord Charlemont's bounty. He is far from well, but wishes "to go out of this world like a gentleman, that is to say, as a gentleman slips out of a room without disturbing his friends who stay to take the other bottle," and it is only when "two wonder-working leeches, the celebrated Dr. Trotten, and the sage Dr. Noddy" become necessary for the prevention of further havock, that he tells his patron of his illness, who at once increases his "dearest Neddy's" pension.³

mentioned. The "Great Room of Castle Byrn, near the Blackrock," was well known. Assemblies were constantly held there; and we find Lord Chancellor Jocelyn dining there in 1749, with the gentlemen of the Court of Chancery, on the anniversary of the battle of the Boyne. See *Faulkner's Dublin Journal*, April 28, to May 2, 1741; July 4-8, 1749, and *Pue's Occurrences*, May 31 to June 4, 1743. Blackrock was then a much smaller place, but later on it began to increase in importance; and in *Pue's Occurrences*, July 10-14, 1764, it is announced that a spacious ball-room has been opened at "the Sign of the Ship at Blackrock." Much information about Newtown is to be obtained from an advertisement of an auction at Dick's Coffee House in Skinner's Row, of Mr. Edward Shanley's concerns at "Newtown-on-the-Strand, now Newtown Castle Byrne," in *Pue's Occurrences*, Sept. 6-10, 1757, and from a deed poll from Howard and others to LaTouche, of Feb. 3, 1758, in the Registry of Deeds' Office.

¹ Murphy, who was a native of Tipperary, was a scholar and graduate of Dublin University. Sir John Gilbert, in editing the Charlemont Correspondence, has styled him, "Rev.," but he was not in orders. In the announcement of his death, on Sept. 12, 1777, it is mentioned that he was "one of the best classical scholars in Europe."—*Essex's Magazine*. From an interesting communication to "Notes and Queries" for 1899, on Barry O'Meara, who was a grandnephew of Murphy, I have found that Murphy was buried in the Queen's County. The author is mistaken, however, in saying that Murphy is styled "Rev." on the tombstone.

² Murphy left these busts to Lord Charlemont. He says in his will that they would be useless to his relatives, as there is no one in Dublin with "taste, cash, or spirit enough" to buy them, and their transit to London would be attended with such breakage as to render them worthless. They were presented, in 1868, to the Royal Irish Academy, by the 4th Earl of Charlemont, and are now ranged round the room, known as the museum, on the book-cases. See Proceedings of the R.I.A., for 1868-9, App., pp. xxxvii, xlv.

³ See "Correspondence of James, 1st Earl of Charlemont," edited by Sir John Gilbert, Hist. MSS. Com., Rep. 12, App. pt. x., vols. i. and ii., *passim*; also

Close by lives the Rev. Thomas Heany,¹ the curate of Monkstown, whom we find busy preparing the census return. He was appointed to this cure in 1742, on the death of the Rev. Allen Maddison,² who had held it for fifty years. Heany, who had previously been curate of St. Peter's and of Donnybrook, owed his appointment to Lord Chancellor Jocelyn, whose friendship he enjoyed through his marriage to a daughter of Walter Harris. A year after he was given the curacy of Monkstown, when driving from town with his wife, he had a terrible experience of the dangers of the Blackrock-road. Near Booterstown his horse ran back, and he and his wife had only time to leap out of the chaise before the horse and vehicle disappeared over a great precipice and were dashed to pieces.³

Not far off we find the country residence of Lieutenant-General John Adlercron, who is now living in his house in Dawson-street. As colonel of the 39th Regiment of Foot he took no inactive part in the operations in the East Indies under Lord Clive, and after his return the Lord Lieutenant, the Earl of Halifax, was amongst those who partook of his hospitality at Newtown.⁴

We come next to the villa belonging to the Lord Chief Baron, the Right Hon. Edward Willes, who is also now residing in town, in his house on the north side of St. Stephen's Green. The villa is called by him Rockfield, and stands on what is known as the Castle field. It is a

unpublished letters in the Charlemont MS. Correspondence in the Royal Irish Academy; letter from Chief Baron Willes, Brit. Mus. Add. MS. 29252; and Prerogative Will of Edward Murphy.

¹ Heany was a scholar and M.A. of Dublin University. He was ordained at St. Peter's, on June 1, 1729, and was licensed curate of St. Peter's and of Donnybrook, on March 4, 1735, and of Monkstown on February 12, 1742. He married in 1739 Elizabeth Harris, and died in February 1769. See Todd's "Graduates of Dublin University," "Dublin Diocesan Registers," and *Exshaw's Magazine*.

² Maddison, who was a native of Fermanagh, graduated in 1685, B.A., in Dublin University, and proceeded M.A. in 1688. He was licensed curate of Monkstown, on April 26, 1691, and was collated in 1709 to the Prebend of Lullaghmore in Kildare. He was buried under the Communion Table of the old Church of Monkstown, on January 29, 1742. See Todd's "Graduates of Dublin University," Cotton's "Fasti Ecclesiæ Hibernicæ," Monkstown Parish Registers, &c.

³ See Dublin Consistorial Will of Thomas Heany, and *Pue's Occurrences*, June 25-28, 1743.

⁴ General Adlercron was descended from Huguenots, who settled in Dublin at the close of the seventeenth century. He became Colonel of the 39th Regiment in 1752, and embarked in March, 1754, from Cork for the East Indies. He was promoted to the rank of Major-General in 1758, and Lieutenant-General in 1760. He married in St. Peter's Church, Dublin, on July 18, 1737, Elizabeth, daughter of Lieutenant-Colonel Arabin, and had three children—John, who was gazetted in 1757, a cornet in the dragoons, married, in 1774, Miss Bermingham, and died in 1782; William Hargrave, who was also a dragoon officer, and died in 1780, leaving large charitable bequests; and Elizabeth, who married, in 1766, Sir Capel Molyneux, Bart. Adlercron died at Newtown, on July 27, 1766, "of an apoplectic fit after eating a hearty dinner." See La Touche's "Registers of the French Churches in Dublin," "Notes and Queries," 3 S., iv. 383, 460; Prerogative Wills; *Exshaw's Magazine* for 1757, p. 608; Lyons's "Grand Juries of the County Westmeath," vol. ii., p. 3; *Pue's Occurrences*, March 9-12, 1754, April 20-24, 1762, July 29, 1766.

pretty little house—a thatched cabin, as he loves to call it—surrounded by a few acres of land, and a garden which slopes down to the sea. From one window of his parlour he looks out on the channel, which divides him from his English home; and from the other he has a charming view of the Dublin mountains, of valleys and of woods, with country houses here and there, and the little town of Newtown underneath, and of Lord Allen's obelisk¹ in the distance, then considered the truest in proportion and beauty of any monument of the kind on this side of the Alps.

Willes deserves more than passing mention, and I must digress for a moment to say a little about him. He was an Englishman, a member of an old Warwickshire family, and a cousin of the great Chief Justice Willes. He held in England the offices of Recorder of Coventry, Attorney-General of the Duchy of Lancaster, and King's Serjeant-at-Law when elevated, in 1757, to the chief seat in the Irish Exchequer vacant by the promotion of Bowes to the Chancellorship. Duhigg does not estimate his legal attainments very highly; and in the Exchequer he was overshadowed by the great Anthony Malone, then Chancellor of the Exchequer, who from love of his profession, exercised his right of sitting in court with the barons. Willes has, however, left behind him letters and memoranda relating to Ireland, which, while proving the thorough knowledge that he acquired of the country and of the people, show that he was possessed of a mind of no ordinary intelligence and activity. They indicate, also, that he was a man of the highest integrity, and that he acted, as he says himself, on the principle that a judge ought, like Cæsar's wife, to be above suspicion.

The letters are addressed to his friend, the then Earl of Warwick. In them he describes the country through which he passed when going the five circuits. While on the North-West he visited the Giant's Causeway, and while on the Munster, Killarney. Of these places he gives most interesting accounts. He was usually accompanied on circuit by his wife, a lady "of excellent, cheerful spirits." In most of the towns, entertainments were given in honour of the judges and bar; and in Cork, where the Chief Baron was much struck by the beauty of the women, there was a specially large and brilliant assembly. The Chief Baron's eldest son graduated in Trinity College; and while a student we find him making a speech in the Printing-house to the Duke of Bedford when, as Lord Lieutenant, he visited the University, and again, six years later, addressing, in the Philosophy School, the Earl of Northumberland when he came to the college in a similar capacity. This son afterwards took orders, and, though of a retiring disposition, gained a high reputation as a scholar. The Chief Baron suffered much from both gout and ague, which were aggravated by the discomforts which he had to endure on circuit. In the year of which I am writing—1766—his health com-

¹ See the *Journal* for 1898, p. 30.

pletely broke down, and he sought relief in his native air. He never returned to this country, and died two years later at Newbold Comyn, his seat in Warwickshire.¹

Adjoining the Chief Baron's villa is a handsome house, surrounded by fruit trees and flowering shrubs, belonging to Mr. Thomas Burroughs, an eminent attorney, related by marriage to the Nugents of Clonlost, in the county Westmeath.²

We come next to Seapoint House, the country seat of the Honorable Robert Marshall, one of the judges of the Common Pleas. He is now, I think, at Bath trying to restore his health, which has been sadly broken of late.

Here I must again digress to notice briefly one who, though forgotten as a judge, is still recollected as the co-residuary legatee (with Bishop Berkeley) of the unhappy Vanessa. He was the son of Mr. John Marshall of Clonmel, and was called to the bar in 1723, the year in which Vanessa died. Bishop Stock has accused him of no kindly feelings towards Swift, but this feeling, if it ever existed, must subsequently have changed, for he was one of those who endeavoured to promote a national memorial to the Dean after his death.³ Having secured a seat in parliament, as one of the representatives of his native town, Marshall was appointed a serjeant-at-law. He was leading counsel for the claimant in the celebrated Annesley peerage case, and obtained a verdict for his client. As a speaker he was probably tedious, and possessed of little natural eloquence; one of those grave serjeants who, if they rose to speak in the House of Commons near midnight, were, Francis Hardy tells us, as certain, though sad, harbingers of day as the bird of dawning ever was. In 1754 he was raised to the bench. As I have mentioned, he was in bad health at the time of which I am writing. He resigned his seat on the bench a few months later, but lived for some years after his retirement. His wife, who was a Miss Wooley, a granddaughter of Sir Abraham Yarner, was said to have brought him a fortune of £30,000.⁴

¹ Chief Baron Willes's memoranda, and a copy of his letters to the Earl of Warwick, are in possession of Mrs. Willes, of Newbold Comyn. There is another copy of the letters in the British Museum, Add. MS. 29252. See Hist. MSS. Com. Rept. 2, App., p. 103, and Rept. 3, App., p. 435 (where he is confounded with his cousin, Edward Willes, who was Solicitor-General and a Judge of the King's Bench in England); Colville's "Worthies of Warwickshire," p. 812; Field's "Memoirs of the Rev. Samuel Parr," vol. i., p. 204; Field's "Account of Warwick," pp. 330, 380, *Faulkner's Dublin Journal*, March 15-17, 1757; *Exshaw's Magazine* May 5 and June 3, 1757; lease from Coates to Willes, of June 29, 1763, and from Willes to Day, of March 22, 1769, in Registry of Deeds Office.

² See *Pue's Occurrences*, Oct. 23-26, 1762, and May, 26-29, 1764, and for his death at Bath, *Sleater's Dublin Chronicle*, May 23, 1789.

³ Since I read this paper, Dr. Birkbeck Hill has published Swift's letters to Knightley Chetwode. From one of these it appears that Swift thought Marshall was responsible for the publication of the poem of Cadenus and Vanessa. Hill's "Unpublished letters of Dean Swift," p. 189.

⁴ See paper on "Robert Marshall of Clonmel, Esq.," by F. E. Ball, in the *Journal of the Cork Historical and Archaeological Society* for 1897, p. 263; Carroll's "Succession of the Clergy of St. Bride," p. 26; and Hardy's "Life of Charlemont," vol. i., p. 139.

We make our way next to Newtownpark-avenue. In a small house near the Bray-road lives Mr. William Ralphson, of Clongill, a very wealthy and charitably-disposed gentleman,¹ and in the house afterwards known as Rockfield² we find a family called Manning.

We proceed then to the church of Monkstown.³ About twenty years before our visit it was enlarged, but it is still a small structure. On the east of the churchyard lives Mr. Robert White, and on the north, almost on the roadside, opposite to Monkstown Castle, is the house which Viscount Ranelagh built and now occupies.⁴ Some years ago he claimed, as the descendant of the second son of the first Viscount, the title which had lain dormant for nearly fifty years, since the death of his cousin, the notorious Earl of Ranelagh. He is Chairman of Committees in the House of Lords, and is dependent on the grants voted to him by the peers, and on a small pension from the Crown, as the fortune of his ancestors went in the female line, and his father, who was an officer, dissipated such means as he had. The English Government has in him a zealous supporter, but he is popular on account of his interest in local affairs, especially in the improvement of

¹ He died on Dec. 14, 1784, and left large legacies to his three nieces, who had, married respectively, Dr. Stock, Bishop of Killala, Dr. Newcombe, Bishop of Waterford, and the Rev. Henry Palmer, Archdeacon of Ossory. The residue of his property he bequeathed to trustees for charitable purposes. The latter gave £3000 to the Rotunda Hospital, with which the Governors bought houses in Cavendish Row. These, until recently, bore a tablet with the words, "Ralphson's Rents." A ward in the hospital is also called by his name. See *Faulkner's Dublin Journal*, Dec. 14-18, 1784, *Sleater's Dublin Chronicle*, June 18, 1789; *Irish Builder* for 1897, pp. 57, 71; and lease from Gill to Ralphson of April 30, 1770, in Registry of Deeds Office.

² Rockfield, now the residence of William P. Geoghegan, Esq., is one of the oldest houses in the neighbourhood, and though to some extent spoilt by alterations, retains many of its original charming, and quaint characteristics. It was occupied during his vice-royalty by the Marquis of Townshend; and probably it was the companion of Wolfe who caused the martial design, with the words, "Britain's Glory" underneath, to be erected on the wall of the staircase. Subsequently it was occupied by Sir Frederick Flood, and later on by Sir Boyle Roche. See *Dublin Evening Post* Feb. 6, 1794, for advertisement of "Rockvale," and leases in Registry of Deeds Office.

³ A wood-cut of the ruins of this church will be found in the *Dublin Penny Journal*, vol. iii., p. 241. It was built after the Restoration, on the site of the ancient "chapel of Carrickbrennan." In 1748, it was decided to build an additional aisle "for the more convenient accommodation of the parishioners." This was done at a cost of some £80, besides the expense of pews and flagging, which was borne by those who were given seats in the aisle. Some thirty years later it was reported to Parliament that the parishioners had resolved that the church was not sufficient for their accommodation, and that being very old, and in a ruinous condition, it ought not to be enlarged, but taken down and re-built on a more extensive plan. In 1785, a petition was presented to the Privy Council for a change of site; and in the same year, on September 1, the foundation-stone of a new church was laid by the Lord Lieutenant, where the present church of Monkstown stands, and on its completion it was consecrated on August 30, 1789. This church, which was called St. Mary's, and of which a picture appears in the *Journal* for 1895, p. 7, was replaced by the existing marvellous structure, about the year 1830. See *Exshaw's Magazine* for 1785, p. 503, and for 1789, p. 502; Monkstown Vestry Book, 1744-77; and "Irish Parliament Records" in Irish Public Record Office.

⁴ See Monkstown Vestry Book, 1744-77.

the port of Dublin. He is a constant attendant at the Monkstown vestries, and active in his efforts to repress the footpads on the Dublin road.¹

At Monkstown Castle, still a habitable dwelling, lives, I think, Mr. Robert Elrington, who has recently arrived from Jamaica, and whose native servant is no doubt an object of much curiosity.²

We set off then to Salthill, where resides Mr. William Roseingrave,³ with the amiable and accomplished young lady he has recently married. He is one of the secretaries in Dublin Castle, and is a member of a family renowned for their musical talents.

Walking along the shore we come to the small village of Dunleary, and find the pier, the building of which was undertaken in 1756 by parliament, in response to a petition of Dublin merchants, rapidly approaching completion. Some £15,500 has already been expended on it, and a young engineer officer, called Vallancey,⁴ is now engaged in completing it.⁵ It has already proved of great service in bad weather, and as many as eight vessels at a time have safely anchored under its protection.⁶ Close to the pier lives Mr. George Glover, the surveyor of the port, and in front of his house lies the revenue yacht, "the Newtown Barge," on which he often entertains his friends. He was recently publicly thanked by the Corporation of Weavers for his exertions to

¹ See "Lansdowne Papers, Ireland," Brit. Mus. Add. MS. 24137, vol. ii., ff. 59, 72; Blacker's "Sketches of Booterstown," pp. 174-175; Gilbert's "History of Dublin," vol. iii., p. 274; Prerogative Will of Charles Viscount Ranelagh, 1797; Cockayne's "Complete Peerage"; "Monkstown Parish Registers"; Haliday's "Scandinavian Kingdom of Dublin," edited by John P. Prendergast, p. xiv; *Sleater's Dublin Chronicle*, October 11th, 1787. Lord Ranelagh had a numerous family. His eldest son, who was a captain in the navy, acted as aide-de-camp to the Lords Justices appointed on the death of the Duke of Rutland, and displayed great bravery when the packet, in which he was crossing on one occasion, was wrecked at Holyhead. See *Sleater's Dublin Chronicle*, Nov. 8, 1777, and *Exshaw's Magazine* for 1790, p. 671. For an account of the exploits of Lord Ranelagh's descendant, who gained such an unenviable notoriety in connexion with Madame Rachel, of "beautiful for ever" fame, see *Notes and Queries*, 8 S., vi. 322.

² Probably Mr. Elrington was a descendant of Thomas Elrington, the well-known Dublin actor of the beginning of the eighteenth century. He subsequently went to reside at Milltown, and died in 1774. See *Pue's Occurrences*, May 23-27, 1769, and Sept. 1-4, 1770; Dublin Grants, Intestacy, 1774, Robert Elrington; Monkstown Baptismal Register, 10 Nov., 1765.

³ Roseingrave was the second son of Ralph Roseingrave, organist of St. Patrick's Cathedral, and grandson of Daniel Roseingrave, and nephew of Thomas Roseingrave, both well-known composers of their day. He was Chief Chamberlain in the Court of Exchequer, 1749-59; customer and collector of Kinsale, 1749-61; sometime Keeper of the Privy Signet for the Right Hon. Edward Southwell, Secretary of State for Ireland; Secretary to the Lords Justices; and compiler of the *Dublin Gazette*. He died at Salthill, Feb. 28, 1780. See *Irish Builder* for 1877, p. 192; Prerogative Will; *Faulkner's Dublin Journal*, Nov. 28 to Dec. 2, 1749; *Dublin Gazette*, July 8, 1760; "Dict. of Nat. Biog." under "Daniel Roseingrave."

⁴ The well-known Irish archæologist, General Vallancey.

⁵ See "Journals of Irish House of Commons," Nov. 3, 1755; March, 1756; and April 19, 1785. Under Vallancey's direction, £1900 more was expended on the pier. It was originally intended to spend £21,000 on it, and £18,500 was actually voted by Parliament for its construction.

⁶ *Faulkner's Dublin Journal*, Nov. 13-17, 1764.

prevent the smuggling of silks.¹ In past years Lord Tullamore, Lord Southwell, and Lord Lanesborough resided at Dunleary; and Mr. John Carden, of Barnane, in the County Tipperary, has now a house and large place of over a hundred acres close by.²

Next we walk across the dreary commons of Monkstown to Bullock, where, in a comfortable house under the castle, lives Mrs. John Watson, the widow of a revenue officer, whose only son was killed a few years ago while attending races at Bray.³

We pass then through Dalkey, a decayed and deserted town, and come to Loftus Hill, the residence of Colonel the Hon. Henry Loftus, M.P., for Bannow, in the County Wexford. The name of this house has been several times changed; built by the Malpas family, who own the soil, it was originally called Mount Malpas; then Captain Edward Maunsell, who occupied it for some years, called it Rocksborough; and now Mr. Loftus has changed its name to Loftus Hill. He has rebuilt the house, and, possessed of an unbounded passion and skill for improvement, has reclaimed the land, and planted the gardens with every kind of fruit tree, and with a most superb collection of flowers.⁴

Henry Loftus is the Count Henrico Loftonzo, who figures so prominently in the pages of "Baratariana," and I must stop our walk to tell you something of his history. He was the younger son of Nicholas Loftus, a descendant of the great Archbishop Loftus, on whom a barony and viscounty were conferred. These titles were now in possession of Henry's elder brother. The latter had married the elder daughter and co-heiress of Sir Gustavus Hume of the County Fermanagh. She had died soon after the birth of their only son. This son was extremely delicate, and his father, who led a most dissipated life, treated him with the greatest cruelty. In the year of which I am writing, 1766, the father became seriously ill, and died in October at his brother's house in Cavendish-row, having a few days before been created Earl of Ely.

Then began one of the *causes celebres* of the eighteenth century.

¹ *Faulkner's Dublin Journal*, July 3-6, 1762, and April, 13-16, 1765.

² See *Faulkner's Dublin Journal*, March 26-30, 1745, and Sept. 24-27, 1748, for advertisements of the great dwelling-house and garden in the town of Dunleary, where those peers had resided; also lease from Coleman to Carden of Oct. 1, 1753, in Registry of Deeds Office.

³ See *Faulkner's Dublin Journal*, June 3-7, and July 26-29, 1760, and "Recollections of the Life of John O'Keeffe," vol. i., p. 293.

⁴ See *Faulkner's Dublin Journal*, Sept. 23-26, 1752, for advertisement of Roxborough, formerly called Mount Malpas, containing about 150 acres of land, enclosed by a stone wall, and a new, well-finished house of six rooms and two large closets on a floor, with offices. Also see "Topographical Description of Dalkey and the Environs" by Peter Wilson in *Exshaw's Magazine* for 1770, p. 489, and lease from Malpas to Maunsell of July 12, 1763, and from Maunsell to Loftus of Feb. 28, 1764, in Registry of Deeds Office. Loftus Hill appears to have been on the site of the present Killiney Castle. In 1790 Killiney Hill was in the possession of Lord Clonmell, the Chief Justice of the King's Bench. It was said he was about to build a house there, and he had about 190 labourers employed in making roads. See *Steater's Dublin Chronicle*, Nov 11, 1790.

Henry Loftus lost no time in getting his nephew, now the second Earl of Ely, under his control, and brought him up from Clermont, near Wicklow, where he was living, to his own house. The only sister of the young Earl's mother had married Mr. George Rochfort, of Rochfort, in the County Westmeath, and they had long sought to prove that their nephew was an idiot, in order that their son might succeed to the Hume estates. A commission was now issued by the Chancellor, and, after an inquiry lasting six days, the young Earl was found to be of sound mind. The Rochforts appealed to the English House of Lords, and resorted to every form of legal procedure to obstruct Henry Loftus in the management of the Earl's affairs. Meantime, Loftus appears to have taken every care of his nephew. In 1769 he took him to Bath and Spa in pursuit of health, but the Earl died a few weeks after his return, at Rathfarnham Castle, the ancient seat of his family, which he had repurchased.

By a will made a few days before his death, he left everything to his uncle, Henry Loftus, who succeeded to the barony and viscounty. It was contested by the Rochforts, who again raised the question of their nephew's capacity. In the end the will was established. According to the pages of "Baratariana," Count Loftonzo deserted his old political friends, in order to obtain a favourable judgment from the innocent Phil Tisdal, who was judge of the Prerogative Court, as well as Attorney-General and leader of the House of Commons. These pages tell also of his wife's ambition to secure the Lord Lieutenant, the Marquis of Townshend, as husband for her niece, the lovely Dolly Monro, and of Loftonzo's intrigues to obtain an Earldom. A large picture of Loftus and his wife in the Irish National Gallery bears witness to the stately magnificence of the man.¹

Adjoining Loftus Hill, in a small house called Ballinclay, lives Sir Oliver Crofton, a baronet of not the most immaculate character. Loftus has found him anything but a pleasant neighbour. Last year he threw down their boundary wall, and Loftus had to seek the protection of the House of Commons on account of his conduct, and that of his servants—two of whom were taken into custody by the serjeant-at-arms. Some twenty-five years ago he stood his trial for killing Mr. John Massy, of Duntrileague, in a duel; and his proceedings after the death of his predecessor in the title did not raise his reputation.²

We come next to Rochestown House, temporarily occupied, I think, by Mr. Edward Nicholson, collector of excise for the city of Dublin,

¹ See Brown's "Reports of Cases determined in Parliament," edited by Tomlins, vol. i., p. 450, vol. vii., p. 469; Prerogative Cause Papers, *Ely v. Rochford*, 1769-70, in Irish Public Record Office; "Rathfarnham Castle, its Sale and History," by John P. Prendergast, in *Irish Times*, May 19, 1891; "Baratariana," p. 151 *et passim*; *Faulkner's Dublin Journal*, Jan. 24-27, 1767.

² See "Journal of Irish House of Commons," Nov. 14, 1765; *Pue's Occurrences*, Jan. 24-27, 1740-41; Aug. 21-24, 1742; June 14-18, 1743; Aug. 12-16, 1746; May 7-11, 1751; Jan. 25-29, 1763; Prerogative Will of Sir Oliver Crofton, 1784.

who is married to a granddaughter of the third Earl of Inchiquin.¹ It is a fine mansion, the largest in the neighbourhood, and the well-planted demesne is one of much beauty. We admire the stately drive, and the great gates, and listen to the pleasant music of the tinkling bells which the sheep carry round their necks.² It is the seat of the Malpas family, to whom nearly the whole of Rochestown belongs. This family settled at Dundalk in very early times. At the close of the sixteenth century, three brothers, sons of Walter Malpas of Dundalk, came to Dublin. One of them married a daughter of Alderman Robert Kennedy, who had purchased Rochestown from the Talbots, its original owners. Kennedy had five sons, but they died without issue, and under a decree of innocence, his great-grandson, by the marriage of his daughter to Francis Malpas, succeeded to the property. He married a daughter of the third Viscount Fitzwilliam of Merrion; and it was his son who built the obelisk on Killiney Hill, and his great-grandson, Mr. John Malpas, who is in possession of the property at the time of our visit.³

Passing by Johnstown, the residence of Mr. Love Hiatt, we come to Cabinteely House,⁴ the residence of Mr. Michael Byrne, the present representative of the O'Byrnes of Cabinteely,⁵ who inherited the property through the marriage of one of their ancestors to a daughter of the house of Cheevers. He is an elegant and accomplished gentleman, and sings French songs with much taste in a select coterie in Dublin, of which he is a member. He was educated at Eton and Oxford, and

¹ See Lodge's "Peerage of Ireland," by Archdall, vol. i., p. 108, vol. ii. p. 60; Prerogative Will of Edward Nicholson, 1780. He was M.P. for Old Leighlin, 1761-69.

² See Wilson's "Description of Dalkey" in *Exshaw's Magazine* for 1770, p. 489; Gaskin's "Irish Varieties," p. 198; and *Dublin Journal*, Nov. 10-14, 1741, for advertisement of the demesne of Rochestown, consisting of 34 acres divided into six parks, with house in good order, and extensive stabling and offices, including brew-house and grillroom, with a good hopper, malt-house, kiln, and very good pigeon-house; also gardens, orchard, pleasure garden, and bowling green. The house, which still exists, bears a tablet with the Malpas arms, and underneath "John Malpas, Esq., 1750."

³ A member of the family—Sir John Malpas—was the victor of Edward Bruce in the battle of Faughart, near Dundalk, in the fourteenth century. The Malpas succession, so far as relates to the ownership of Rochestown, is as follows:—Francis Malpas married Mary, daughter of Alderman Kennedy. His son, Patrick, married, and died in 1662-3. His eldest son, Christopher, married, in 1674, Rose, daughter of William, 3rd Viscount Fitzwilliam, and died in 1718. His eldest son, John, who built, in 1741, the obelisk on Killiney Hill, married Frances, daughter of Matthew, 7th Baron of Louth, and died in 1756. His eldest son, Christopher, married, and died in Germany in 1765. His eldest son, John, married, 1st, in 1757, Catherine, daughter of Sir Andrew Aylmer, Bart., and 2ndly, in 1762, Martha, daughter of Thomas Wheatley of Ashton, Cheshire, and died in 1793. His only surviving child (by the second marriage) and heiress, Catherine, married, in 1789, Richard Wogan Talbot, afterwards created Lord Talbot de Malahide, and the Rochestown estate thus passed again to the Talbots. See D'Alton's "King James's Irish Army List," p. 292; "History of St. Audoen's Church," in the *Irish Builder* for 1886-87 *passim*; Prerogative and Dublin Consistorial Wills; Dublin Grants; and Funeral Entries in Ulster's Office.

⁴ See Monkstown Baptismal Register, Oct. 8, 1778.

⁵ This is the house now called Marlfield. The house now known as Cabinteely House was not then built.

acquired his knowledge of continental languages while serving for a time as an officer in the Austrian army.¹

Walking on a little further we come to Brenanstown, where lives Captain Luke Mercer, the well known revenue officer, and where in a mild winter, three years before our visit, strawberries ripened, and apple trees came into bloom.² As commander of "the Thompson," and afterwards of "the Bessborough," galley, Mercer was renowned for his efforts to prevent smuggling on the coast. He now occupies a higher position, and seldom goes to sea, unless to escort the Lord Lieutenant to or from our shores. He takes usually with him then an escort of a hundred soldiers, and a plentiful supply of provisions and wine, lest the voyage may be prolonged.³

Retracing our steps, we come to the ruined church of Kill, and find living in Kill Abbey, Mr. Isaac Espinasse, who served for a time as an officer in the dragoons. His father, a descendant of a noble French family, fled from France after the revocation of the edict of Nantes, and settled in Dublin. He took after a time this house and a large tract of land, which is held under the Chapter of Christ Church Cathedral. It is one of the oldest houses in the neighbourhood, and bears the date of its erection, 1595, over the door.⁴

On our way to Blackrock, we pass Maunsell Lodge, the residence of the widow of Captain Edward Maunsell, the former owner of Loftus Hill. Her son, Thomas Ridgate Maunsell, has developed a taste for genealogical research, and is collecting material for a pedigree of his family.⁵

How scattered and few, in 1766, were the houses of any importance we have now seen; and it is not surprising to find that the total population of the five parishes—Monkstown, Dalkey, Killiney, Kill, and Tully—was then only 1933—less than an eighth of the present population of Kingstown.

¹ His mother was a sister of Robert Nugent, afterwards created Baron Nugent, Viscount Clare, and Earl Nugent. Through his uncle's influence Byrne was returned in 1768 to the British Parliament as M.P. for St. Mawes. He died at Cabinteely, when only in his 28th year, on Nov. 7, 1772, and was buried with great funeral pomp in the family vault in St. Audoen's. "See Recollections of the Life of John O'Keeffe," vol. i., p. 294; *Dublin Gazette*, Nov. 7-10, and 14-17, 1772; also see a pedigree of the O'Byrnes of Cabinteely, by G. D. Burtchaell, in the *Irish Builder* for 1887, pp. 114, 288. It was Earl Nugent who built the present Cabinteely House, which was originally called Clare Hill.

² See *Pue's Occurrences*, Dec. 12-15, 1763. Brenanstown had been, previous to Mercer's occupation of it, the residence of Francis Le Hunte, an eminent Dublin physician, who died there in 1750. See *Faulkner's Dublin Journal*, Dec. 1-4, 1750.

³ Captain Mercer died in March, 1781. His niece married Chief Justice Carleton. Paragraphs in Dublin newspapers from 1733 to 1766; *Exshaw's Magazine* for 1781; "Lord Charlemont's Correspondence," vol. i., p. 216.

⁴ See pedigree of the Espinasse family in Berry's "Pedigrees of the Families of the County Kent," p. 333; "Brown's Cases determined in Parliament," edited by Tomlin, vol. vii., p. 345. Kill Abbey is still in the possession of the Espinasse family.

⁵ Captain Maunsell, who was descended from the same ancestors as the Maunsells of Limerick (see Burke's "Landed Gentry," 1898, under Maunsell, of Thorpe Malson), served as High Sheriff of the County Dublin in 1755, and died in York-street on Jan. 25, 1765. He married, in 1746, Catherine, widow of William Roberts, *nee* Ridgate. She died on March 2, 1779. See *Exshaw's Magazine*; Dublin Grants; and Prerogative Wills; also letter from Thomas Ridgate Maunsell in the Cole collection in the British Museum, Add. MS. 5846, p. 67.

THE ANCIENT STONE CROSSES OF UI-FEARMAIC, COUNTY CLARE.

BY DR. GEO. U. MACNAMARA, HON. LOC. SEC. FOR NORTH CLARE.

[Submitted APRIL 12, 1899.]

PART I.

WHEN dealing with objects of antiquity of a similar character, it is often desirable, when practicable, to take them in groups corresponding to the ancient tribal divisions of the country. On examination, this arrangement will, I think, be found the most convenient, not to say scientific; for, besides bringing the subjects treated of into a clearer light, it lends itself more readily to the use of future archæologists; and even the tourist—that most exacting of individuals—can hardly object. A few words, therefore, in the nature of a general glance at the district here concerned, may not be considered out of place.

UI-PEAPMAIC, CINÉL-PEAPMAIC, or the Upper *Ṭrioča-ceb* of *Ḍál-caip*, one of the primary divisions of ancient Thomond, corresponded exactly, as far as can be known, in extent and boundaries, with the modern barony of Inchiquin. It consisted of nine parishes, and formed the extreme limit on the north-west of the extensive territory of *Dál-cais*, or the tribal lands occupied by the free non-tribute-paying descendants of Cas, the eponymous ancestor of the tribe. The *O'Deas* (*Ua-Ḍeaḍarḍ*) were lords of Ui-Fearmaic down to at least the middle of the 16th century,¹ and being descended from Aengus-Cinnathrach, the 5th son of Cas, were of the royal blood of Oilioll-Olom, king of Munster. Under them the O'Quins (*Ua-Cumn*), the Clann- (or Muintir) Iffearnain, an interesting but insignificant sept, occupied the country immediately around Corofin: the O'Griffys (*Ua-Ḍrioḃča*) and Mac Brodys (*Mac-Ḍpuarḍeaḍa*), the south-eastern part of the district called Cinél-Cuallachta;² and the Mac-Enchros and O'Huires (now Crowes and Howards), the western part touching on Ibrickan, known as Breintir-Fearmacach. The exact boundaries of these subdistricts cannot now be accurately defined.³

¹ *Vide Annals, Four Masters, year 1558.*

² This is mentioned in the "Wars of Torlogh," and probably consisted of the eastern portion of Dysart parish and the adjoining part of Kilnamona, containing the castles of Ballygriffy and Magowna.

³ Breintir-Fearmacach, now called Breintre, was, according to Dr. J. O'Donovan, composed of seven townlands north-east of Mount Callan, but, unfortunately, he does not name them (*vide note, Annals, Four Masters, under year 1599.*)

The tribe-name, Ui-Fearmaic, appears to have been derived from Fercac,¹ 6th in descent in the O'Dea pedigree from Aengus-Cinnathrach, or Aengus of Ceannathrach, who got this distinctive soubriquet from a well-known mountain of the name adjoining the lake of Inchiquin.² Because of this nickname of the progenitor of the O'Deas, the conclusion is irresistibly forced upon us, that he and all his kinsmen and followers, who formed the stock from which in after-times the Ui-Fearmaic descended, must have settled in this district during Aengus's lifetime (*circa* A.D. 450), not very long subsequent to the Dalcais conquest of Clare, which latter event took place soon after the murder of Crimthann, king of Ireland, on Sliabh-Oighidh-an-Righ³ (A.D. 378), namely, in the last quarter of the 4th century. For Lughaid-Menn, K.M. (son of Aengus-Tireach), and his son Connal, violently wrested that county from the king of Connaught, "in eric of Crimthann, son of Fidhach," his murdered kinsman, on which account Thomond received the name of "Lughaid-Redhand's cruel Swordland."⁴ It is of much interest, moreover, to note that the inhabitants of this district, from the time of their settlement in Ui-Fearmaic under Aengus Cinnathrach, *i.e.* about sixty years after King Lughaid's conquest, down to sometime in the 12th century—when a general movement westwards of the race of Cas seems to have taken place—were altogether isolated from the rest of their kinsmen. They were surrounded on all sides by tribes of different blood, and were, in fact, the only Dalcais septs west of the Fergus, Magh-Adhair, and Sliabh-Echtghé. On the north-west they neighbored with the Cinel-Aodha of Echtghé and Aidhré (the O'Shaughnessys), who were of Eremonian race; on the north and west with the Corcamodhruidh (the O'Loghlens and O'Connors) of the line of Ir; on the south-west with the Corcabbhaiscinn⁵ (O'Donnells of Thomond, etc.), descendants of Lughaid, son of Ith; and on the south and east with the Ui-Cormaic (O'Hehirs), who were an offshoot of the Ui-Fidhgheinte (an Eoghanact sept), and their kinsmen of Magh-Adhair⁶ east of the Fergus, who had settled there at an early period.

¹ Probably *Fearmaic* = a strong or able man. In 1594 there was a family named Mac Fearnacaigh in parish of Killard, barony of Ibrickan (Trans. R.I.A., vol. xv., No. xxxiv.). From this family the Castle of Dun-Mór-mhic-an-Fearnacaigh, now Dunmore, in above parish, must have received the name (Annals, Four Masters, 1599).
² Ceannathrach means Hill of the Serpent or Serpents, and is now Kintlea (Ceant-sleibhe), 1½ miles north-west of Corofin. Perhaps the legend that Ireland was not always exempt from venomous reptiles may have, after all, some real foundation in fact. The name is probably pre-Christian, as from very early times the king of Cashel had a residence, the site of which cannot now be identified, on or near this mountain.

³ Now the Cratloe Mountains, north-west of Limerick.

⁴ *Vide* "Death of Crimthann" ("Silva Gadelica"). Lughaid had probably invaded the district before Crimthann's murder.

⁵ This particular part of Corcabbhaiscinn became settled in the 12th century by the Mac Gormans (now O'Gormans) of Leinster, who were of the race of Cathaoir-Mór, king of Ireland, and the district got the name of Ui-Braccain (*vide* interesting note, "Book of Rights," p. 212).

⁶ "Donnchadh Ua-h Aichir, Lord of Magh-Adhair, died," A.D. 1099. At this date Magh-Adhair had not yet become part of Ui-Caisin.

The O'Deas, O'Griffys, Mac Brodys, and Mac Enchros, held their ground in Ui-Fearmaic until Cromwellian times, several of them being landholders in the district in 1641; but the O'Quins, in some unknown and mysterious way, lost their patrimony, and were reduced to insignificance in or about the twelfth century, from which time their lands having been appropriated by the O'Briens, they figure no more in the chequered history of Thomond.

The north-eastern half of Ui-Fearmaic is of carboniferous limestone formation, and rich in antiquities, both pagan and Christian. The south-western half consists of the superimposed shale rock, but, with the exception of a few scattered earthen forts, is verily an archæological desert. Building stone, no doubt, was hard to be got in the latter half, and wood was probably plentiful; but, as the civilization of the entire district was practically identical, I am unable to offer any explanation of this extraordinary fact.

With these preliminary remarks, I now turn to the proper subject-matter of this paper. The ancient crosses to be described are four in number, namely, Dysert-O'Dea, Kilnaboy, Skeaghavannoe, and Kilvoydane. That of Dysert-O'Dea may fairly be ranked in the first class of our Irish stone crosses; and, although previously described by more than one writer of ability, for one reason or another has not been dealt with as thoroughly as it deserved.¹ There are special reasons, as will be seen, why the history of the Kilnaboy cross should be minutely entered into, for its very identity has been impugned. The crosses of Skeaghavannoe and Kilvoydane may not be considered of much archæological interest, but, as they have never been described before, and will complete the ancient crosses of the district, I thought it well to include them.

DYSERT-O'DEA.

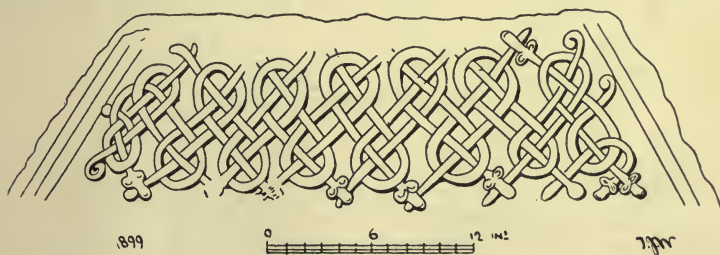
This very fine old cross stands about 150 yards east of the well-known church of Dysert-Tola, on a small mound composed of loosely-packed stones, covered with a thin sodding of grass. It may be said to consist of a quadrangular base, on which rests a large block with sloping sides, supporting the shaft, head, and cap.

THE BASE is a solid square piece of masonry, 2 feet 4 inches high, and measuring 4 feet 9 inches north and south, by 3 feet 9 inches east and west. It consists of several limestone blocks, and was originally 7 inches higher, for the top is incomplete, and one of the corner-stones which formerly finished it, with corresponding moulding, may be seen loose on the ground near by. There is a panel 23 inches high by 20 inches wide, with key-pattern ornamentation, cut on the centre stone of the north side. On the same side, between the aforesaid panel and the north-east

¹ Vide "Journal R.S.A.I.," vol. iv., Part 2. Mr. T. J. Westropp informs me that the sketches of Dysert Cross in his Paper, were done from photographs, and, consequently, he was unable to give the details of the sculpture as fully as from rubbings.

corner, is a purposeless, small, deeply-sunk panel, 9 inches high by 6 inches wide, with rope-knot ornament. The angles of the base have round corner-mouldings, at each side of which is a shallow channel, which, when the work was complete, was continued along the top, and ends at the bottom in various nondescript patterns (see p. 250, figs. 2 to 5). The south side of the base also has a panel cut on the central stone similar to that on the north, but measuring 24 inches high by 18½ inches wide. The east and west sides are devoid of all ornament except the corner-mouldings. On this square base rests what was once a single block, 1 foot 9 inches high, sloping from 4 feet 3 inches north and south, by 3 feet 4 inches east and west at the bottom, to 2 feet 6 inches by 1 foot 9½ inches respectively at the top. The north-west corner has been worn or broken off for 23 inches on west side, and 8 inches on north side, horizontal measurement, and in the gap a new piece of stone was inserted at the time the cross was repaired by the late Mr. Francis H. Synge, of Dysert.

The upper block is much holed and channelled by time, which to a certain extent might be accounted for by the inferior quality of the stone,



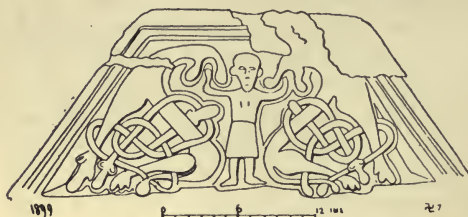
St. Tola's Cross, Dysert O'Dea.—North side of Base.

but the style and character of the workmanship would lead one to infer that its age is anterior to the rest of the cross. The carvings on it are rude but of great interest, and a good light and sharp eyes are requisite in order to appreciate the details, many of which, on account of the decayed condition of the stone, take some time, even under favourable circumstances, before they can be adequately realized. By dint of careful rubbings, however, and much time and close inspection, the various objects in the accompanying engravings have, I think, been made out as satisfactorily as their weatherworn condition permits.

On the east face is a panel of snake-knot pattern, of very pretty and intricate design, but much worn and injured towards the southern end. Under the panel, in incised capitals, is the following inscription:—
 "THIS CROSS WAS NEWLY REPAIRED BY MICHAEL O' DEA SON OF CONNOR
 CRONE O DEA IN THE YEAR | 1683."¹

¹ The pedigree of Michael O'Dea, the restorer of the cross, is given in "O'Hart's Irish Pedigrees." It has all the appearance of being genuine, but, like the other matter in that work, sadly wants authority.

On the south is the figure of a man with his hands raised, each, one



St. Tola's Cross, Dysert O'Dea.—South side of Base.

on either side, being inserted into the open mouth of a monster, the folds of which are distributed in snake-knots over the panel. Underneath, in incised capitals, is cut:—

“RE-ERECTED BY FRANCIS HUTCHESON SYN | GE OF DYSART FOURTH SON OF THE

LATE SI | R EDMUND SYNGE BART. AND MARY HELENA | HIS WIFE IN THE YEAR 1871.”

On the west side is a most extraordinary carving of two winged angels, the wings consisting of a series of banjo-shaped members, intended, as I take it, to represent feathers. A hand of each figure is holding a staff with pear-shaped head, which latter is much worn, and possibly may have originally been intended for the head of a crosier; but if such were really the case, there is now no trace of scroll upon it to



West side of Base.

enable one to decide the matter. The whole has a most bizarre appearance, forcibly recalling to mind some specimens of Assyrian sculpture. In the centre, towards the bottom of this panel, which is very much dilapidated for its northern half, is a sickle-shaped object, to which two “feathers,” similar in design to those on the angels’ wings, appear to belong.

The stone is so damaged by the weather, a great portion of it being totally defaced, that it is very hard even to suggest an explanation of this curious piece of sculpture. Perhaps, however, it embodies some legend or tradition, now long forgotten, connected with St. Tola; or, if we interpret

the sickle-shaped object as intended for a serpent or dragon, may it not be a fanciful representation of the killing by divine agency of the *broic-seach*, or badger-monster which long ago was said to have committed awful havoc on the people of this part of the country, until securely chained for ever by St. Mac Creiche, about 200 years before the days of Tola, to the bottom of Loch Broiesighe.¹ In not many years hence, time, which has already played sad havoc with the stone, may have probably completely obliterated this strange carving.

On the north side, in high relief, are the figures of four men in tunics, the two central ones holding a staff with a tau or crutch head, and ringed near the lower end. The figure at the east end of the panel holds a short pastoral staff, with a crook much of the same type as the Dysert crosier in the collection of the Royal Irish Academy.²

The figure to the west is so damaged that it is impossible to state anything further concerning it. It has been ingeniously suggested that this group represents two men swearing on a sacred staff, in the presence of a bishop and another person.³ This is a very rational explanation; but it



North side of Base.

also may, and, I think, with more probability, have been intended for the ceremonious planting of a termon boundary mark, with full form of brehon law, in the presence of the ecclesiastical and lay authorities and their witnesses. Be these opinions correct or not, the carvings are of a very ancient date, and deserve the close attention of archæologists.

THE SHAFT consists of one whole stone, 4 feet 11 inches high, and 16½ inches of the lower end of another stone, of which the head of the cross is formed. It measures at the bottom 2 feet 1½ inches north and south, by 14½ inches east and west, tapering to 17 inches by 11 inches respectively at the top. On the east face, entirely on the lower stone, is the figure of St Tola, in very high relief, in full episcopal canonicals, mitre on head, and the left hand holding a pastoral staff, with a scroll head not at all like the Dysert crosier in the Royal Irish Academy's collection. The front peak of the mitre is worn off, which gives it a resemblance to a cap; but I think there can be no doubt whatever it was intended for a mitre. The right hand was formed out of a separate stone, fixed by a tenon into the body of the figure, but is now wanting. As is usual in

¹ Now the lake of Rath, one mile north-west of the cross. Vide O'Curry's M. & C., vol. iii., p. 322, for this legend of the badger-monster.

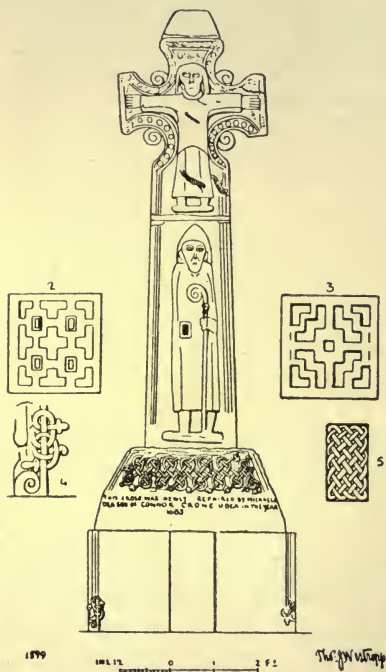
² Vide "Journal R.S.A.I.," vol. iv., Part 4, p. 339.

³ *Ibid.*, Part 2, p. 156.

similar carvings of a bishop, and as can be inferred from the direction of the now empty mortice, the hand was held forth at right angles to the body, as in the act of giving the episcopal blessing.

The north, south, and west faces of the shaft are each divided into four panels of nearly equal length, except the lower two on the west

face, the one nearest the base on that side being $2\frac{1}{2}$ feet high, while that immediately above it is only 9 inches. On the north side the top panel shows a zigzag fret pattern, the three lower ones are formed of different varieties of beast-knots, the lowest being finished at the bottom with a fret-border 4 inches high. On the west side the two middle panels have beast-knot patterns, and the top and bottom panels are fret-pattern, the lowest having a corresponding border of snake-knot pattern, 4 inches high. Of the panels on the south side, the top one is key-pattern, the three lowest ornamented with various zoomorphic designs, the lowest finished at the bottom with a fret border similar to that on the north face of the shaft.



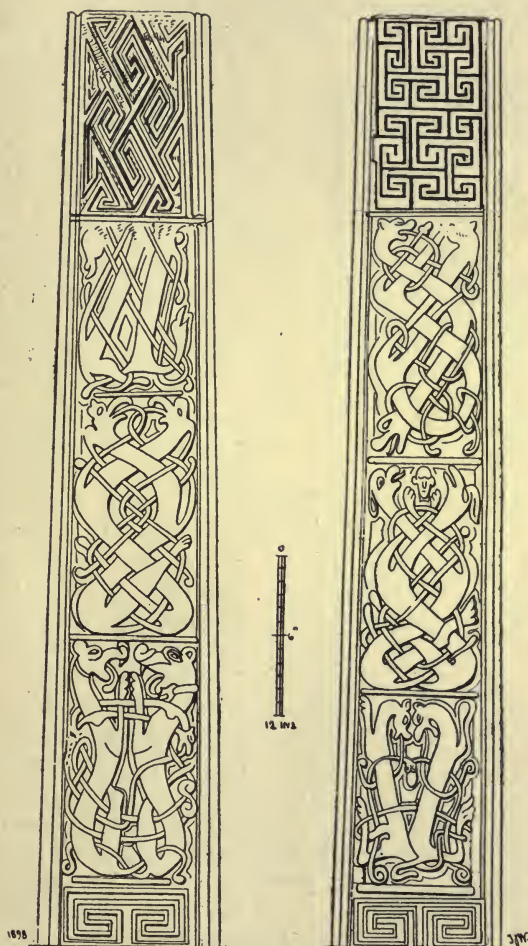
1. East face. 2. Panel on South Base.
3, 5. Panels on north of Base. 4. Ornament on East Base.

St. Tola's Cross, Dysert O'Dea.

THE HEAD, exclusive of the capstone, is 2 feet 8 inches high, and measures 3 feet 3 inches

across the arms. These have spiral rolls in their hollows instead of the circle usual in Celtic crosses, and are $14\frac{1}{2}$ inches high by 10 inches thick. On the east face, over the figure of St. Tola, and extending downwards for a foot on the shaft, is a representation of the crucifixion. The Saviour is clothed in a garment resembling a shirt, extending to the middle of the calves, and covering the arms to the wrists. The head of this figure is formed of a separate stone, and until a few years ago it was quite loose, being held in position only by two wooden wedges. Even after the re-erection of the cross by Mr. Synge, in 1871, at the suggestion of my father, the late Dr. Michael Macnamara of Corofin, it was a common occurrence for persons suffering from headache, with the aid of a ladder to remove this stone, and put their heads for a short time into the hole

for the purpose of being cured of the ailment. Fearing that it might be lost or injured by this practice, Mr. Browne (a brother, I believe, of Mrs. Synge), who happened to be on a visit to Dysert, got the head fastened in its place with cement in the year 1883, and so it remains ever since.



North and south sides of Shaft.

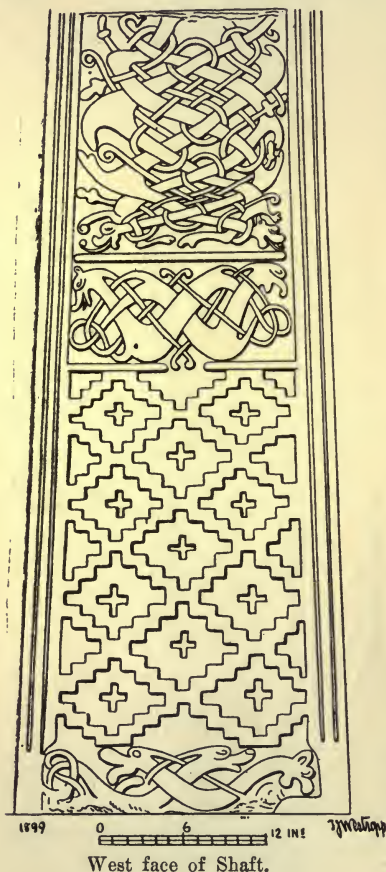
On the west face are five raised lozenges, $5\frac{1}{2}$ inches square, forming a cross, four of them ornamented with rosettes, and the remaining one with superimposed trefoils. Between the lozenges are scrolls of an earlier type, the whole producing a very pleasing effect. The arms are embellished with zoomorphs, and the neck with a leaf pattern, but the

former are much worn from exposure to the full brunt of the west wind. The head of the cross, although it is evident that much thought and care have been expended on it, is strangely irregular in its lines, the end of the southern arm overhanging about an inch; but, perhaps, this only gives it a character, and adds to its picturesqueness.

THE CAP is a plainly-cut, unornamented stone, shaped somewhat like the roof of a house. It is 9 inches high, measuring north and south

14 inches, by 9 inches east and west, and now fastened on the top of the vertical arm with cement. Similar stones, now lost, were once attached to the ends of the horizontal arms, each by a single tenon, the mortice holes for same being $2\frac{1}{2}$ by 3 inches. The total height of the cross from the top of the sloping base block to the summit of the capstone is at present 10 feet.

The cross appears to belong to the same period as the oft-described "romanesque" doorway of the church, that is to say, the middle of the twelfth century, but many of the details strangely point to a later style.¹ So much is this the case, that some may think part of the cross was newly done in imitation of older work, when it was "restored" in 1683 by Michael O'Dea. The block with sloping sides immediately under the shaft, judging by its weather-worn state and the rudeness of the human figures, certainly looks older than the head; but this appearance may be due to the inferior texture of the stone, and to the unaccountable inferiority of our early Irish



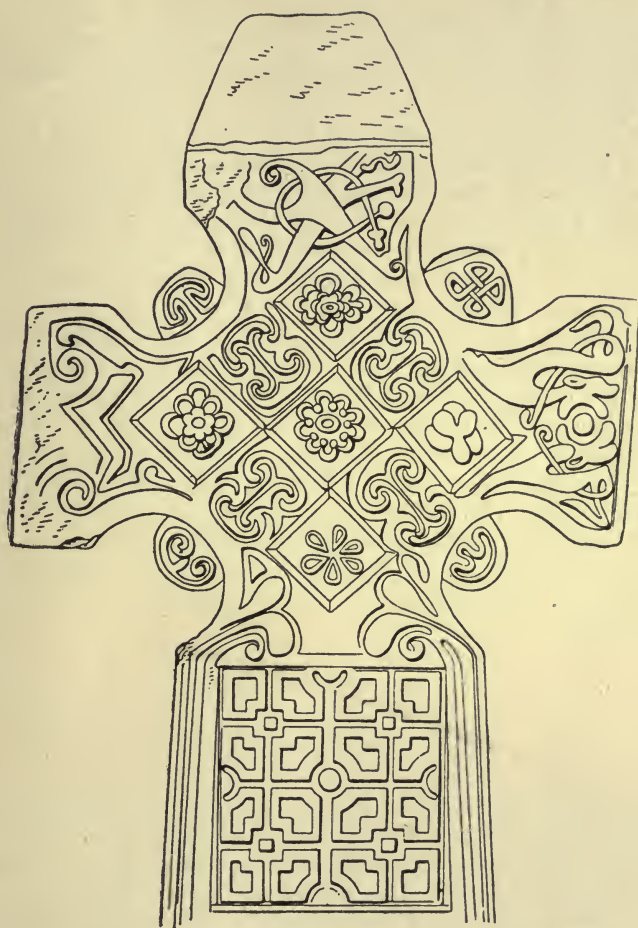
West face of Shaft.

céards when delineating the human form.

To Tola, of the race of Corbmac, son of Teige, son of Cian, son of Oiloll-Olum, K.M., the church of *Ōipeapτ-Tola*, in Dalcais, was

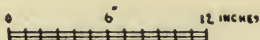
¹ The half-finished and plain panels of the crosses of Kells (Meath) and Clonmacnoise suggest that some portions of our crosses may have been completed much later than the main structure. This would explain not a few difficulties as to apparently later ornaments.

dedicated, and his feast-day was held on March 30th.¹ He is also, with good reason, supposed to have been its founder, and identical with Tola, son of Donchadh, bishop of Cluain-Iraird (Clonard), in county Meath, and



1879

J. H. M.



West side of Head.

also the founder of Disert Tola in barony of Delvin, county Westmeath, whose death, the Four Masters say, took place in A.D. 733.² His holy

¹ Martyrology of Donegal.

² The Annals of Clonmacnoise give the year of his death as A.D. 735. The Annals of Ulster as A.D. 737.

well is about 260 yards south-east of the cross, and now forms the head of an open trench, its very existence being forgotten by the people. There is no legend that I have heard of in connexion with the cross, but there is a very quaint one told about the round tower—to wit:—This tower, it is said, was originally erected about a mile away, close to the church of Rath-Blathmac, and it only came to rest in its present position, north-west of the church of Dysert O'Dea, in the following manner:—While the holy man, who lived at Rath, was one day overcome with sleep, St. Bánála of Dysert stole the bell-tower, and, throwing it on her shoulder, made off with it towards her own church as fast as her legs could carry her. Before she had fully accomplished her design, the clergyman of Rath awoke, and, seeing his beloved tower being borne off towards Dysert, started in hot pursuit after the thief. St. Bánála, staggering under her heavy load, was of course no match for the owner of the bell-tower, so, finding herself about to be overtaken, just where the stream crosses the road a little west of Mr. Synge's lodge, gave the tower a most effective and judicious pitch, and landed it in its present position near her own church of Dysert, where it stands to-day a crumbling but *weighty* witness of the truth of the story! In the effort of casting the tower she fell on her knee, the impression of which was as plain as the nose on your face, upon a stone in this very spot, until some alterations were made by Mr. F. H. Synge, which covered it from view.¹

The accompanying drawings of St. Tola's Cross have been made from rubbings taken by Mr. T. J. Westropp and myself, and reduced by him to present scale. For this, and for many other things, I tender him my sincere thanks.

NOTE ADDED IN THE PRESS.

The patron saint of Dysert is now invariably called BAWNÁWLA by the people of the parish, who know nothing whatever of St. Tola. How this extraordinary verbal corruption came about will be best told in the words of Eugene O'Curry, who, besides his great ability as an Irish scholar, had the advantage of investigating the matter sixty years before our time. He says:—

“The people all about here call it Cros-Bhānāla, who they think was a woman, was (*sic*) the patron saint of the parish, but it is easy to see how this mistake grew up with the corruption of the name. They have

¹ No matter how ridiculous a legend at first sight may appear, there is always hidden in it, one may be sure, some nucleus of truth—no matter how small—like the fly in amber. Many carved stones in the present church of Dysert belong to a much older structure, and may have been brought, for aught we know, from the more ancient site of Rath. Something such as this, we may be certain, started this curious story, which is a downright credit to the imaginative powers of the natives of Dysert.

a habit of distinguishing objects and places by their colours—as *Boirne bhan an Aolmhaighe*, White limy Burren; *Teampull dubh na hEidhnighe*, the black church of Eidhneach; *Crossa geala Cillfhionnabhrrach*, the white crosses of Kilfenora; and in the present instance, *Cros bhān Thola*, i.e. the white cross of Tola, which subsequently was corrupted into one word thus, *Cros Bhanōla*, which was further altered into *Bānāla*, and supposed to express the name of the foundress of the church. There was no person in the parish to whom I explained the progress of this corruption who did not believe it to be the truth, and acknowledge that doubts were always entertained in the parish on the same subject, as the name of Bānāla could not be found among any of the Irish saints. It is curious to find, however, that the Disert Tola, in the county Westmeath, is called by the natives *Diseart Awla*.¹

¹ Ordnance Survey Letters, R.I.A., 14 B 23, Oct. 23rd, 1839. The cross was in ruins when this letter was written, and there was no tradition as to how or when the injury was done. St. Tola's patron day was kept at this time, both in Dysert and the adjoining parish of Kilnamona, on the 30th March, which looks as if they were once united, representing, perhaps, the ancient tribal division of *Cinel-Cuallachta*. O'Curry also adds (p. 144): "I must correct my assertion that everyone [to whom] I mentioned the progress of the corruption of the name Bānāla believed it": and tells the legend of how the round tower was carried off from Rath to Dysert, as told him by one Jimmy Kishane, and which is virtually the same as that given above.

The name of the saint is rendered "St. Naul" on the label attached to the crosier of Dysert in the collection of the Royal Irish Academy.

Miscellanea.

Bronze Caldron found at Milkernagh Bog, near Granard, Co. Longford.—This fine cauldron (now in my possession) was found in June, 1884, under 12 feet of turf, in Milkernagh Bog, near Granard, in the county Longford. It is made of thin sheets of bronze about $\frac{3}{8}$ of an inch thick. The bottom piece is round, $16\frac{1}{2}$ inches in diameter; the next row consists of two strips, 2 feet 4 inches long, $3\frac{1}{2}$ inches wide; the second row is formed of three pieces, 1 foot 3 inches, 1 foot 8 inches, and 2 feet $5\frac{1}{2}$ inches long; all of these are $3\frac{1}{2}$ inches wide; the third row has three pieces, each 1 foot $10\frac{1}{2}$ inches long and $3\frac{1}{2}$ inches wide.



Bronze Caldron from Milkernagh Bog, Co. Longford—Side View.

(From a Photo by H. A. S. Upton.)

The top piece forming the rim has only two pieces, each 2 feet 4 inches long and 7 inches wide joined together under the handles. These top pieces are narrowed in to form the mouth, and are then spread out for $1\frac{1}{2}$ inches, and finally turned round a bronze ring 19 inches in diameter and $\frac{3}{8}$ inches thick, thus forming the edge. The top of this rim is ornamented with a raised punching from underneath, which is well shown in the accompanying photographs. The caldron is riveted together with conical bronze rivets about $\frac{1}{2}$ inch apart, and the plates

also lap about the same. These conical rivets are undoubtedly for ornamentation, as they are placed across many of the bronze plates, thus giving the idea of a joint.

The handles consist of two bronze rings $4\frac{1}{2}$ inches in diameter and $\frac{1}{2}$ inch thick; the eyes which hold them are $1\frac{1}{2}$ inch wide, and have a ribbed ornamentation. These eyes are fastened to the caldron by twisted bronze stays $3\frac{1}{2}$ inches long, fastened to the sides, two inside and two out.

The caldron measures 19 inches diameter outside, $15\frac{1}{2}$ inches across the mouth, $13\frac{1}{2}$ inches deep, and has a girth round the largest diameter of 57 inches. It is in a perfect state of preservation.—HENRY A. S. UPTON, F.B.S.A.I., M.R.I.A.



Bronze Caldron from Milkernagh Bog, Co. Longford—Interior.

(From a Photo by H. A. S. Upton.)

Ancient Caldron.—Mr. W. J. Thomas sends a report on the same object above described by Major Upton, in which he says:—

“This interesting relic of a bygone age was found (during the operation of cutting turf) by Mr. P. Gavigan of Renroe, Granard, so far back as the month of June, 1884. The site of the discovery was Milkernagh bog, near Granard, at a depth of twelve feet from the surface.

The largest circumference of the cauldron is 5 feet 6½ inches, the outer rim diameter 17 inches, the inner 15½ inches, breadth between outer portion of handles 22½ inches, and greatest depth 13½ inches.

“The vessel now forms part of the private collection of Major Henry A. S. Upton of Coolatore, Moate, Westmeath, and probably rivals, if it does not eclipse, the best specimens of either bronze or iron cauldrons heretofore discovered.”

Holy Well and Antiquities near Cahir, Co. Tipperary.—I enclose a pen sketch of a “Holy Well” near Cahir, county Tipperary. Perhaps



At Tobar-Iosa (Tubbereesa), near Cahir.

some member can, from the form of the cross incised in the upright stone (*a*) give some idea of the antiquity of the place. In the drawing I have omitted the modern covering roof erected over the ancient stones, and also the various figures, pictures, and other objects standing on or near the flat horizontal slab (*b*), and which almost hide the deeply cut cross and circle (*a*). The well is named after the Blessed Lord (Tubar-Iosa—Tubap-Iosa, pron. Tubbereesa), and gives an abundant supply of pure water.

There is also, about two miles from Cahir, in the north slope of the Galtees, another “Holy Well”—St. Pekaun’s (*i.e.* Pecan or Becan). This ancient sanctuary contains, besides the Holy Well (which once possessed a “holy trout,” since impiously caught!), a small roofless chapel with an inscribed stone, apparently an object of reverend regard.

There is also, near at hand, the remains of an upright cross, broken maliciously. I was told that the culprit was soon after taken with a pain and died—an end not unmerited, if the story be true, as the act was one of sacrilege, not merely wanton mischief, as the cross would appear to have been one of peculiar sanctity, if it be the same as Becan’s cross mentioned by Colgan. Near at hand there are what seem like the ruins of an anchorite cell, containing a stone marked with two knee hollows.

The whole place is a most pathetic example of the persistent reverence for antiquity, which is such a marked trait in the character of our peasantry.

The place is remote and little visited now; and is about four miles from Bansha and two from Cahir.

Smith's "Dict. of Christian Biog.," vol. i., p. 300, under Becan (2) quotes from Colgan that the above-mentioned Becan (2) dwelt at the monastery of Kilbreacain or Cluainaird-Mobecóc, in *Munster*. O'Clery puts the "site of this church in Muscraige Breoghain (barony of Clanwilliam in Tipperary)." This latter is, in fact, the district in which St. Pecaun's Well is situated.—G. NUTTALL SMITH, *Member*.

"Chief Rents belonging to the 'Earle' of Kildare in the Manor of Adare."—In looking over an old manuscript rental in the valuable collection of our member, Mr. John Morton of Limerick, I find the chief rent of the lands of Ballycullane, county Limerick, stated as "one red rose and one penny."¹ It would be interesting to know if other cases of flowers forming portion of a rental have come under notice of the Society or its members.

Truly there is poetry in the memories of of the past—"Sweet Adare," innocent of visions of "Land Commissions" *et hoc genus omne!* The rental is undated, but is, no doubt, of the seventeenth century, as it refers to the "Earle of Kildare" (patent for the Marquisate, dated 19th March, 1761), whose county Limerick estates were, by an Act passed about 1692, enabled to be sold, and were disposed of in 1711, when the manors of Adare and Croom were purchased by ancestors of the Earl of Dunraven, and Mr. Croker of Ballynagarde, respectively.—R. W. CHRISTIE, *Member*.

A Cashel on Sliabh na Caillighe.—A little to the north of a line joining the summits of Belrath hill and Patrickstown hill, but in the townland of Ballinvalley, lies the only structure of the kind with which I am acquainted in that part of the country. Its owner, Mr. Woods, having kindly given permission to excavate, I set men to work last year to remove strips of the sod about 3 feet wide, and the same distance apart. The result was disappointing, as nothing was found except the remains of the dwelling with a fireplace of a couple of flagstones in its centre, as shown in the plan.



Cashel in Ballinvalley.

The bounding wall is dry built, and in parts is about 8 feet high,

¹ Such services were very common, being apparently copied from English examples; they cannot be regarded as a certain evidence of Irish custom, or of horticulture.

but it is much injured; its greatest diameter is 116 feet. The floor enclosed slopes towards the west at an angle of $7^{\circ} 30'$.—E. CROFTON ROTHERAM.

Note on Sliabh na Caillighe.—A few stones in the cairns on this range of hills have, I believe, hitherto escaped publication, and I enclose drawings of some of them.

The illustrations, figs. 1 and 2, show both sides of a slab measuring 6 feet 8 inches \times 3 feet 9 inches, which divides two of the northern

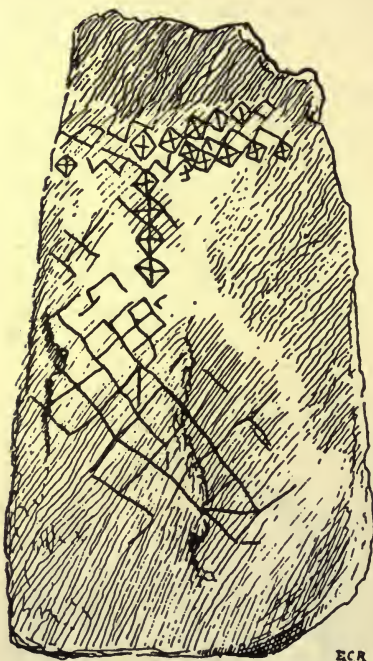


FIG. 1.—In Cairn L.

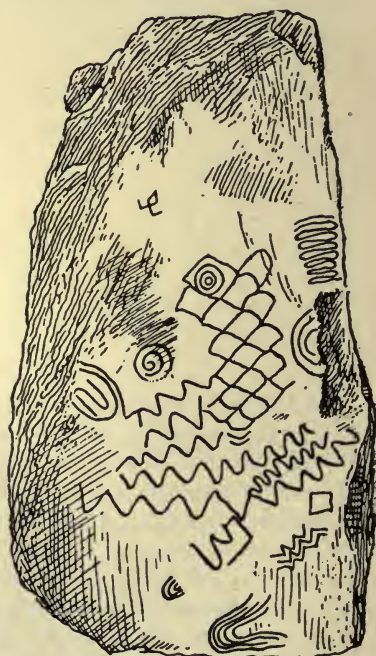


FIG. 2.—In Cairn L.

chambers in cairn L. Conwell, in a general view of the interior of this cairn, shows part of one side of this stone, but this can hardly be considered a satisfactory representation of it.

Fig 3 represents the remains of a stone about 7 feet long, at present lying on the floor of cairn L. The rather peculiar ornamentation on it has been cut or scratched and not punched, the latter being the most usual method employed among the incised stones of Sliabh na Caillighe.

Fig. 4 is from a fragment¹ in cairn U.

Fig. 5 represents what seems to be a dividing stone² between two chambers in cairn V, but the irregularity of the plan of the stones remaining in this cairn makes it impossible to be sure of their purpose. The existing inscribed stones in the cairns on these hills, which have not been illustrated, probably do not exceed half-a-dozen in number, and for the most part are of such trifling interest as not to be worth publishing,

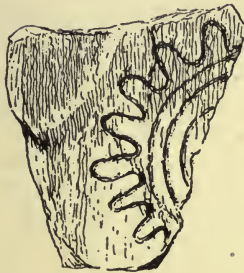


FIG. 3.—In Cairn L.

FIG. 4.—In Cairn U.

FIG. 5.—In Cairn V.

the designs being either a few concentric rings or irregular scrawls, apparently without meaning or design. One exception is a slab in the western chamber of cairn H, on which are incised a number of U-shaped marks. Owing to the partial destruction of the chamber I cannot get at this stone to draw it, by reason of the *débris* which covers it.

I append a list of all the references to illustrations of stones in these cairns with which I am acquainted:—

References to Inscribed Stones in Cairns on Sliabh na Caillighe.

Journal R.S.A.I., 5th Series, vol. v., pt. 3, pp. 305–316; vol. vi., pt. 1, pp. 53–59; pt. 3, p. 257; vol. vii., pt. 1, pp. 34, 38, 50; pt. 4, p. 427; vol. viii. pt. 2, pp. 171, 172.

Transactions R.I.A., vol. xxxi., Part II.

Proceedings S. A. Scotland, pp. 294–340, vol. iii., 3rd Series.

"Pagan Ireland," by Col. Wood-Martin, p. 45.

"Discovery of the Tomb of Ollamh Fodhla," by E. A. Conwell.

E. CROFTON ROTHERAM.

¹ Length, 1 ft. 3 in.

² 4 ft. 3 in. high.

"Chief Rent" a Rose.—Such "floral tributes" as Mr. Christie mentions, were (like the "pepper-corn rent") not uncommon in Tudor and Stuart times. A good example, in the neighbourhood of Limerick, is given by Mr. Lenihan in the "History and Antiquities" of that city.

Dr. Thomas Arthur, in the reign of Charles I., mentions a lease of Cratloe at the rent of a red rose.—T. J. W.

Suidhe Mochuda Ogam Inscription.—This ancient site, still well known in the locality as *Suidhe Mochuda*, or the seat of Carthach, or Carthage, consists now of a standing-stone to the south-east of which is a small enclosure of stones, 8 feet long by 6 feet broad, on an eminence rising above the Araglen river, which divides the counties of Waterford and Tipperary. It is situate in the parish of Lismore, and county of Waterford, and the name of the townland is marked on the Ordnance Survey Map as Seemochuda. It has recently been conjectured that the markings on the stone are Ogam inscriptions, and recent investigations have verified this surmise. The standing-stone was not known to bear an inscription of any kind until seen on the 8th of May this year, by the Rev. Patrick Power, Diocesan Inspector of Schools, Waterford. After holding an examination in Upper Ballysaggartmore National School, he paid a visit to *Suidhe Mochuda*, attracted by the name, and in hopes of finding some memorial of St. Mochuda. On coming close to the standing-stone, he at once perceived that it bore an Ogam inscription, and he deciphered most of the inscription. He arranged to meet the Rev. Edmond Barry, R.P., *Vice-President*, at the stone, on the 11th, and again on the 14th, of that month, but though each was there on both days, on neither day did they meet. Father Power's account of his discovery is announced to appear in the next number of the "Journal" of the Waterford and South-east of Ireland Archæological Society.

The stone was also visited by Professor Rhys and Mr. Cochrane, who took rubbings and photographs, and a Paper by the Professor, on the subject, is held over until next issue, in order to permit of Father Power having the advantage of priority of publication, to which he is by courtesy entitled.

Notices of Books.

[NOTE.—The works marked thus (*) are by Members of the Society.]

- * *History of Enniscorthy.* By William H. Grattan Flood. (Enniscorthy, 1898.) 223 pages. Price 3s. 6d.

WE gladly welcome this addition to our Irish local histories. The author's object was to provide a convenient historical handbook setting forth the facts chronologically and impartially. In this he has been on the whole successful. He has shown that Enniscorthy has a history, and that apart from the tragic events of '98, with which it is so closely identified, and his chapters on Enniscorthy in ancient, mediæval, Elizabethan, and Puritan times well repay perusal. Particularly interesting is the extract which he gives from Sir William Brereton's diary. Sir William visited Enniscorthy in the summer of 1634, a summer such as we have just had, of intense heat. A cousin of his was then agent to Sir Henry Wallop, an ancestor of the Earl of Portsmouth, the present lord of the soil, and after he had "bestowed wine" on the worthy knight, he introduced him to the judges who were "riding" the circuit, and to several of the local celebrities. Brereton was much struck by the handsome dress of the upper classes; and draws attention to the advantages of the Wexford route from England, by narrating how Sir Adam Colclough had dined at Milford, and supped in Enniscorthy on the same day—a marvellously expeditious journey in those times. The history contains a valuable account of the Roman Catholic Church in the diocese of Ferns, and also notices of the other churches and sects. The want of an Index will, we hope, be supplied in the next edition.

- * *Maces, Swords, and other Insignia of Office of Irish Corporations, &c.*
By John Ribton Garstin, M.A., V.-P. R.I.A., F.S.A. (Dublin: Published by the Arts and Crafts Society, 1898.) 66 pages; royal 8vo; illustrated. Price 1s.

THIS work is reprinted, with additions and corrections, from the "Journal of the Arts and Crafts Society of Ireland," and the objects described are chiefly those which were on view at the Exhibition of that Society in Dublin, 1896. Of the Maces described and illustrated, the following is a list:—Dublin, Athy, Belfast, Callan, Carrickfergus, Cork, Galway, Kilkenny, Londonderry, Limerick, Wexford; also those of the Royal Irish Academy, the College of Physicians, and the College of Surgeons.

Of the Maces not shown at the Exhibition, two in Dublin Castle, and one belonging to Trinity College, Dublin, are illustrated; and the Maces of the Irish House of Commons, of the Lord Chancellor of Ireland,

and of the Corporations of Drogheda, Armagh, Carlow, Portarlinton, Castlemartyr, and Hillsborough, are described, but not illustrated.

An elaborate description is given of the "Sword of Estate" at Dublin Castle, the delivery of which to the Lord Lieutenant constitutes him Chief Governor, and two photo-zincographic illustrations present it to the reader. The splendid Sword of Dublin city is shown, and the very ancient one of Limerick. The "Ferara" of Derry, and the handsome Sword of Kilkenny, with others of almost equal interest, historically and artistically, are illustrated and described. The comparatively modern Oar of the Dublin Admiralty Court is figured, and its history given. The Mayoral Chain of Belfast is represented; and the extraordinary Chain of Limerick's Mayor, with its historical series of links, is described.

The descriptions are accurately given, and the details and characteristic nature of the ornament of each type, with the makers' marks, where such exist, are carefully noted. The incidental references to the date letters of the Irish hall marks afford many contributions to the recovery of their meaning, which has yet to be cleared up, and as to the elucidation of which—obscured by "Chaffers"—Mr. Garstin has long been engaged in collecting materials. The illustrations are well executed by Mr. Milford Lewis of Dublin, and what is of equal importance, the plates are well printed; indeed, the "get-up" of the work is highly creditable to the Arts and Crafts Society, and to the University Press.

An account of the Cork Corporation Mace is given in the *Journal* of our own Society for the year 1886, p. 344, and for 1890, p. 300. The Kilkenny Mace is described and illustrated in the volume for 1870, pp. 280–305. The Londonderry Mace is similarly described and illustrated in the volume for 1863, p. 386; and an illustration and description of the Mace of Castlemartyr will be found at p. 302 of the volume for 1890. The Mace of the Cork Guilds is illustrated and described at pp. 341–361 of the volume for 1886; and a description of the Drogheda Mace will be found at p. 100 of the volume for 1897. With these exceptions, our Irish Civic Insignia have scarcely been noticed in print until the book under review was published.

In the introductory chapter, Mr. Garstin traces the evolution of the mace from the mediæval club, until it ceased to be of the form of a weapon, and developed into a simple emblem of authority, with eventually the Royal or State arms embossed or surmounted thereon, as indicative of the regal authority under which the charter of incorporation was held.

As this work seems to be difficult to obtain, it is hoped a new edition will be issued. It is most interesting and instructive, and the author is to be congratulated on the workmanlike manner in which he has handled the material at his disposal.

* *Descriptive Catalogue of a Collection of Manuscripts formerly belonging to, and mainly the handiwork of, WILLIAM REEVES, D.D., P. R. I. A., Lord Bishop of Down and Connor and Dromore, now in the Diocesan Library, Belfast.* Compiled by John Ribton Garstin, B.D., F.S.A., V.-P. R. I. A. Privately printed. (Belfast, 1899.) 8vo.

THIS is a neatly got up and carefully compiled pamphlet of 15 pages, comprising the particulars of twenty-nine manuscripts, all of which are now deposited in the Diocesan Library in Belfast. Mr. Garstin, in a prefatory note, says the late Bishop Reeves left a large collection of manuscripts, chiefly of his own compiling and writing, which were, after his death, divided roughly into three collections, the largest of which was acquired for Trinity College, Dublin, and a small collection, relating chiefly to Armagh, was bought for the Public Library there; the third collection, consisting of the twenty-nine items above referred to, found its way to the Diocesan Registry, Belfast, of which collection the *brochure* under notice forms a catalogue.

In addition to the work of classification, the compiler prepared an elaborate summary of the contents of different parcels, which is of the greatest value to the local historian, and students of the affairs of the united dioceses. Many of the documents were prepared for publication, but Reeves's inveterate habit of not allowing anything to go to press until thoroughly revised, and subjected to the most minute examination, so exacting was his taste and scholarship—prevented them being published.

Item No. 12 contains fifteen manuscript papers on Diocesan History and Antiquities, read before the Down, Connor, and Dromore Church Architecture Society, and the Harris Society, 1842–1846, only a few of which have been published; and, no doubt, an opportunity will arise of giving the remainder of these papers to the public, as well as some of the more important of the other items.

Mr. Garstin deserves the thanks of all for his promptness in acceding to the request made to him to undertake this work, and for the painstaking care and ability displayed by him in its execution.

These manuscripts will find an appropriate resting-place along with the books presented to the diocese by Principal Reichel. The collection was secured mainly owing to the intervention of the late Lavens Ewart, V.-P. R. S. A. I., and the dioceses are indebted to his family for carrying out his wish that this Catalogue should be printed.

Though most of the items relate to the counties of Antrim and Down (comprising the dioceses of Bishop Reeves), several are of general interest to students of Irish topography and family history.

[Mr. Garstin authorizes us to state that he will be happy to supply copies (*gratis*) to members on application to him.]

Proceedings.

SCOTTISH ARCHÆOLOGICAL TOUR OF THE ROYAL SOCIETY
OF ANTIQUARIES OF IRELAND IN CONJUNCTION WITH THE
CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

(Continued from page 218.)

SECTION IV.

FRIDAY, JUNE 23, 1899.

THE FLANNAN ISLES, OR "SEVEN HUNTERS."

A LANDING was successfully effected on the largest of these islands, the weather having proved favourable; a heavy swell comes in from the Atlantic, and, to ensure a safe landing, it is necessary that the weather should have been fine for a considerable time previous.

Eilean Mór is the largest of this group, and south-east of it lies Eilean Tighe, the next in extent; Sóraidh lies to the extreme south; and two miles to the west, there is the island rock called Rodhoreim; in addition to these there are about a score of rocky islets at various distances around, which prevent the steamer getting close to the landing-place.



St. Flannan's Chapel, Eilean Mór. (From Muir's
"Ecclesiological Notes.")

Eilean Mór is half a mile in length, and about a quarter of a mile in breadth at its widest part. It rises abruptly from the sea, and attains a height of nearly 300 feet, where it is comparatively level, and affords some grazing for sheep. On this island is a primitive oratory dedicated to Flannan, an Irish saint,¹ the following description of which is taken from Martin's "Western Islands of Scotland," A.D. 1703:—

"The biggest of these islands is called Island More; it has the ruins of a Chappel

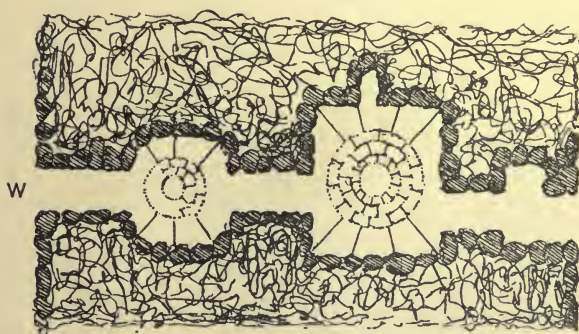
¹ The Flannan Isles derive their name from an Irish bishop, St. Flannan, son of

dedicated to St. Flannan, from whom the island derives its name; when they come within about twenty paces of the Altar, they all strip themselves of their upper garments at once, and their upper clothes being laid upon a stone, which stands there on purpose for that use, all the crew pray three times before they begin Fowling; the first day they say the first Prayer advancing towards the Chappel upon their knees; the second prayer is said as they go round the Chappel; the third is said hardly or at the Chappel and this is their Morning Service. Their Vespers are performed with the like number of Prayers. Another Rule is, That it is absolutely unlawful to kill a Fowl with a Ston for that they reckon a great Barbarity, and directly contrary to ancient Custom."

Through the courtesy of Mr. David Douglas, publisher of Muir's "Ecclesiological Notes," an illustration of the little edifice is here reproduced, and from the same work the following descriptive extracts are taken. (For more recent illustrations, see pp. 328, 329, and 342):—

"Externally the chapel of St. Flannan's is a low quadrilateral building of uncemented stones, with slightly sloping walls and a stone barrel-vaulted roof rising from its spring to a height somewhat higher than the height of the supporting walls. Outside the measurements are:—Length of north side, 11 feet 11 inches; length of south side, 12 feet 2 inches; width of east end, 10 feet 3 inches; width of west end, 9 feet 2 inches; height 8 feet 10 inches.

"Within the dimensions are:—Length, 7 feet 3 inches; width, 4 feet 5 inches;



Ground-plan of one of the Buildings on Eilean Mór, called the Bothies of Macphail's Sons.

height from floor to roof, which is formed of narrow slabs laid across, 5 feet 9 inches.

Singularly enough, the only aperture in the building is a doorway, 3 feet in height and 1 foot 10 inches in width, in the west end. Both outside and within, the masonry is very rude,

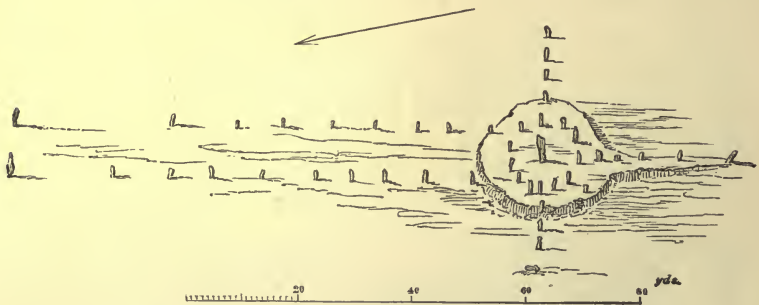
the stones being of all sizes and shapes, in greater part closely united, but in the jointings no lime has been used. The other buildings, two in number, called by Iain Mac Donald *Bothien Clann Ighpail* (Bothies of Macphail's sons or kinsmen), are situated near to the edge of a high precipice at the west end of the island, the larger one is a low narrow erection, internally about 30 feet in length. It stands east and

Theodoric (Torlough), King of Thomond, and a lineal ancestor of King Brian. Flannan seems to have been born near Killaloe, and sent to St. Blathmet for his earlier education. Having distinguished himself by his piety and obedience, he returned and entered the monastery founded by St. Molua at Killaloe, from which that place derives its name. Being elected bishop by advice of Molua, he seems to have visited Rome, and been confirmed in his office by the Pope, John (? John IV., 640, or John VII., 700). We eventually learn that "the same Flannan, zealous in holy labours, disseminated the words of the Holy Gospel in the maritime islands of Scotland." His friend Molua is described as "reverenced among the greatest prelates of Ireland, or saints of Scotland, and more especially in the Orkneys." So Flannan evidently followed the footsteps of his venerable preceptor. (See Bishop Reeves's "Adamnan," p. 227.)

west and consists of two apartments, the east one a square of nearly 8 feet, the west an irregular oval, 5 feet by 4 feet 6 inches (see plan). A very low and narrow passage 5 feet in length, connects the one with the other, and there is another passage of like kind, 8 feet in length, leading into the larger apartment from the east end. Both passages are roofed with large slabs laid across, the chambers capped by a beehive kind of dome, with a small circular hole in the crown, 6 feet 10 inches from the floor.”

CALLERNISH STONE CIRCLE.

Callernish is a small township near the head of East Loch Roag, on the north-west coast of the island of Lewis. There are four stone circles in the district round the head of the loch. Of these the largest, which is also in some respects the most remarkable of all known stone circles, is situated close to the township, and less than half a mile from the shore, where there is an inn much frequented in the season by sportsmen. The circle consists of twelve stones, arranged round a central stone which is 17 feet high, and 5½ feet broad at the base. The other stones do not exceed from 10 to 13 feet in height, some being even less, but the special peculiarity of their arrangement consists in a double line, or avenue, of



Bird's-eye View of Callernish Circle and Avenue.

standing stones leading up to the circle from the north, and three lines of stones projecting from it to east, west and south, so that the ground-plan shows a rough resemblance to the form of an Irish cross, with a circle connecting the shaft, arms and summit. The circle is about 40 feet in diameter, the lines of the avenue leading up to it are 27 feet apart, and consist of nine and ten stones respectively, the whole length of the avenue being about 270 feet. The number of stones in the lines stretching to east and west of the circle is four, and in that to the south, five. The total length of the stone-setting from north to south is 408 feet, and the width across the arms from east to west 130 feet. The stones are securely sunk into the boulder-clay; and until 1857, there was an accumulated growth of peat over the site, fully 5½ feet in thickness. When this was removed by Sir James Mattheson, there was discovered, between the central stone and the eastern side of the circle, the lower

part of a circular chambered cairn 20 feet in diameter. The passage, which was 2 feet wide, opened in the east side of the cairn, between two of the stones of the circle, and led to a central chamber consisting of two compartments, the larger 6 feet 9 inches, by 4 feet 3 inches, and the smaller opening out of it to the back 4 feet 4 inches by 2 feet 7 inches. As usual, the floor of the chamber presented evidences of cremated burials.



Callernish Circle.

The other circles, which are all much smaller, and of the ordinary type, are situated further towards the head of the loch on the north-east side. In one of them, about a mile distant from the cross-shaped circle, and from which about 7 feet of peat were removed, a small cairn, and four small stone cists were exposed within the enclosed area. The cists were paved with rounded water-worn pebbles, and are said to have contained charcoal, but the contents were not carefully examined.

DUN CARLOWAY.

The Broch on the west coast of Lewis, known as Dun Carloway, is situated near the head of Loch Carloway, an inlet branching off from East Loch Roag on its northern side. It stands on the spur of a hill called Beinn-na-duine, rather more than half a mile inland from the southern shore of the loch, and about the same distance from the shore of Loch Roag. Although like the largest of the Glenelg Brochs, nearly one-half of the structure is gone, it is still one of the best preserved examples in Scotland. On the south side it is about 34 feet high, and viewed in this aspect it seems almost entire. It is of the usual Broch type, but with some variations, being a circular tower of dry built



Broch of Dun Carloway, Lewis, East Side.

masonry, with a wall $12\frac{1}{2}$ feet thick, and having no opening to the exterior except the doorway on the north-east side on the level of the ground, which goes straight through the wall, giving access to the enclosed circular area or court, about 25 feet in diameter. On the other side of the court an inner doorway gives access to the stair constructed in the thickness of the wall, by which the galleries are reached, the wall above the ground floor being carried up with a hollow space in its thickness, which is crossed at about every six feet of height by horizontal tiers of slabs, which serve the double purpose of tying the outer and inner shells of the tower-wall together, and of forming floors and roofs for the galleries, which go completely round the building in the interior of the

wall, and are lighted by ranges of window-openings looking into the interior court. Five of these galleries still remain in the side of the tower which is least dilapidated. The inner face of the tower-wall, looking into the court, is perpendicular, the exterior shows a batter of one foot in five. The doorway is five feet high and three feet wide, crowned with a massive lintel, and having checks for a door about three feet within the entrance; and beyond them on the right side is the opening to a guard chamber, from which again there is an opening to the basement gallery, which is roofed by overlapping stones and not by flags, as in the



Broch of Dun Carloway, Lewis, West Side.

case of the superior galleries. The higher galleries are so narrow and incommodious that Captain Thomas thought they were merely galleries of construction, intended not for accommodation, but simply to lighten the weight of the superior mass of the wall. By an ingenious calculation he estimated that allowing the basement for cattle, the interior would afford accommodation for sixty people, and if that number had been employed in its construction, they could have built it easily in seven months.

SECTION V.

PART I.

SATURDAY, JUNE 24, 1899.

NORTH RONA.

LEAVING the narrow and picturesque Loch Carloway, with its bold steep slopes, and sailing in a north-easterly direction, the wild and beautiful outlines of the western coast of Lewis are seen to advantage for some distance, where the whole force of the Atlantic breaks on the rugged shores. It takes four hours' steaming to reach North Rona, an island so far north that its position is not to be found on the ordinary maps of Scotland. It may, however, be fixed on any map, by making it the apex of an equilateral triangle, whose base of forty miles is a line drawn from the Butt of Lewis to Cape Wrath. North Rona is accessible from three places; but, owing to the long swell from the Atlantic, landing is attended with great difficulty.

This island was visited by the late Mr. T. S. Muir in 1857 and 1860, an account of which is given in his valuable work, "*Ecclesiological Notes on some of the Islands of Scotland*," published, in 1885, by Mr. David Douglas of Edinburgh, through whose kindness the two illustrations of Temple Rona are here given, as well as extracts from the work, one of which is a quotation from an account given by Sir George Mackenzie to Sir Robert Sibbald, about the end of the seventeenth century, as follows:—

"The island of Rona hath for many generations been inhabited by five families, which seldom exceeded 30 souls in all; they have a kind of commonwealth among them, in so far, if any of them have more children than another, he that hath fewer taketh from the other what makes his number equal, and the excrescence above 30 souls is sent with the summer boat to the Lewes to the Earl of Seaforth, their master, to whom they pay yearly some quantity of meal, stitched up in sheep's skins, and feathers of sea-fowls. They have no fuel for fire upon the island, but by the special providence of God, the sea yearly casts in so much timber as serves them. Their sheep there have wool, but of a blewish colour.

"There is a chappel in the midst of the isle, where they meet twice or thrice a day. One of the families is hereditary Beddall, and the master of that stands at the altar and prayeth, and the rest kneel upon their knees and join with him. Their religion is the Romish religion. There is always one who is chief, and commands the rest, and they are so well satisfied with their condition that they exceedingly bewail the condition of those, as supernumerary, they must send out of this island."

Martin, in the "*Western Islands of Scotland*," A.D. 1703, gives a

curious account of the primitive inhabitants and of their extreme hospitality to strangers and peculiar method of salutation :—

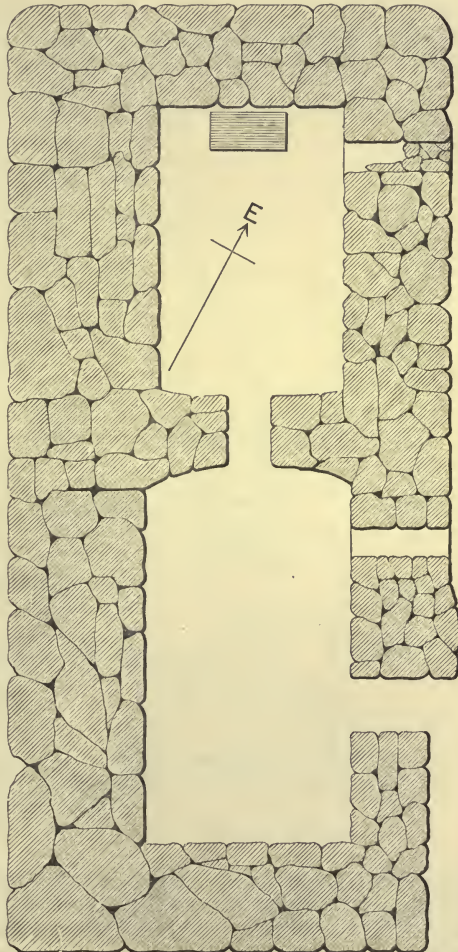
“ One of the Natives would needs express high esteem for my Person by making a turn round about me Sun-ways, and at the same time blessing me, and wishing me all happiness. . . . They conducted me to the Little Village, where they dwell, and in the way thither there were three Inclosures; and as I entered each of these, the Inhabitants severally saluted me, taking me by the Hand, and saying, Traveller, you are welcome here. . . .

“ About fourteen years ago a swarm of Rats, but none knows how, came into Rona, and in a short time eat up all the corn in the Island. In a few months after some Seamen landed there, who robbed the poor people of their Bull. These misfortunes and the want of a supply from Lewis for the space of a year occasioned the death of all that Ancient Race of People.”

The island is rented by a farmer for grazing sheep; it is only half a mile in length, and at its greatest height is 360 feet above the level of the sea; on the western side are cliffs about 90 feet high; the eastern shore slopes downwards to the sea.

There is a rock called Gouldig Mhor, about half a mile south of the south-east point of the island, and between that and the island another called Gouldig Beag. There is a small rock, seen only at low water, near the south-west point, which is dangerous to navigation.

The best landing place is Poul Houtham on the south, also Geodh Sthu on the east, and the most favourable winds are for the former a northerly or easterly, and for the latter a southerly or westerly wind.

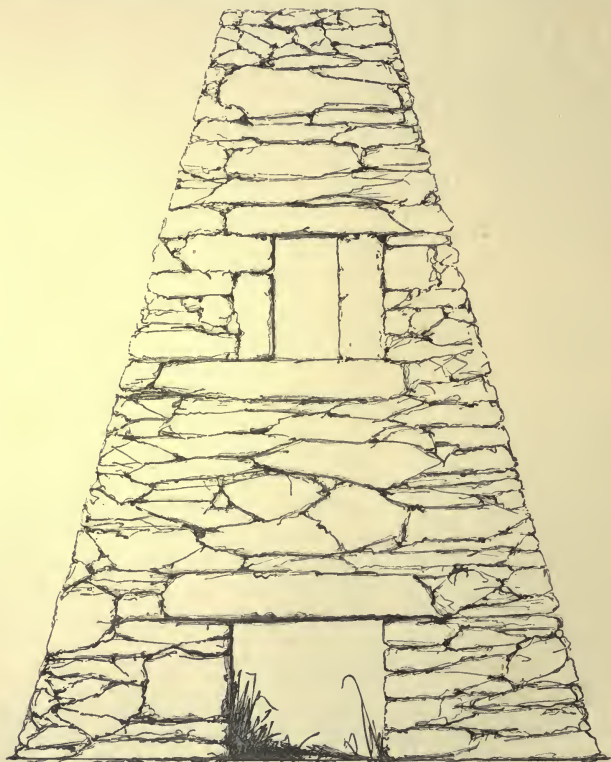


Teampull Rona.

The last human inhabitant of the island was Donald Macleod, King of Rona, who left it in 1846.

Mr. Muir's description of the chapel of St. Ronan is as follows:—

“Of this rude and diminutive building not much can be said. On the outside it is most part a rounded heap of loose stones, roofed over with turf. Within you find it a roughly-built cell 9 feet 3 inches in height, and at the floor 11 feet 6 inches long and 7 feet 6 inches wide. The end wall leans inwardly a little, the side one so greatly that, where they meet the flat slab-formed roof they are scarcely 2 feet apart. Beyond the singularity of its shape there is nothing remarkable in the building, its



Teampull Rona. West-end interior elevation of smaller Cell.

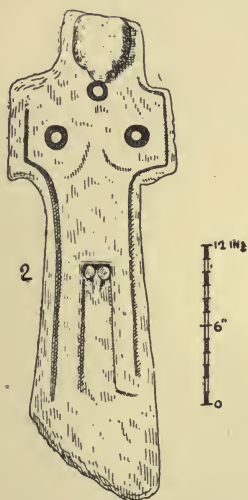
only minute features being a square doorway in the west end, so low that you have to creep through it on your elbows and knees; a flat-headed window, without splay on either side, 19 inches long and 8 inches wide, set over the doorway; another window of like form and length, but an inch or two wider near the east end of the south wall; and the altar-stone, 3 feet in length, lying close to the east end.

“Attached as a nave to the west end of the cell, and externally coextensive with it in breadth, are the remains of another chapel, internally 14 feet 8 inches in length, and 8 feet 3 inches in width. Except the north one, which is considerably broken down, all the elevations are nearly entire, the west one retaining a part of the gable.

"A rude flat-headed doorway, 3 feet 5 inches in height, and 2 feet 3 inches wide, in the south wall, and a small window of the same shape, eastward of it, are the only details.

"At what time either these buildings were put up it is impossible to say. Both are alike rude in their masonry, and between them there is scarcely a difference in the character of their few inartistic details; but be the age of the larger one what it may, the cell, which may be termed the chancel of the structure at large, is certainly by many hundred years the older erection and in all probability the work of the eighth or ninth century.

"In the burying-ground, which is fenced by a low wall, with a doorway in the south-west, there are several truncated plain stone crosses, the tallest one only 2 feet 6 inches in height. At the intersection of the curves it is pierced with a triangular group of three small round holes, touching which, as also the pillar itself, there is a variously-told tradition among those of the Butt. Of St. Ronan, too, and of the teampull he raised in the midst of his solitary retreat, a deal of legendary story is still afloat among the 'idle-headed eld' at the north end of Lewis."



Cross at west end of Teampull
Rona.

The tradition is that Ronan, who was a God-fearing man, was so grieved with the scolding and quarrelsome women of Eor-rapidh, where he lived, that he prayed to be taken to some place where he could not hear them. His prayer was answered, and a large whale appeared, on whose back he was transported across the waters and landed at *Srón an Teinntein* (the fireplace point) in Rona. The saint, after driving out some wild animals which inhabited the island, built the east end of the present teampull.

Another and a much later church, called *Teampull na Manach*, was erected "outside the graveyard, and about fifteen yards from the east end of the present teampull, with an altar in the middle, 4 feet square by 3 feet high, and having a round gray stone on the top." This altar and a part of the wall of the church are said to have been standing early in the present century. Further illustrations of the ruins on North Rona, as they now exist, are given at page 336.

NORTH BARRA, OR SULA SGEIR.

About twelve miles to the south-west of North Rona is Sula Sgeir, a high rocky island, with precipitous sides about one-third of a mile in length; at the east side of the southern point is a stone-roofed oratory, called *Tigh Bennaichte* (Blessed House), measuring internally about

14 feet long, 8 feet wide at the middle, and 6 feet 4 inches at the ends. The walls rise with a curve towards each other, and are roofed with stones laid horizontally. The doorway is in the south-west end, and has inclined jambs and flat head. It measures 3 feet 5 inches high, 16 inches wide at top, and 22 inches at bottom. There is a small window in the east end and an altar stone, 2 feet 8 inches long, on a raised base. The possibility of landing on this island was so uncertain, that it was not attempted.

SECTION V.

PART II.

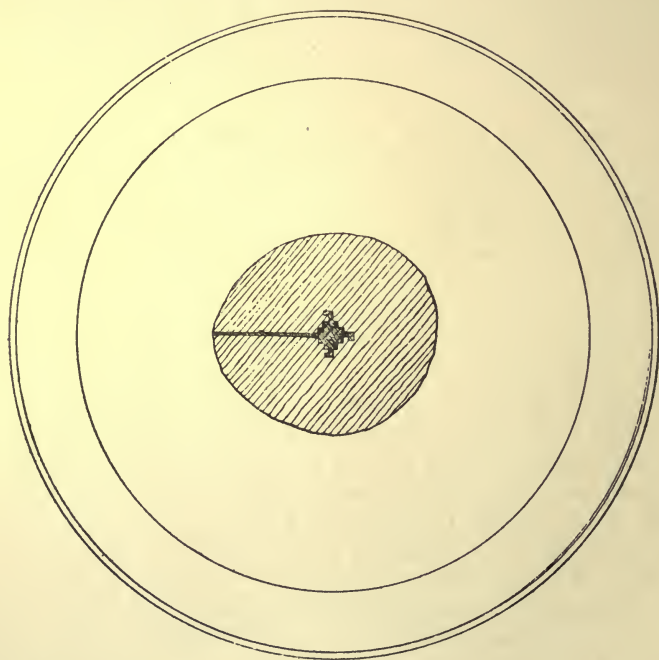
SATURDAY, JUNE 24, 1899.

MAESHOWE AND STENNIS, ORKNEY.

ORKNEY is peculiarly rich in prehistoric remains—chambered cairns, stone circles, cist burials, and Brochs. Captain Thomas estimated that there might be in the Islands about 2000 tumuli, chiefly containing cist-burials, and Mr. Petrie has enumerated about 70 Brochs. Of the chambered mounds Maeshowe is the most interesting, and the two stone circles at Stennis are by far the most remarkable in Scotland.

MAESHOWE, which is situated near the farmhouse of Turmiston, about six miles from Stromness on the road by Firth to Kirkwall, was explored by Mr. Farrer in 1861. In external form it is a truncated conical mound, 90 feet in diameter at the base, and over 30 feet in height. At a distance of between 80 and 90 feet from the base of the mound it is surrounded by a circular trench, between 30 and 40 feet in width and from 4 to 8 feet in depth. The entrance passage to the chamber in the interior of the mound opens on the south-west, and is 54 feet in length, with checks for a door about halfway inwards, and another pair of checks, consisting of slabs set on end, near the entrance into the chamber. The chamber, which is well built, is nearly a square of 15 feet on the floor, and about 13 feet of the height remains. Above the height of 6 feet the coved roof commences, the coving being effected by each successive course of the long flat stones projecting several inches beyond the course on which it rests. At the height of about 3 feet above the floor are the openings of three small cells occupying the centre of each side of the chamber, except the side by which the passage enters. No relics were found in the course of the excavation to give a clue to the purpose of the mound, although there can be little doubt that, like other great chambered-mounds, it was sepulchral. But on the walls there had been scratched a number of inscriptions in runes of the later Viking time, one of which records that "the Orkhaug was broken

open by the Jerusalem-farers in the time of the blessed Earl," which probably refers to the pilgrimage of Earl Rognvald and his followers to the Holy Land in 1153. Altogether there are 24 separate inscriptions. They are mostly mere idle scribblings, such as "Thatir the Viking came here to weary," "Hermund Hardaxe carved these Runes," &c., and

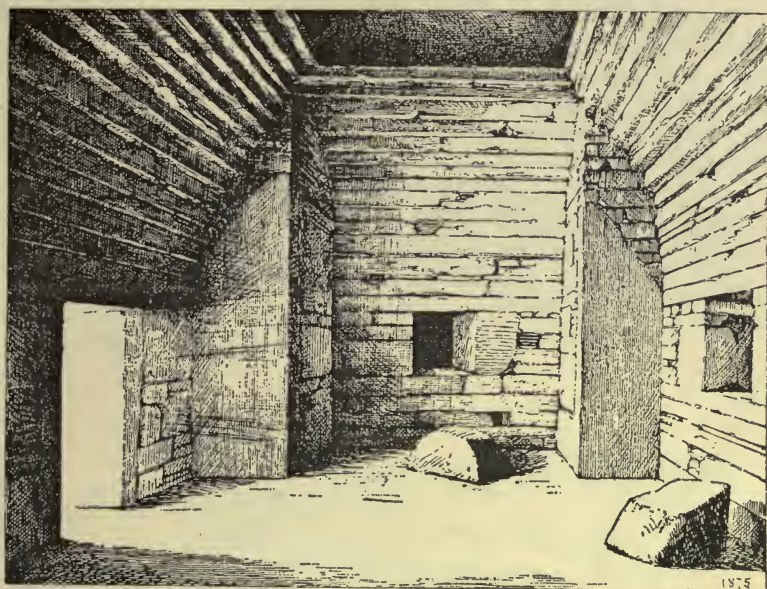


Scale of 200 feet.

Maeshowe. Ground-plan and section of Mound and Ditch.

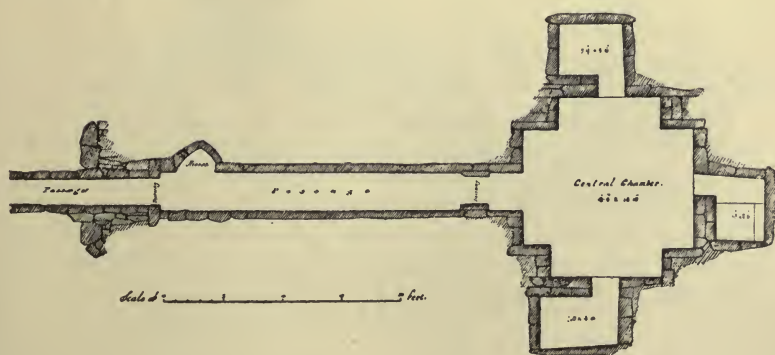
some of them may owe their origin to the circumstance recorded in the "Orkneyinga Saga" (Edinburgh, 1873, p. 159) that Earl Harold with a hundred men spent a Yule Day at Orkahaug.

THE STONE CIRCLES OF STENNIS are about a mile or more to the westward of Maeshowe, and are reached by the road to Skail which



Maeshowe. Interior of Chamber.

(From a Drawing by Capt. W. St. G. Burke, R.E.)



Maeshowe. Ground-plan of Chamber and Passage.

branches off the road from Stromness to Kirkwall. The larger circle stands on a moor sloping to the Loch of Stennis, within a circular trench 30 feet wide, enclosing an area of about $2\frac{1}{2}$ acres. The diameter of the enclosed area is 366 feet, and the ring of pillar-stones stands about 13 feet within the trench on a circle 340 feet in diameter. The original number of stones appears to have been 60, placed about 17 feet apart. Only 13 are now standing, 10 others are prostrate, and the stumps or fragments of 13 more are recognisable.

The smaller circle stands on a tongue of land projecting into the loch at the Bridge of Brogar, rather more than half-a-mile from the larger circle. It also stood on a platform 104 feet in diameter, surrounded by a wide ditch or hollow, with a slight mound round it on the outer side. Only two stones of the original circle remain standing and one prostrate.



Ring of Stennis, from the Westward.

Three others were destroyed by the tenant of the farm in 1814 along with the "Stone of Odin," a monolith with a hole through it, which stood about 150 yards to the north of the circle, and was much used by the young people who grasped hands through the hole as a solemn plighting of troth.

To the north-west is a great solitary standing stone near the Bridge.

Not far distant from the larger circle is the Ring of Bukan, and several tumuli are visible, most of which have been opened and destroyed.

In the Museum of the Natural History Society at Stromness, and in the private museum of Mr. James Cursitor, F.S.A. (Scot.), Kirkwall, are interesting collections illustrating the Natural History, Geology, and Archæology of the Orkneys.



Ring of Brogar—Large Circle of Stennis—from the South-west.



View of Cromlech, Stennis, from the Northward.

The following brief description of the main Archæological features of Stromness, Stennis, Maeshowe, and Kirkwall has been communicated by Mr. James Cursitor, F.S.A. (Scot.):—

In this short Paper I am compelled, by the circumstances of the case, to restrict the matter to the remains of antiquity on the line of march laid down in the programme of the Excursion. Stromness, the beautifully situated town where the landing in Orkney is to be made, is a modern place, and boasts of no remains of antiquity in its immediate vicinity. It possesses a small museum, but with the exception of the geological department, it offers little of interest to the visitor, and is poor in objects of antiquity or local interest.

Stromness is built on the junction of the granite, schists, and conglomerate Old Red Sandstone formations, good sections of which are frequently exposed in the course of quarrying, while some of the fish remains found in the neighbourhood are possibly the lowest in the palæontological scale ever discovered. About two miles from the town, when driving to Stennis, on the right-hand side of the road, the visitor will get his first sight of two standing-stones (standing-stones are scattered over the group of islands), and the two now referred to are, doubtless, outlines of the system of Brogar, which may be discerned across the loch of Stennis, about three miles off. At the Farm of Howe, on the ground of which these two stones are situated, are the remains of a Broch, which has not yet been explored. The word *howe*, in Orkney, has not the Scottish meaning of a hollow, but that of an eminence, and is a very common place-name in Orkney, and, I think, in almost every instance, the farm so named, has a Broch on its land.

On reaching the Bay of Waithe there will be observed, on a point of land projecting into the loch, about 400 yards away, the remains of an ancient chambered burial-mound, called Unstan, doubtless, as the name implies, at one time the site of a standing-stone. The mound was opened a few years ago, and was found to contain a chamber, north and south, $21\frac{1}{2}$ feet long, by $6\frac{1}{2}$ feet wide, divided into five or six compartments by large stones placed on edge, having another small chamber off it, about the middle, on the west side, the entrance to the large chamber being on the east side, and a little to the south end of the middle. The relics discovered at the opening consisted of flint arrow-heads, knives, and a scraper, pottery of several clay vessels, richly ornamented with incised lines of triangular pattern, and a considerable quantity of bones of man and beast. There are a few other burial-mounds of this variety in the county, notably one on the island of Papa Westra, and another, discovered last year by General Burroughs, near his house of Wumbland, in the island of Rowsa.

About one mile further along the road, on the right, and almost opposite the Stennis Hotel, there is a glacial moraine, in which was discovered, about four years ago, a single-chamber burial-place, constructed of heavy stones, and having a drain-like entrance.

Another mile further along the road you turn off north-west to the left, towards the stones of Stennis and Brogar. The former, Stennis, or "Ness of the Stones," is the first to be arrived at, and two upright monoliths, with one prostrate, are all that remain of the once standing-stones of which the group consisted. The circular space can yet be easily traced, and in its area is a broken dolmen, but whether this circular space was surrounded by upright stones, or only partially, is as yet an open question. The space is 104 feet in diameter at the stones, and the highest stone about 18 feet above ground. Near this stood the famous Stone of Odin, although its distance is variously stated at from 70 to 150 yards in a northerly direction.

At the near end of the Bridge of Brogar, on the left-hand side, stands a solitary stone, about 20 feet high, called the Watch Stone. Crossing the bridge,



PART OF BROCAR CIRCLE, STENNIS, ORKNEY.
(From a Photograph by Mr T. Kent, Kirkwall.)



THE WATCH-STONE, BRIDGE OF BROGAR, STENNIS.
(From a Photograph by Mr. Thomas Kent, Kirkwall.)



Inscriptions in Runes, and in Tree-Runes, in the interior wall of the Chamber
in Maeshowe, Orkney.



Maeshowe. Dragon carved on interior wall—Full size. (From a Rubbing.)

the road passes through a mound at its north end, which has yielded several good relics of antiquity, and a few yards further on there are three standing-stones on a slight rising ground.

The farm of Brodgar, from which the circle takes its name (Brodgeiri = a spear-shaped piece of land, from the shape of the point of land), is next passed, where a fine panoramic view of the large circle is obtained, and a very few minutes suffices to reach it. At a little distance from the large circle, in different directions, may be observed several bulky mounds of earth, and from their irregularity in disposition, shape, and size, they probably never formed part of the scheme of the remains of the stones, but were simply heaps of the earth removed in the course of excavating the trench surrounding the circle. These mounds, however, have yielded steatite urns, containing burnt bones, attributable to the last period of Norse paganism. The circle itself is the largest of its sort in Great Britain, measuring within the stones a diameter of 340 feet, to inner edge of ditch, 366 feet, to outer edge, 424 feet; there are still erect thirteen stones, and a few prostrate. They are all arranged with the apex of the angle of fracture in one direction. There is a sort of bridge access across the ditch on the north and south. No burial has ever been discovered within the area.

If the visitor takes up his position in the centre of the area, and looks towards the Watch-stone, he will detect another stone at a greater distance, in the exact same line, at a place called Tormiston (probably Thor's Stone). This, of itself, is evidence of a connexion between the outlying monoliths and this central circle which, with measurements and bearings, has been the subject of a recent astronomical theory of some merit, which will probably be further followed up to good result.

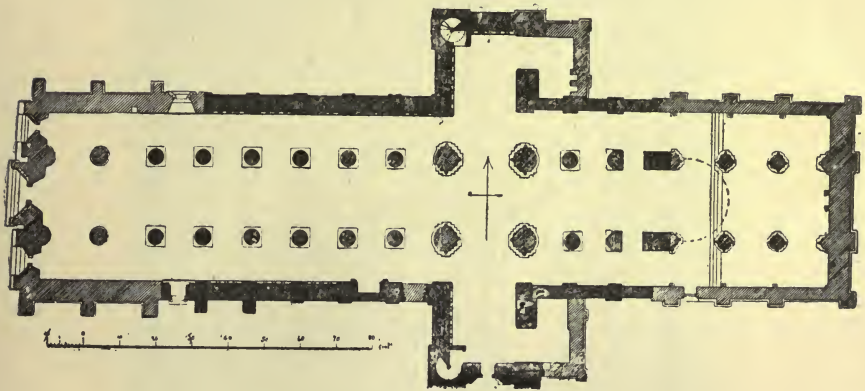
For a distance to the north-west the district abounds with tumuli and prehistoric erections, including two circles without stones, and a dolmen. Before leaving the district, the visitor should note a standing-stone about 140 yards to the east of the circle, having evidence of being, at one time, surrounded by at least four others, the stumps of which remain. Re-entering the vehicles, the same ground is gone over till the main road is reached, a few yards from the junction with which, and on the left hand, is situated the Stone of Tormiston, and the alignment, previously referred to, may be observed and verified from this end in passing.

Maeshowe is shortly thereafter reached; the mound is about 36 feet high, and 92 feet in diameter, and is surrounded, at a distance of forty feet, by an earthen rampart, about 4 feet high. The entrance to the internal chamber is on the west side, and is at present 36 feet long. The visitors should note the size of the stones forming the sides and roof of the passage, which are about 18 feet long, and the recess near the doorway, probably for receiving the stone, which served for a door. The central chamber is 14 feet 10 inches, by 15 feet 4 inches, and has three cells off it at about 2 feet above the floor level, each measuring 4 feet 6 inches, by 5 feet 6 inches, 5 feet 9 inches, and 7 feet, respectively. The characters on the walls chiefly belong to the Norwegian division of the Scandinavian runes, and to the latest time of their use, and probably date A.D. 1150. (The inscriptions must not be associated with the erection or date of the structure, of which, doubtless, the carvers had as little information as we have to-day.) They are interesting as being the largest collection in Great Britain. In the left-hand corner, on entering, between the buttress and the wall, about 4 feet up, is an inscription containing the Runic alphabet, and between it and the entrance to nearest cell, there is an inscription, *the lower portion of which is an attempt at depicting the vowels in the Limouna, Bough, or Palm form*, which was somewhat after the manner of the Ogham, the branches on one side of the stem-line indicating the class or division of the alphabet, the branch on the other side indicating the number of the letter in the class. Another example of these Palm runes is to be seen in the opposite corner of the chamber at the left side of the cell, at the beginning of the inscription. But the most interesting bit of carving remaining is the Dragon,

on the buttress, in the right-hand corner facing the entrance. Before leaving the chamber take up a position with your back to the inner wall, and face the entrance. The view through the entrance passage is then very restricted, but careful observation will enable you to discern, in the distance, the stone of Tormiston, already referred to; and an interesting fact, pointed out in the Paper referred to is, that the distance between this spot and the stone at Tormiston is the same as that from it to the Watch-stone.

KIRKWALL AND ITS CATHEDRAL.

The run from Stromness to Scapa Bay takes about an hour. Shortly after rounding Houton Head, and passing the Holm of the same name will be observed the parish church of Orphir, at the east side of which, and almost adjoining it, are the remains of a circular church; nothing but the semi-circular apse and a fragment of the arc on each side remain.



Kirkwall Cathedral. Ground-plan.

This is the only known church of the kind in Scotland, although there are five in England. This one was built in the beginning of the twelfth century. Near it stood the palace of the Earls of Orkney, probably at the site of the farm house nearest the ruin. In a bay in this vicinity King Haco arrived in Orkney after his defeat at Largs, and went overland to Kirkwall, where he died in the Bishop's Palace.

From the anchorage in Scapa Bay may be seen the roofs of the houses in Kirkwall overtopped by the cathedral. The site chosen for its erection makes its tower a landmark seen from a long distance, from Caithness in the south, and from several of the north Isles of Orkney. In Scapa Bay, N.N.W. from the anchorage, there is a distillery with a burn alongside of it running into the bay. At the mouth of this burn on its west side

is the Broch of Lingrow, with its numerous secondary buildings. This Broch yielded many interesting relics which now enrich the National collection in Edinburgh, some of the pottery being of a pattern not represented in any other museum in Europe. The walk from Scapa to Kirkwall is about two miles. In Kirkwall the cathedral claims special



Kirkwall Cathedral. Choir looking east.

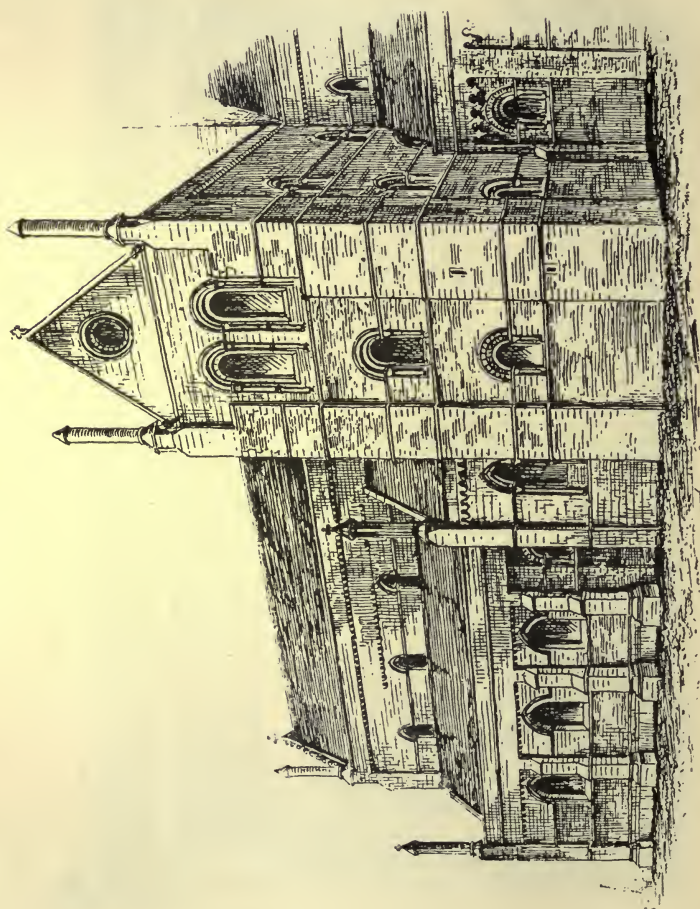
interest. It was originally built by Earl Rognvald in 1138, and dedicated to his uncle Earl Magnus, who was slain in Egilsay in 1116, and afterwards canonized. The building is small, but so beautifully proportioned that it creates in the mind a false impression of size. It is 218 feet in length, and measures across aisles and nave 45 feet. Its

narrowness lends to its appearance of height. It measures 89 feet across the transepts, and has a triforium and clerestory for its whole length on each side, as well as round the transepts. There are chapels attached to the east side of both transepts. The body of King Haco lay in state



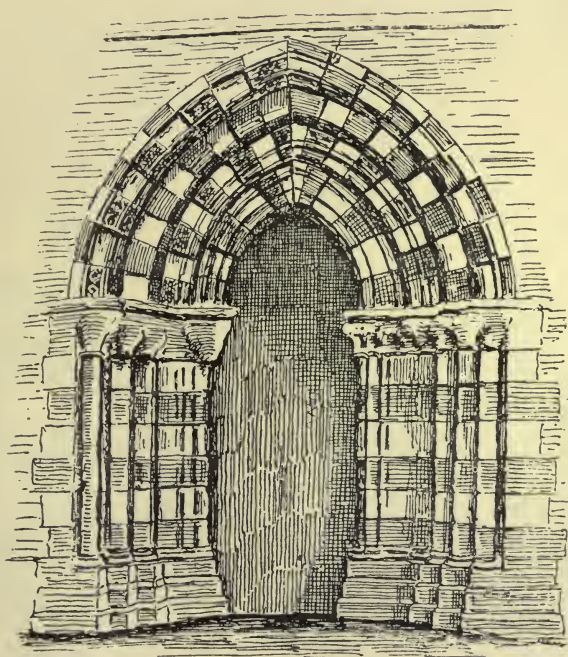
Kirkwall Cathedral. The Crossing and South Transept.

here, and many earls and bishops have been interred within its walls, but few records of their resting-places are now preserved. The centre of the building is the oldest, but by some such artifice as re-casing, secondary work with pointed arches, having round-headed ones above them, is to be seen as in the arching of the principal piers supporting the



Kirkwall Cathedral. View of North Transept and Choir.

tower. The choir was lengthened by Bishop Stewart in the beginning of the sixteenth century by three bays. The probability is that before that time the choir terminated in a semicircular apse. The junction of the old and new is well shown in the broad pillars, third from the central piers, in one of which, on the north side, relics supposed to be those of St. Magnus are preserved; a specially driven stone on the east end of the pillar marks the spot. The three bays on the west end of the nave were added in the end of the sixteenth century by Bishop Reid, and it may be that the former west front was re-erected in its present position



Kirkwall Cathedral. Doorway in South Transept.

at that time. Very good examples of ornamentation in two colours of sandstone are to be seen in the doorways; alternate rings, bands, and chequers of yellow and red being introduced with good effect. The vaulting of the three bays at this end was not completed, the present vaulting being only of lath and plaster.

The remains of St. Rognvald are supposed to be deposited in the south wall of the choir aisle in the first bay from its junction with the transept underneath a window. Some of the decorative colouring which doubtless overspread the interior may be observed on the groining of the vaulting

and mouldings of arches at the east end of the south nave aisle. Several mason's marks are to be found inside, and are more distinctly to be seen on the base course outside of the south transept.

In the south transept are collected within a railing some sculptured stones, wood carving, tiles, &c., which have been found in the building, among which are effigies of St. Magnus, and St. Olaf, the former having a sword in his hand, the remains of the tomb of Bishop Tulloch, and armorial bearings of different bishops and earls. Mutilated and neglected as the church is to-day, it is described by Worsaae as "incontestably the most glorious monument of the time of the Norwegian dominion to be found in Scotland."



Kirkwall Cathedral. View from south-east.

Two large brass alms-dishes were exhibited of very fine workmanship, with representations of the Fall. Around the rim of one are the words, in raised capitals, "HAD ADAM GEDAEN GODS WOORT WYS SOO WAER HY GEBLEVEN INT PARADYS, ANNO 1636."

To the south of the cathedral stand the ruins of the Earl's Palace and those of the Bishop's Palace. The former, built in the sixteenth century by Earl Patrick Stewart, is a fine specimen of the Scotch baronial architecture of the time, and with its large dimensions, its high pitched corbelled gables, and projecting bay windows, must have been a very

imposing structure. It contains a grand staircase, chapel, suites of rooms, and a large banqueting hall, 55 feet long by over 20 feet in width, having two fireplaces and four large windows. The larger fireplace presents the best specimen of the level arch in Scotland, and on the panels on the coroneted pillars on each side of it are the initials P. E. O. (Patrick, Earl of Orkney). It was in this house that Montrose last slept in a bed before his defeat at Corbiesdale.

The Bishop's Palace, notable as the place where King Haco died, is in the form of a parallelogram, 112 feet by 27 feet, with a modern round tower in its N.W. angle. The building has been altered and remodelled so frequently that little of the original remains. It consisted of three floors and attics. The tower was built by Bishop Reid, whose arms and initials are still to be seen on a panel near the top. About half way up the wall in a recessed arch stands a figure in a short tunic, having long hair, but it is not believed to represent that prelate. The tower is five stories in height. The lower story in the building seems to have been vaulted throughout. The others have only floors of wood. The tower is surrounded at the top by a double corbelled projecting cornice, with a parapet on its outer edge, leaving a pathway around the little square chamber forming its top story. Opposite the west front of the cathedral in Broad-street stands the market cross on its base of three steps. It bears the date 1627, and the remains of the iron staple which held the branks (or some such instrument) is still imbedded in it. Opposite this is the town house of the family of Baikie of Tankerness, originally the residence of some of the dignitaries of the cathedral, viz. the treasurer, sub-chanter, archdeacon and chancellor. The sculptured stone over the archway leading into the courtyard bears the date 1574, and a verse from the 22nd Psalm.

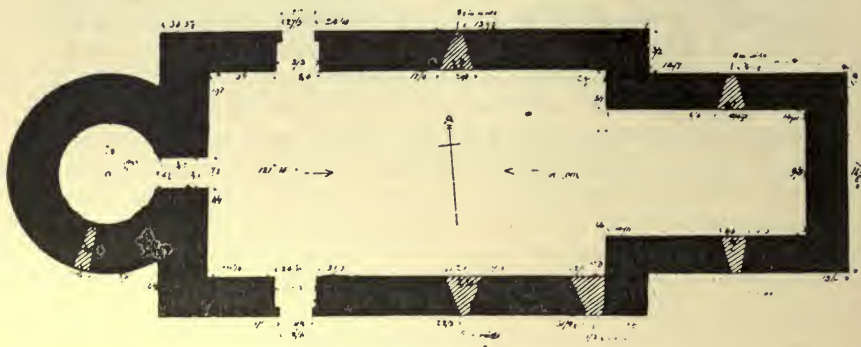
At the other end of Broad-street stood the Castle of Kirkwall, built by the Saint Clairs of Orkney, in which family the earldom was vested from 1379 to 1468. An inscription in the wall of the Castle Hotel records its site, and a few relics of the building are also inserted in the wall.

The name Kirkwall, from the Norse Kirkiuvagr or Church Bay, is not derived from the Church of St. Magnus, but from an older structure which stood in Bridge-street, about a hundred yards from the harbour on the east side of the street, supposed to have been erected by Rognvald, Brusi's son, to the memory of King Olaf the Holy, who perished at Sticklestad in 1030, and it was to this church that the remains of Earl Magnus were brought on their arrival at Kirkwall to wait the completion of the cathedral to receive them.

EGILSAY.

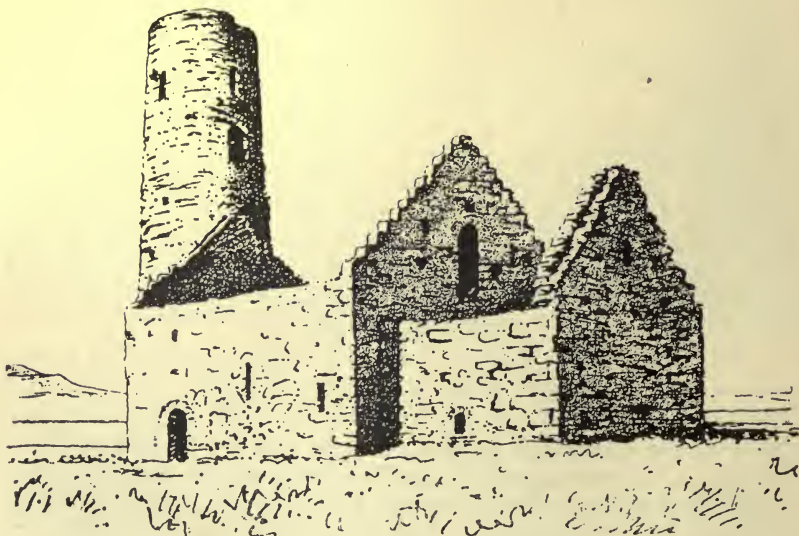
From the top of the tower of Kirkwall Cathedral a very fine view is obtained. Several of the North Isles of Orkney are visible, and among

them almost directly north at a distance of eleven miles, lies the island of Egilsay, where St. Magnus was murdered by his cousin. The name of Egilsay is of doubtful derivation, opinion being divided between Egil,



Plan of Church in Egilsay.

a proper name (Egils-isle), and the Celtic Eglais, from the Latin Ecclesia (church isle). The island is famous as having been the scene of the tragedy referred to, as well as from the fact that on it there is a very



Church in Egilsay.

ancient church of unique structure. It is highly probable that it was on account of the presence of the church there that the earl cousins selected it as a meeting-place to arrange their differences. The church consists

of nave and chancel with a round tower incorporated at the west end of the nave, and is the only known instance of such a combination. The tower in some respects resembles those of Ireland, and contained four stages, one above the other; one entrance to the tower seems to have been over the nave, but under the roof. The tower has a diameter of 7 feet 8 inches internally at the base, is slightly tapering, and about 45 feet high. The top of it which was removed in 1782 was shaped like a conical dome, and there was a slight projection running round the tower below the dome. The roof of the nave seems to have been of wood with apartments between it and the stone roof of the building, while the chancel is stone-vaulted with a chamber above. The church is visible from the tower of the cathedral, and, like the cathedral itself, forms a landmark visible for a long distance.

SECTION VI.

MONDAY, JUNE 26, 1899.

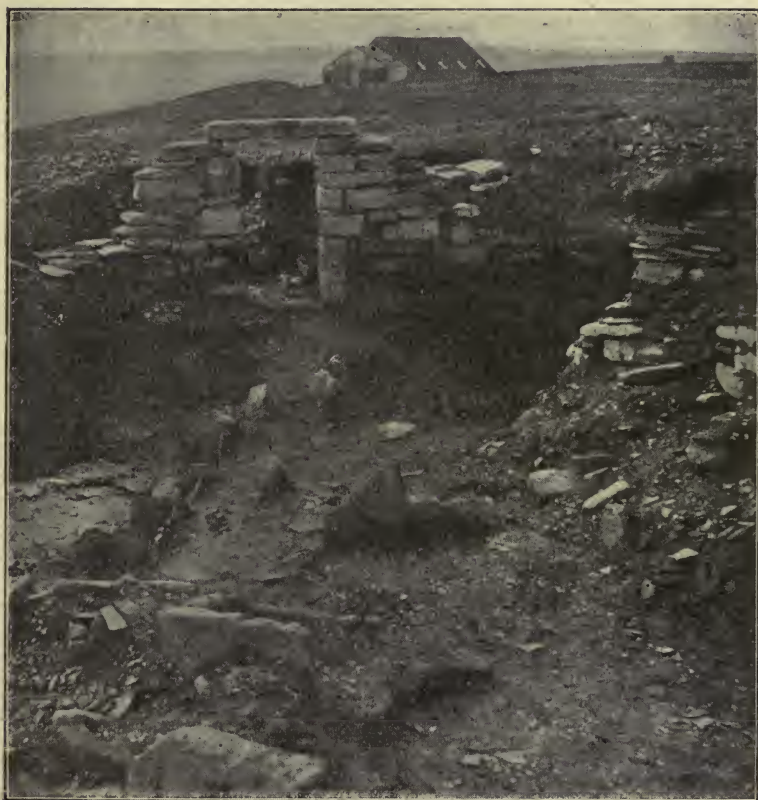
—
KEISS, CAITHNESS.

THE county of Caithness is remarkably rich in prehistoric remains—chambered cairns, groups or alignments of standing-stones, cist-burials, and Brochs, or so-called Pictish towers. Groups of chambered cairns, both of the long and short form, and horned at both ends, and also of the round form, in the Yarhouse Hills, and at Garrywhin, near Bruan, seven miles south of Wick, and at Camster, about fourteen miles from Wick, have been investigated and described by the late Mr. A. H. Rhind (*Ulster Journal of Archaeology*, 1854, p. 100) and Dr. Joseph Anderson ("Scotland in Pagan Times, Bronze and Stone Ages," 1886, pp. 229–267). Alignments, or groups of standing stones arranged in rows, analogous to those of Carnac in Brittany, but on a smaller scale, at Yarhouse, Clyth (four hundred stones in twenty-two rows of 50 yards), and Camster, and an oval (226 feet in length) of thirty-five stones at Achkinloch, in Latheron, are also described ("Scotland in Pagan Times," 1886, pp. 126–134). But the Brochs, of which about eighty have been enumerated in the county (Anderson's "List of the Brochs in *Archæologia Scotica*," vol. v., p. 178), are by far the most numerous and striking of the Prehistoric remains, and nowhere have so many of them been excavated as in the district of Keiss.

The village of Keiss lies on the north-west side of the Bay of Keiss, seven miles north of Wick, and a quarter of a mile north of the village is Keiss Castle, the manor house of the estate of Keiss, the property of Sir Francis Tress Barry, Bart., M.P. for Windsor. Of the eight Brochs which he has excavated within the past ten years, three are situated within a radius of about a quarter of a mile between the castle and the village; one is at the head of the bay, about two miles to the south, and another

is at Nybster, nearly the same distance to the north of the castle. The others being more distant are beyond the reach of the present excursion.

The KEISS BROCH, behind the village and close to the seashore, was dug into by the late Mr. Samuel Laing, M.P., in 1864, and is described as "the Harbour Mound" in his "Prehistoric Remains of Caithness"



Keiss Broch. Interior, showing entrance to the stair in the thickness of the wall, and secondary buildings on *débris* in area.

(From a Photograph by Sir F. T. Barry, Bart.)

(1866), p. 22. But his excavations were merely sufficient to enable him to conjecture that the building must be classed among the Brochs, and the whole of the details have since been worked out by Sir Francis Barry, Bart. The Broch is a dry-built circular tower, having a wall 12 ft. thick, enclosing an area, or court, 38 feet in diameter and open to the sky. The entrance faced the sea, but on that side only the foundations

remain. The wall on the land side remains to a height of about 12 feet. To the left of the entrance a doorway in the interior wall gives access to the stair constructed in the thickness of the wall, which presumably led up to a series of circular galleries superimposed above each other, with openings for light looking into the interior court, as may still be seen in the more entire Brochs of Mousa, Glenelg, and Dun Carloway. There is a blocked entrance with a guard chamber on the opposite side of the court. Throughout the interior are remains of secondary constructions,



Keiss Road Broch. Foundation courses of exterior wall of older structure.

(From a Photograph by Sir F. T. Barry, Bart.)

the foundations of which are placed on the *débris* at various levels, showing successive phases of occupation. Out-buildings of various kinds surround the exterior in a very irregular manner. Among the objects found have been pieces of rude pottery—several with impressed chevron ornamentation—two small pieces of Roman “Samian ware,” a small crucible with a portion of melted bronze adhering to the bottom of the interior; bone pins and implements of deer-horn, including a long-handled comb with eight prongs on the toothed end; a mould, a

lamp, and a rudely-shaped cup of sandstone; several grain rubbers, and a large stone mortar, similar to those used for husking barley. Among the food refuse were bones of the common domestic animals and birds, including the Great Auk, antlers of red deer of great size, and quantities of the shells of the common edible shellfish of the adjacent coast.



Keiss Road Broch. Interior, showing entrance to stair and rooms in thickness of wall, and partitions of slabs in area.

(From a Photograph by Sir F. T. Barry, Bart.)

The BROCH at the WHITE GATE is also situated close to the seashore, about halfway between the village and Keiss Castle. It is of smaller size, having an internal diameter of 26 feet, and a wall 13 feet thick.

Only about 5 feet of the height remains. The entrance faces the sea, and is 2 feet 10 inches in width at the outside, widening inwards and showing two pairs of door-checks formed of slabs set upright edgewise in the wall, and projecting from 6 to 8 inches. There is no stair. Two secondary walls cross the interior from front to back, and the entrance passage is prolonged exteriorly through a cluster of out-buildings, one of which showed part of its beehive-roofing. Among the objects found in this Broch, which were of the usual character, the most remarkable



Keiss Road Broch. Interior, showing entrances to Chambers in thickness of wall.

(From a Photograph by Sir F. T. Barry, Bart.)

was a large jar of coarse, unglazed pottery, which when reconstructed from its fragments measured 17 inches in height by $17\frac{1}{2}$ inches in diameter at the mouth, tapering to 7 inches in diameter at the bottom.

The Road Broch, close to the public road from Keiss to John o' Groats, and less than a quarter of a mile from the two seaside Brochs, is the largest and most interesting of the three. The main structure, or Broch proper, has an internal diameter of 34 feet, and a total thickness of wall of 15 feet 9 inches; but the original wall seems to have been only about

12 to 13 feet thick, and an exterior facing of from 2 to 3 feet thick has been added all round. The entrance faces N.E., and is 2 feet 6 inches wide, having checks for a door about halfway in. On the right side of the passage is a guardchamber. To the left of the main entrance is the entrance to a stair in the thickness of the wall, with twelve steps remaining, and an oblong chamber 12 feet by 5 feet at the bottom of the stair. Across the court to the right of the main entrance is another stair with eleven steps remaining, and at its foot the largest chamber known to have been found in a Broch, being 30 feet in length and 4 feet in width. None of the roofing stones remain, but its walls are entire to the height of 6 feet, and the rounded end is covered by overlapping stones. The interior court is subdivided by partitions of slabs set on end, and there is a large underground chamber beneath the floor level. There is also a small chamber in the wall, to which access is gained from the court through a square opening cut in a slab forming the front of the chamber. A unique feature of this Broch is that a circular court about 33 feet in diameter has been added in front of the main entrance, and partially founded on the exterior wall of the Broch, where it touches it tangentially. Outbuildings of the usual kind are placed around the exterior walls, and the whole group is surrounded by a massive enclosing wall, irregularly circular, at a distance of 40 to 50 feet outside the wall of the Broch proper.

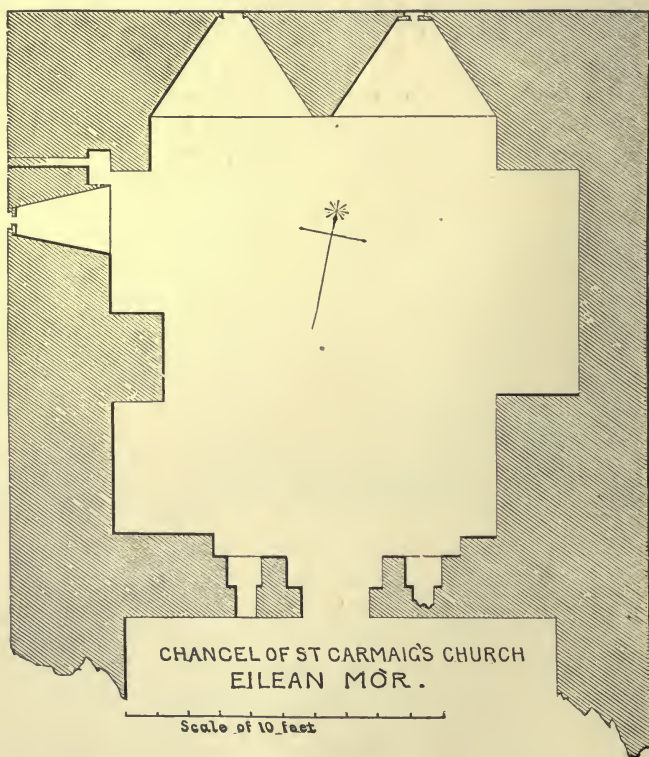
Among the articles found in this Broch were several bone pins, one finely made with an ornamented head, a bone needle, a long-handled comb, a small bronze ring, a disc of stone, $1\frac{1}{2}$ inches diameter, with incised markings resembling runes; whorls, whetstones, a stone lamp, a stone cup, and several grooved stone weights or sinkers, &c.

SECTION VII.

TUESDAY JUNE 27, 1899.

EILEAN MÓR.

EILEAN MÓR is the largest of a small group of islands in the Sound of Jura, south of and directly opposite to the promontory which divides Loch Swine from the Sound. This island contains the remains of St. Carraig's Church and other ruins, also some tombstones with



carving. Kilmorey, in Knapdale, on the mainland, three miles south of Castle Swine, contains some very interesting ecclesiastical and other remains, which are close to the shore.

At the north end of the island the ruins of St. Carraig's Church will be found. The building is 37 feet 3 inches long, and 19 feet 11 inches broad, divided into two compartments, forming chancel and nave.

The chancel has two narrow and deeply-splayed windows in the eastern gable, and another light in the northern wall. The chancel-arch has been filled in, leaving only a small, flat-headed doorway, with



Church of St. Carraig, Eilean Mór. East elevation.

an aperture at one side (see plan of chancel, p. 302). In the southern side there is an arched recess in the thickness of the wall, containing the mutilated effigy of an ecclesiastic. The chancel roof is vaulted, and over the vault is a small chamber with a square-headed aperture on its west gable: the nave is roofless.

South-east of the church is a small ruined structure, 9 feet 6 inches in length, known as the tomb of St. Carraig.

At the west end of the church is a cross about 6 feet in height, on the east face of which are some carvings, representing a horseman, and a nondescript animal, resembling an elephant; and on the highest point of the island is the stump of another sculptured cross.

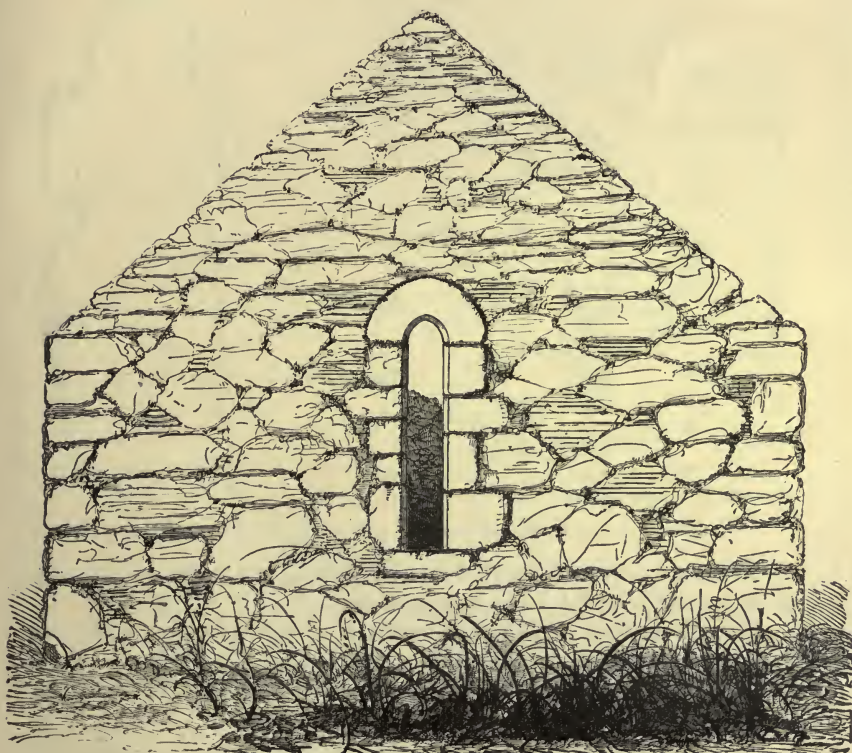


Church of St. Carraig, Eilean Mór. Chancel-arch, from Nave.]

At the south-eastern part of the island there is a small roofless building, internally 11 feet square, said to be the cell erected by St. Carraig when he first landed on the island.

GIGHA ISLAND.¹

The visit to this island was made on the recommendation of Principal Rhys, LL.D., *Hon. Fellow*, who was anxious to have the reputed Ogam-stone carefully examined.² The island is about six miles long by about one and a-half miles broad, and is four miles distant from the mainland of the Kintyre coast. Gigha belongs to Mr. W. J. Yorke Scarlett; on



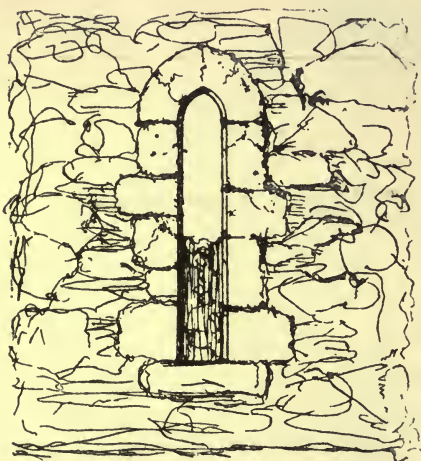
St. Catan's Church, Gigha Island. East elevation.

it are some ecclesiastical remains at Kilchattan, near the village of Ardnimish.

¹ See map, page 307.

² The distance from the landing-place, or pier, at the south-east end of the island to the stone is about a mile, after passing the north entrance to the mansion-house, and turning up the first road to the left. Passing the ruins of a chapel, and some interesting slabs, the path lies straight to the base of the knoll on which the stone stands. (It is figured in Captain White's "Archæological Sketches in Knapdale," plate iv.). There are several tumuli and other remains at the northern end of the island, but there is no proper landing-place or road there.

A whole day could be well spent on this pleasant and picturesque island in examining the forts, cromlechs, boulders with cup-and-circle-markings, crosses, and ecclesiastical remains. Of the latter, the church of St. Catan is the most interesting. Internally it measures 33 feet by 15 feet 2 inches; the east window still remains, indicating a building of thirteenth-century date. This window is a narrow lancet, 5 feet in height (see drawing). The remains of a large octagonal font may be seen at the east end of the church.



St. Catan's, Gigha. East Window.



Cross, Gigha.

There are some sculptured slabs lying about and a broken cross, the latter measuring about 3 feet in length.

There is another broken cross erect in an old burying-ground near Tarbert farm, and not far from it is a pillar-stone, 7 feet high.

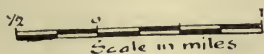
Still further to the north will be found what T. S. Muir considers the most interesting spot in Gigha :—

“Conceive scattered over a weird-looking plot so many cyclopean-like cells, cromlechs, kistvaens, or whatever else or otherwise you may call them, each more or less slantingly roofed over with a ponderous slab, and showing in two or three of them appearances of passages, in all likelihood, to underground chambers.”

There are three hill forts, and some cup-marked sea rocks, north of Kilchattan, on the west side of the island.

On Cara, a small island south of Gigha, there is a ruined chapel; it measures externally 29 feet in length; the east and west ends are nearly entire; there is no opening in the east end; the doorway was in the middle of the north side.

For an account of the Gigha Ogam, see page 346.



ISLE OF CIGHA



SUPPLEMENTARY.

PART I.

THE foregoing pages, descriptive of the places and objects visited, were written before the voyage was commenced, and were published in the form of an Illustrated Guide, for the use of the members of the party on the tour. The adoption of the past tense instead of the future, and the introduction of some minor changes and corrections is all that was necessary to transform the matter, already in type, into a record of the proceedings, as fortunately the programme originally settled on, after much care and deliberation, was carried out in a surprisingly faithful manner, taking into account the distances traversed and the difficulty of access both by sea and land, of the greater portion of the places visited. Some new illustrations, taken from sketches and measurements made on the journey, have been introduced, and others in the Guide withdrawn where they were found to have been defective. Advantage is now taken of the opportunity of reproducing some of the many excellent photographs taken on the trip, and the comparison of some of the structures as they now exist, with the illustrations already given, most of which were drawn nearly fifty years ago, will form an interesting study, and show the extent of the ravages of time in that period.

Of the photographs I have had an opportunity of examining, those of Mrs. Shackleton come first, both as regards number and execution. Mrs. Simpson's are not far behind—her photographs at Kildalton, taken at 9 o'clock on the evening of 20th June, are marvellous. Mr. Kirker's collection is very fine; and the Rev. Dr. Buick, Mr. T. J. Westropp, and Mr. Law Bros secured many good pictures. Dr. Fogerty was very successful, and some others appear to have worked diligently, but I have not yet seen their pictures.

Sanda, our first resting-place, was reached at 2 o'clock in the afternoon, after a run of three hours from Belfast, steaming at a moderate rate. The weather though more settled than when starting, was dull and cloudy, and not well suited for the use of the camera. The examination of the two weatherworn crosses, and the remains of the little church a short distance from the landing-place, did not occupy more than one hour, and the short walk on land was much appreciated by those who had been threatened with *mal de mer*; it was a complete restorative, and on again joining the ship they soon found their

“sea-legs,” and for the rest of the voyage no one suffered any inconvenience in this respect.¹

Our course now brought us round the striking and picturesque headland of the Mull of Cantyre, round which we steamed very closely, and, with a fresh breeze, bright sunshine, and genial warmth, the ever-changing view of the magnificent coast scenery was greatly enjoyed.



Kildalton Church and Smaller Cross—from the north-east.

(From a Photograph by Mrs. Shackleton.)

After a delightful run of two hours, we anchored again in Ardmore Bay shortly after six o'clock, and immediately after dinner landed on Islay. A pleasant walk of a couple of miles brought us to Kildalton graveyard, containing the ruins of the church and a large cross, while on the side of the road is another high cross. The latter cross is shown to

¹ At Sanda the doorway of the church is in the north wall, and has a flat lintel; the small window in the south wall has sloping jambs, which, with the head of lintel, have a broad chamfer running round; the remains of the stone altar, under the east window, are still to be seen.

the right of the view of the church; the large cross in the graveyard is not very distinctly seen near the wall of the church. The head of the smaller cross, east face, is shown; it has a device of a geometrical pattern, and is of quite a different type to the larger cross. In the church are several monuments which, though rather rudely executed, and in low relief, are of considerable interest. In the recess in the south wall, close to the east gable (see the interior view), is a representation of a knight in armour on an upright slab, and there is some lettering to the right of the figure, rather illegible, in which may, with difficulty, be traced, *HIC JACET . . . AR . . .*; to the left is a small human figure. This monument appears to have been intended for a recumbent position; it is now placed upright in a recess in the wall, where a window existed. This window is now blocked up externally, but the jambs and arch can still be seen.



Smaller Cross, Kildalton (west face).
(From a Photograph by Mrs. Shackleton.)

This monument belongs to the fourteenth century period. The pointed *basinet* on the head has taken the place of the *helm*, and attached to the *basinet* is the *camail*, or tippet of mail, which did not go out until the commencement of the fifteenth century; the feet appear to be covered with socks of mail lengthened into a point, which indicates a period before *sollerets*, formed of articulated plate, were in use as coverings for the feet. *Sollerets* came into use in the fourteenth century, and their absence would indicate that the monument belongs to the early period of that century. (See page 312.)

The date of the church, as indicated by the two lights in the east gable, with pointed arches outside, and round-headed arches inside,

would denote the transitional period to the pointed style of the thirteenth century, and is, therefore, a little earlier than the monument.

Before the site of the altar is another knight's tomb; there is a floriated cross, with a large sword, to one side of the shaft, and a band of foliage to the other. There is another slab with a plain, raised,



East end Interior of Kildalton Church.

(From a Photograph by Mrs. Simpson.)

Latin cross, also several other slabs. In the south-west corner of the church is a quaint tombstone, on which is represented a musket and powder-horn, surrounded by an inscription, in incised capitals, "HEAR LIETH CHARL. M. GOWTHOR, WHO LIVED IN EROAIK (?) AND DEPARTED THIS LIFE THE FIFTEENTH DAY OF FEBRUAREY, 1696 . . . YEARES."

The proprietor is Mrs. Ramsay, of Kildalton House, seven miles

from Port Ellen. The country around is very sparsely populated ; there is a large expanse of moor-land and heather, and as we retraced our steps over the undulating ground to where the boats waited on the beach, the scene was very beautiful. Though it was nearly 10 o'clock before we returned to the ship, there was even then sufficient light on land and water to see and admire the charming surroundings of the Bay of Ardmore, in which we anchored for the first night of the voyage.

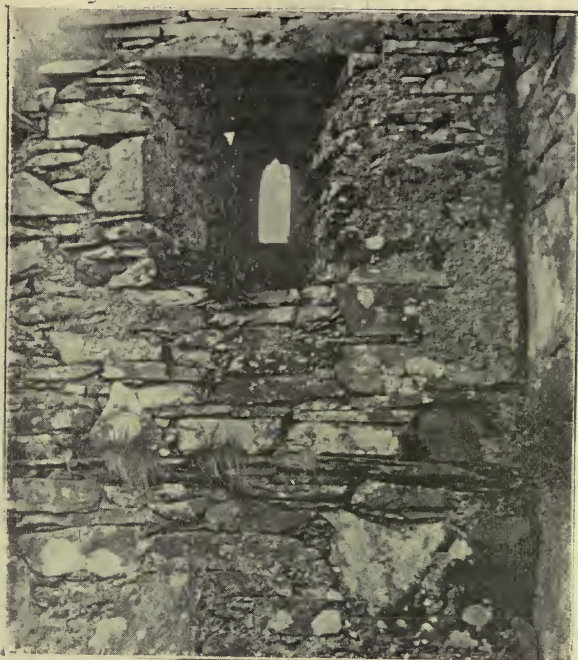


Effigy in South Wall of Kildalton Church.

(From a Photograph by Mrs. Simpson.)

Next morning, at 5 o'clock, an early start was made for Oronsay, and as we sailed northwards, through the Sound of Islay, most of the party came on deck to view the striking scenery. We had the Paps of Jura to the right, and the east coast of Islay to the left. Oronsay was

reached at 8 o'clock. The proprietor, General Sir John C. M'Neill, K.C.B., v.c., Colonsay House, had instructed his manager, who is also the local pilot, to meet the party, and show us the ruins of the Priory, and other places of interest on the island. The ruins are very carefully conserved by Sir John M'Neill. His brother, Mr. Malcolm M'Neill, has a marine residence close to the Priory.



Oronsay Priory. Window in Side Chapel, looking west.

(From a Photograph by Mr. Kirker.)

In the small chapel to the south of the nave there is a curious window in the west wall, a photograph of which, from the inside, is given. It is about 2 feet in height, and is formed of a single stone, the slab having been perforated in the solid. The window is finished with a trefoil head; this window gave light to a small apartment over the chapel.

The structure marked barn and byre on the plan (see p. 164, *ante*), and described as such in the extract on p. 167, seems to have been originally the prior's lodging, and the building south of it was the prior's chapel.

The apartment marked Chapter House on the plan has been converted into a burial-place for the M'Neill family. A doorway facing the east, with a gable over, has been erected. This is shown on the

photograph here reproduced; a portion of the prior's chapel, and its south door entrance, is seen to the right hand.

The so-called hermit's cell, or sacrament house, is an aumbry of a size larger than usual; aumbries were formed by making recesses in the thickness of the southern wall of the church near the altar. In the present instance, a massive buttress, on the outside, adds considerably to the thickness of the masonry where the aumbry was placed, and advantage was taken of this to get a greater depth than the thickness of an ordinary wall would permit of; beyond this no significance can be attached to its construction. The high altar is detached from the east wall.



Oronsay Priory. View from the east.
(From a Photograph by Mr. H. C. Cochrane.)

After our examination of Oronsay, all were on board shortly after 10 o'clock, and the journey was resumed for Iona. We were surprised to find that the course taken brought us to the west of the Island of Iona instead of through the Sound, the depth of water in the lowest portion of which is much more than is sufficient for our vessel. This entailed some loss of time in steaming around the northern portion of the island, and entering the Sound from the north, and as the anchorage selected was more than a mile from the landing-place, still further delay was caused. This inconvenience was, in a measure, ameliorated by the promptness with which Mr. David Mac Brayne's local agent, Mr. Alexander Ritchie, came alongside with the capacious landing boats, and took the party ashore. Mr. Ritchie acted as guide until the local clergyman, the

Rev. Archibald Macmillan, kindly took charge of the party, and pointed out, in detail, the features of this most interesting spot. Mr. Macmillan, since he came to reside on the island, has made a study of its history and antiquities, and has published a work on the subject of great value to anyone desiring information on the subject.¹

During our visit, Mr. Mac Brayne's daily steamer from Oban landed a large party of tourists on the island. The facilities thus afforded bring Iona within easy access of all. The antiquities here are the best known of all those visited on the tour.



Iona Cathedral, from the south-east.

(From a Photograph by Mrs. Simpson.)

The party were photographed, in a large group, by Messrs. Maclure, Macdonald & Co., of Glasgow, and a fine picture has been the result; there are about eighty figures in it. The cathedral forms an excellent background. The plate measures 15 inches by 12 inches.

The island of Iona has been the property of the Argyll family for about two hundred years. The present Duke has this year, and since

¹ "Iona: Its History, Antiquities," &c., by the Rev. Archibald Macmillan, Minister of Iona. (Edinburgh and Glasgow: John Menzies & Co., 1898.) Price 2s. 6d.; illustrated.



Iona Cathedral—Doorway, North Wall of Choir.

(From a Photograph by Mrs. Shackleton.)

our visit, made over the ruins to trustees, under certain conditions, one of which is that the buildings are to be re-roofed.

The deed of transfer is a document likely to become of historical interest, and as it was executed the year in which the two Societies visited Iona, its interest is further enhanced. The text of the document is therefore here given in full :—

“ Deed of trust by His Grace the Duke of Argyll relative to Iona Cathedral and ruins.

“ I, the most noble George Douglas Glassell Campbell, Duke of Argyll, Marquis of Kintyre and Lorne, K.G., K.T., considering that, for fifty-three years, since my succession to the estates of the Argyll family, I have found myself the proprietor of the island of Iona, with its ancient architectural remains, and that elsewhere in Scotland its ancient cathedrals have been generally appropriated to public use as parochial churches, and are not, therefore, the subjects of individual ownership, whilst the cathedral of Iona, the most interesting of them all, has long been wholly deserted, and has no position or recognition whatever corresponding to its public interest: Considering further that I have laid out a considerable sum in preserving the cathedral from further decay, and have so strengthened and repaired the walls, that it is now nearly fit to be re-roofed: Considering further that although the said architectural remains may be safe in my hands, and in the hands of my immediate successors, yet the vicissitudes of personal position and character in those to whom such property may descend offer a very imperfect security for the protection of, or for the appropriate use of, buildings of such great historic interest to the whole Christian world, and that I have come to the conclusion that it would be well for me to transfer my right of property and ownership in the said buildings to a public trust in connexion with the Established Church of Scotland: Therefore I do hereby dispone and convey to and in favour of the persons hereinafter named as the present holders of the several offices hereinafter mentioned so long as they shall continue to hold such offices, viz. the Right Rev. John Pagan, D.D., Moderator of the General Assembly of the Church of Scotland; Sir John Cheyne, Q.C., Procurator of the said Church of Scotland; the Very Rev. Robert Herbert Story, D.D., LL.D., Glasgow, principal Clerk of the said General Assembly; the Very Rev. James Cameron Lees, D.D., LL.D., Minister of the High Kirk, Edinburgh (commonly called St. Giles's Cathedral); the Rev. Pearson M'Adam Muir, D.D., Minister of St. Mungo's Church, Glasgow (commonly called Glasgow Cathedral); Sir William Muir, K.C.S.I., D.C.L., Principal of the University of Edinburgh; the said Very Rev. Robert Herbert Story, Principal of the University of Glasgow; the Rev. Alexander Stewart, D.D., Principal of St. Mary's College, St. Andrews; and Sir William Duguid Geddes, LL.D., Principal of the University of Aberdeen; and to the persons who shall from time to time succeed to those before named in the said several offices, and that as trustees for the purposes after mentioned, or to such of the persons before named, and of those succeeding to them as aforesaid as shall accept, all and whole those three parts of the island of Iona, in the county of Argyll, which form the site of what are called the ruins of Iona, comprehending the cathedral, the ancient chapel of St. Oran and the nunnery, and the adjoining burying-grounds, together with the said buildings themselves and all the ancient tombstones and relics in and about the same, and the enclosing walls of the said subjects, which portions of the said island hereby disposed are coloured pink on the plan or sketch annexed, and subscribed by me as relative hereto; and are bounded as shown on the said plan or sketch; with entry as at the date of delivery hereof; and I assign the writs, but to the effect only of maintaining and defending the right of my said disponees and their foresaids in the subjects hereby conveyed, and for that purpose I bind and oblige myself and my heirs and successors to make the same forthcoming to

my said disponees and their foresaids on all necessary occasions upon a receipt and obligation for redelivery thereof within a reasonable time and under a suitable penalty ; but these presents are granted in trust always for the purposes following, viz. : (1) The said subjects shall be held by the said trustees and their foresaids for behoof of, and as inalienably, except in the event after mentioned, connected with the Church of Scotland, as at present by law established, and shall be preserved, used, and managed (subject always to the provisions hereof) in accordance with such directions as may from time to time be given, or such rules and regulations as may from time to time be framed in regard thereto by the said trustees acting on behalf of the said Church ; (2) I declare it to be my wish that the cathedral shall be re-roofed and restored so as to admit of its being used for public worship, under the direction of the said trustees, and the other ruins carefully preserved ; but it is my hope and wish that the said trustees will, and may occasionally allow, as it may be convenient, the members of other Christian churches to hold services within the said cathedral, as I have myself allowed during my ownership thereof ; and to prevent any doubt on the subject, I hereby expressly declare that the parish minister and kirk-session of Iona for the time being shall have no part in the management of the said subjects, or of the worship in the cathedral (except in so far as the use thereof may be allowed to them for the purpose of worship by the trustees), all such powers being solely vested in the trustees foresaid ; (3) I specially provide and declare that it shall not be lawful for the trustees acting under these presents ever to sell, alienate, or burden with debt the subjects hereby disposed or any part thereof ; (4) In the event of the said Church of Scotland being disestablished, I hereby declare it to be my wish that the said subjects shall be and become the property of such church or body of Protestants and Presbyterians as Her Majesty's Secretary for Scotland, Her Majesty's Lord-Advocate for Scotland, and the Sheriff of the county of Argyll for the time being, or the majority of them shall, in their own absolute discretion, determine to be the Church or body most nearly representative of the previously Established Church of Scotland ; and the said trustees hereinbefore appointed shall be bound to denude of the said subjects hereby disposed in favour of such new ex-officio trustees as the said Secretary for Scotland, Lord-Advocate for Scotland, and Sheriff of the county of Argyll, or the majority of them, shall appoint as most suitable to represent the said last-mentioned Church or body, and thereafter the said trustees so appointed, and their successors in office, shall hold the said subjects for behoof of such Church or body, but subject to all the provisions and declarations herein contained as applicable to the altered circumstances, and particularly to the declaration that it shall never be lawful to the trustees to sell, alienate, or burden with debt the said subjects, or any part thereof : and I consent to registration hereof for preservation. In witness whereof these presents, written on this and the preceding page by Douglas Gordon Hunter, clerk to Messrs. Lindsay, Howe & Co., Writers to the Signet, Edinburgh, are, together with said plan or sketch annexed, subscribed by me at Inveraray on the twenty-second day of September eighteen hundred and ninety-nine, before these witnesses, Her Grace, Ina, Duchess of Argyll, and Francis Robertson Mac Donald, Doctor of Medicine, Inveraray.

“(Signed),

“ARGYLL.

“INA ARGYLL, Witness.

“F. R. MAC DONALD, Witness.”

Leaving Iona at 4 o'clock, p.m., the harbour of Scarnish, in Tiree, was reached at 6.15 o'clock ; the atmosphere was a little hazy, and the rate of progress on this portion of the journey was very slow. At Scarnish we were met by Mr. Macdiarmid, the local agent of the owner, the Duke of Argyll ; by his Grace's instructions, he had been waiting for



Kirkapoll Church, Tiree.
(From a Photograph by Mr. Kirker.)



Crofter's Cottage, Tiree.
(From a Photograph by Mr. Kirker.)

us since 3 o'clock. Kirkapoll, two miles distant from the landing-place, was visited, and the remains of the two ancient churches, and several interesting grave slabs, were examined. At Soroby there are more ancient tombstones and a remarkable cross.

The ruins of "St. Patrick's Church" at Kennavara, the furthest west point of Tiree, and about six miles from where we landed, and the other ancient sites, were not visited, as only two vehicles, carrying three persons each and a driver, were obtainable. The Duke, who took a great interest in the expedition, mentioned, in a letter to the writer,



Dunvegan Castle—Entrance Porch.
(From a Photograph by Mrs. Shackleton.)

that the island abounds in stone implements, but time would be needed to search for them. He also suggested our visiting Eileann naomh, the Hinba of St. Columba's time, an island north-west of Scarba, one of the Garveloch group, containing one of the few bee-hive cells now remaining in Scotland, but as the programme was already quite filled, it was not possible to take it in.

Next morning we anchored in the beautiful land-locked harbour of Canna at 7.30 o'clock, and, shortly after, landed in the ship's boats. A walk of a mile brought us to the cross near to the old graveyard.

The cross was in the middle of a field, recently ploughed up, but the proprietor, Mr. Allan Thom, thoughtfully preserved an excellent pathway to and around the cross, which enabled the party to examine it with ease. A drawing of the east face, and one side, by Mr. Westropp, is given at p. 199. The curious cross shaft, depicted on p. 200, was examined on the lawn in front of Mr. Thom's residence, after which we got on board, and steamed out of the harbour for Dunvegan at 9.30 a.m., arriving at 12.30 a.m.



The Dunvegan Cup.

(From a Photograph by Mr. S. K. Kirker.)

The run from Tiree to Canna and Dunvegan brought us close to the the island of Rum, the mountain peaks of which are of remarkable grandeur, and, nearing the Isle of Skye, the dark serrated outline of the Cuchullin Hills showed out boldly against the horizon. The sea was a dead calm, and there was a slight haze on the land, which, later in the day, during our visit to Dunvegan, turned into rain. The barometer was steady at 29.9; the air quite mild—almost warm.

Arrived at Dunvegan Castle, the party were received by Macleod of Macleod, the twenty-third chieftain of his clan; having been introduced to the members of his family, we were conducted by him through the castle. The famous Dunvegan Cup, of Irish design and workmanship, was greatly admired, and several photographs of it were taken; two views by Mr. Kirker, and one by Mrs. Shackleton, are here reproduced. This cup is fully described at p. 206, *ante*. The celebrated drinking-horn was shown, and the *Bratach Shi*, or fairy flag of the



The Dunvegan Cup—Perspective View.
(From a Photograph by Mrs. Shackleton.)

family; also original letters from Dr. Johnson after his visit in 1773, and from Sir Walter Scott, written in 1815, to the grandfather of the present chieftain. It was here that Sir Walter conceived the idea of writing "The Lord of the Isles," and, on his visit to Dunvegan, accumulated much of the material for that charming historical romance. The dungeon, the fairy chamber, the coats of mail, and family pictures, also relics of Prince Charlie, were shown and examined, after which a

copy of the Illustrated Descriptive Guide to the places visited, printed on large paper, rubricated, and bound in vellum, was presented to Macleod as a memento of the visit of the Society of Antiquaries of Ireland, and of the Cambrian Archæological Association, to Dunvegan.

In making the presentation on behalf of the party, the Rev. Dr. Buick said :—

“ Macleod of Macleod, it now devolves upon me, as one of the Vice-Presidents of the Royal Society of Antiquaries of Ireland, to convey to you the best thanks of the members present for the opportunity you have so kindly given us of seeing for ourselves your ancient, historic, and picturesque home, and of making the acquaintance of yourself—the representative of a long line of illustrious and heroic Highland chiefs.

“ I undertake the duty with pleasure, but, like another Irishman, of whom I have often heard, ‘ I wish to say a few words before I begin.’ You will understand, then, that I have not that fluency of expression, and that facility in the production of the flowers of rhetoric, which are generally supposed to be characteristic of Irishmen; as also that I am an Ulsterman, and, in consequence, far removed from the subtle influences of that celebrated stone which gives to its devotees the power of paying compliments so appropriate and so exquisite in finish that some very matter-of-fact people will insist upon it that they carry along with them a suspicion, or, perhaps, I should say, rather more than a suspicion, of exaggeration and unreality.

“ And now having said this much for myself, let me speak for the others as well. We are greatly indebted to you, sir, for the welcome you have so cordially given us, and still more for the attention you have so graciously paid us. We have spent a charming time under your roof. We have been greatly interested in all we have heard and seen—in the famous horn and Irish cup; in the fairy chamber and dungeon grim; in the wonder-working flag and Jacobite relic; in the letters of Johnson and Scott; and in the splendid and attractive views from your walls and windows. We go away wiser than we came, and we carry with us memories that are sunnier far than the day is bright. We shall not soon forget our visit here. Again we thank you with all our hearts, and as good words are specially good when backed up by corresponding deeds, and your old proverb still holds—‘ giff gaff makes guid freens,’ we ask your acceptance of this copy of our Guide-book, which you may wish to keep as a souvenir of our visit, and giving it, we wish you, Madame Macleod, and your daughters long life, a full cup, and that blessing which maketh rich, and addeth no sorrow. May you have a measure of health, prosperity, and happiness proportioned to the capacity of your famous horn, and may your romantic home, ‘ Dunvegan high,’ see many another century in and out, and need as little in the future, as in the past, the intervention of your fairy flag ! ”

The Ven. Archdeacon Thomas, Chairman of the Cambrian Archaeological Association, on behalf of that Society, also thanked Macleod for his courteous welcome. Having referred to the wild grandeur of the scenery they had so recently passed on the western coast of the island, he remarked that hitherto on their excursion their experience had been entirely of an ecclesiastical character, and that it had been singularly interesting, and especially so their visit to Iona, so dear to the Celtic and the Christian heart; they were happy now in making their first acquaintance with the military remains of the country in a castle with such a striking history as Dunvegan; the many centuries of its existence conjured up in their minds weird visions of fierce raids by sea and land, of prisoners in the gloomy dungeon, of giant prowess with the sword and the drinking horn. The relics they had seen bespoke the fairy guardianship of the family, and its steadfast loyalty to the throne of the Stuarts; and they had ocular evidence not only of the delicate workmanship of the Irish artist in metal-work, but of the presence under that hospitable roof of Scotland's most distinguished son, historian, poet, and romancer; of England's great scholar and lexicographer, and of Wales' most instructive traveller and naturalist (Pennant). To be the happy possessor of such a house of treasures, and to be the twenty-third Macleod to own it in succession, were, indeed, things to rejoice in; to be so full of knowledge and enthusiasm in their possession, so courteously to welcome our Societies to inspect them, and to impart that knowledge in their elucidation, greatly added to the debt under which Macleod of Macleod had that day laid his Celtic invaders. He was sure they would all carry home with them, and long retain in their memory, a vivid impression of that pleasant occasion.

The passage across the Little Minch to Harris was uneventful. The afternoon was hazy, and a typical "Scotch mist" came on, which rather obscured the view of the headlands.

Rodil was reached about four o'clock. Here we were met by Mr. Roderick Campbell, the local pier-master, and the party landed to visit St. Clement's (Rodil) Church, which is described and illustrated at pages 214-215, *ante*. This remarkable structure is now used for the Presbyterian form of worship. There is no clergyman resident at Rodil, so the service is intermittent.

In the west and south faces of the tower are inserted some remarkable sculptured stones, which have attracted the attention of antiquaries. One in the south wall is on a level with the string-course, which is carried over it after the fashion of a hood moulding; it is a rude representation of a female form in a sitting posture; there is an object at the right hand side, above the seated figure, not clearly discernible. This class of sculpture is of frequent occurrence on mediæval buildings in Ireland, and is known by the name of *Sheelah-na-gig*. A list of Irish



Upper portion of the Tower of Rodil Church, from the south-west.

(From a Photograph by Mr. S. K. Kirker.)

specimens was compiled by the late Dr. William Frazer, *Fellow*, Hon. Fellow of the Society of Antiquaries of Scotland, in which he enumerates thirty-six examples. (See *Journal R.S.A.I.* for the year 1894, pp. 77 and 392.)

There are some examples in England, to one of which attention was called during our visit to the church of Penmon, near Beaumaris, with the Cambrian Archæological Association in 1894. Last year the writer observed a remarkable specimen over a window in the south chancel wall of the parish church of Holgate, thirteen miles north of Ludlow. The parish clergyman said it was called "a Saxon idol."



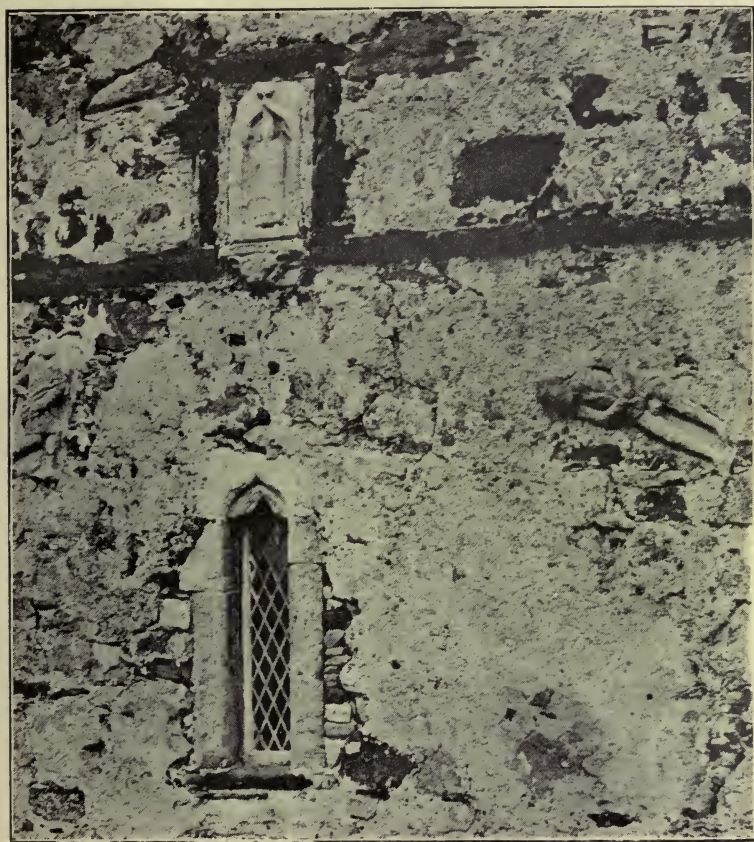
Window and Figure in the South Wall of the Tower of Rodil Church.

In the west face of the tower at Rodil are two sculptured male figures; they do not appear to be *in situ*, and seem to have belonged to an earlier edifice. Figures of this type are very rare in Ireland.

We visited Lord Dunmore's marine residence at Rodil in hopes of seeing his collection of antiquities, but they had been removed to London a short time previously.

Remaining at anchor in Rodil Bay, during the evening a number of

natives came on board to see the large ship; they entertained the party with some Hebridean music, and sang several Gaelic songs. A Welsh member sang "Hen Wlad fy Nhadau," in which all the Cambrians joined in chorus.



Window and Figures in the West Wall of the Tower of Rodil Church.

PART II.

On Friday morning, June 23rd, the weighing of the anchor at 2 a.m., aroused those of us who wished to see the passage of the Sound of Harris. The costume of the party on deck at this hour of the morning was rather miscellaneous, one travelled associate appeared in full Cingalese garb, including native sandals and turban.

Rounding Renish, in a short time we were close to the narrows, apparently completely blocked up with rocky islets; it was a capital

bit of manœuvring for a local pilot with such a large vessel, as he had to turn at right angles in the channel and head for the shore, to which we approached within about the "Magic's" length, then she had to be turned again at a right angle into the fair way for the next pair of beacons; the first turn is regulated by three white beacons on shore near the village of Obbe, which must be kept in line until the two westward sea beacons open out, and thence forward it is a clear run to the Flannan Isles.

The "Magic" was thus safely brought through a passage which twelve hours before had been declared to the Committee to be "utterly impracticable."



St. Flannan's Oratory, Eilean Mór, Flannan Isles, from the south-west.

I had, however, some months before, while arranging the route, made myself acquainted with the possibilities of navigating this channel before deciding to go that way. Fortunately I had arranged with Mr. Roderick Campbell, of Rodil, to have his son Kenneth, a clever young pilot, in readiness, and, on his coming on board, demonstrated that with a flowing tide and against the current, and with his knowledge of the channel, its navigation was a simple matter. He said, however, that the "Magic" was the largest vessel that ever passed through the Sound of Harris, and he was proud of having taken her through.

We arrived off the Flannan Isles at 7 o'clock a.m., and got quite close to Eilean Mór, the largest of the group. This island rises almost precipitously from the sea. The difficulty of access was considerable,

but fortunately the work in connexion with the erection of the new lighthouse was going on, and steps had been partly cut into the face



Triple Chambered Cell, Eilean Mór, Flannan Isles.

of the rock. A rope was stretched up the slope by which we were able to haul ourselves up on hands and knees, and one by one, as very little foothold could be obtained for the first 50 or 60 feet.



Silhouette of Eilean Mór, Flannan Isles.

After this a narrow, steep and unprotected track ran along the edge of the slope for about 200 feet, and brought us by a dangerous and



Callernish Large Stone Circle—General View.

(From a Photograph by the Rev. Dr. Buick.)



Callernish Stone Circle (No. 2), from the west, where the Cairn and Stone Cists were found.

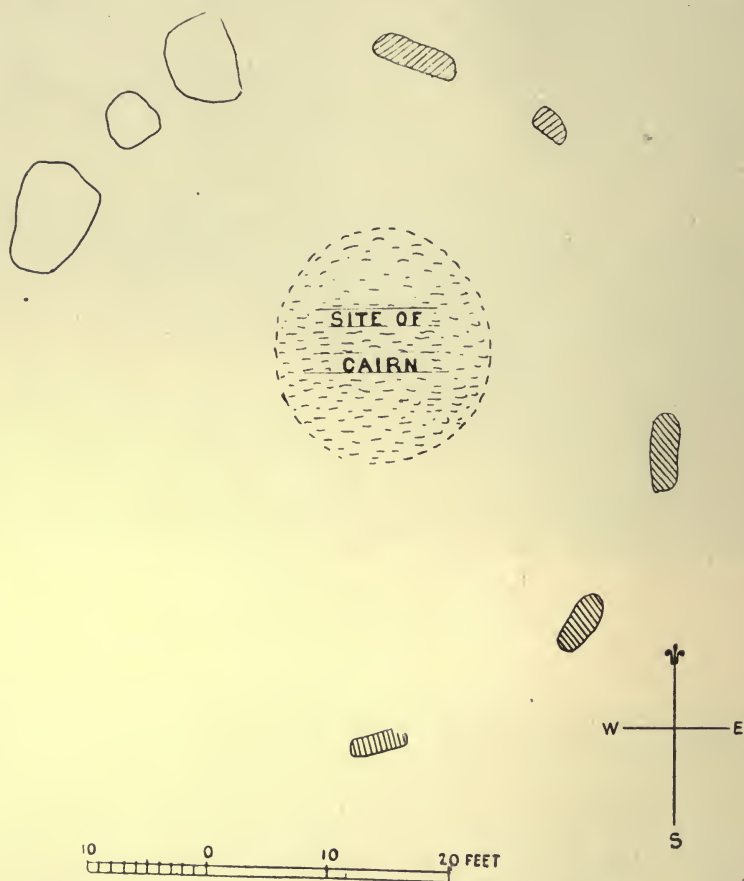
(From a Photograph by Mr. S. K. Kirker.)



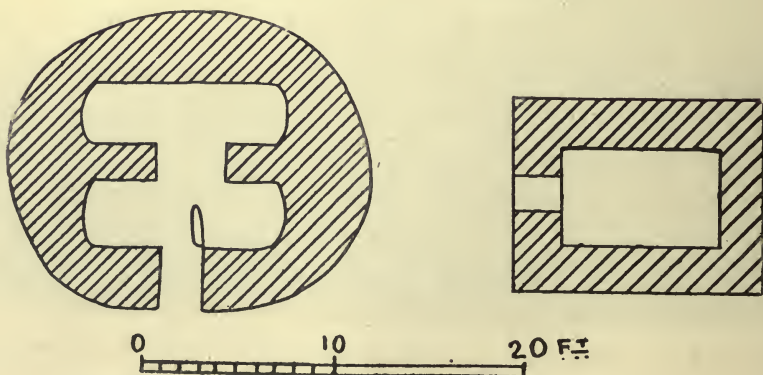
Stone Circle near Callernish, No. 3.
(From a Photograph by the Rev. Dr. Buick.)



Crofter's Cottage, Callernish.
(From a Photograph by Mrs. Simpson.)

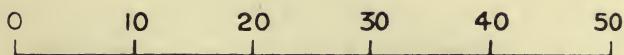
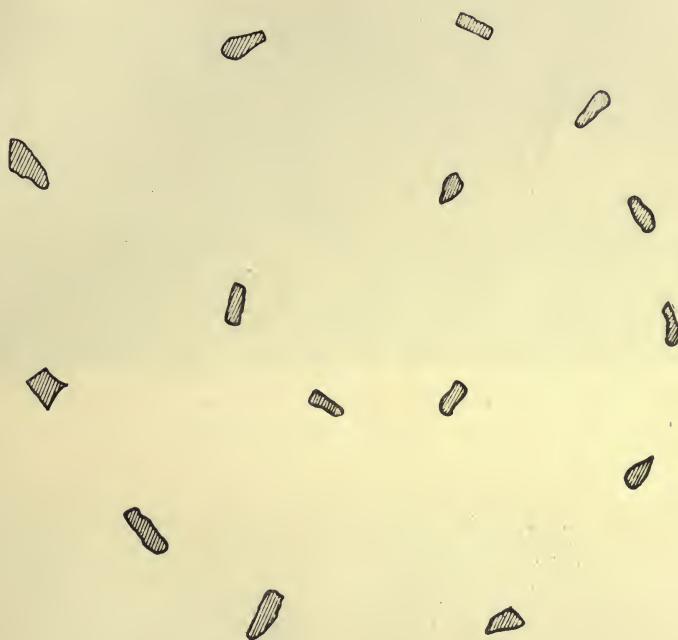


Callernish Stone Circle (No. 2)—Ground Plan.



Ground Plan of Double-chambered Cell and St. Flannan's Oratory,
Eilean Mór, Flannan Isles.

toilsome ascent to the summit. The men at work on the island said the sea had been quieter that day and the two days previously than it had been any time since they came; notwithstanding this only three boats were allowed to land, and many were disappointed.



Scale of Feet

Ground Plan of Callernish (No. 3) Circle.

The ruins here are getting into a very dilapidated condition; they can hardly escape rough usage where there are so many workmen about. The drawings prepared by Mr. T. J. Westropp from photographs and measurements (the latter taken by Mr. Kirker), show how the ruins were in June last. At 9 o'clock we were again under steam for Callernish



Dun Carloway and Crofter's Cottage.
(From a Photograph by Mr. S. K. Kirker.)



View of North Rona—Southern Summit.
(From a Photograph by Mr. S. K. Kirker.)

in Loch Roag, which was reached at 11 o'clock a.m. The illustrations given at pp. 268 and 269 are here supplemented by photographs which convey a very good idea of the condition of these monuments. The country around is very poor; the village of Callernish, called locally Callanish, contains dwellings of a very rude description. Only some of the party visited the outlying circles, which are of minor importance; illustrations of these are also given.

At 1.15 p.m. we started for Loch Carloway, and landing here soon made way for the Broch of that name. Dr. Munro gave a short dissertation on this and Scottish Brochs in general. It occupies a commanding position on a rocky plateau, which is well illustrated in the accompanying photograph, with a crofter's cottage at the base of the hill in the foreground.

We returned to the ship shortly after 6 o'clock, and remained at anchor in Loch Carloway for the night.

North Rona came into view early on Saturday morning, and by 7 a.m. we had anchored on the south-east side of the island, barometer reading 30.2 and rising; wind W.N.W. The water was smooth, and this enabled us to effect a landing; there was no beach where we landed, but a sort of table rock at a level of about 10 feet above the water. After several attempts, a small ledge of rock was eventually found at the level of the water, on which, by the exercise of some agility, a footing was obtained and the upward ascent commenced.

Our boats were surrounded by seals and cormorants, one of the latter getting into a boat. The morning was bright, the air balmy, and the island presented a lovely appearance. The green pasture was almost hidden by the growth of sea pink, the perfume of which was evident on nearing the shore.

On the island we were surrounded by eider ducks, cormorants, sea-pies, puffins, and gulls of every description in myriads. Their nests were met with every few yards; in some of these were eggs, and in others the downy, young birds. The fledglings running about showed no disposition to get out of the way, and it required some care to avoid treading on them.

The island has steep hills to the south, ending in noble cliffs; the northern part is flat, and little more than 30 to 40 feet high, all covered with sea pink.

The ruins are on the south side, to arrive at them we had to cross the highest part of the island, but as there was a gentle wind, and the morning bright and cool, the climb was delightful.

The ruins on North Rona are much more dilapidated than those on the Flannan Isles. The photographs reproduced show their present condition, and an examination of Mr. Muir's drawings, made in 1859, of the interior of the church, at page 274, *ante*, will give some idea of the extent of the injury in the intervening period. It is not yet too late to



Teampul Rona (St. Ronan's Church), North Rona, S.W. View.

(From a Photograph by Mr. S. K. Kirker.)



Teampul Rona—St. Ronan's Church, from the east.

(From a Photograph by the Rev. Dr. Buick.)

have these most interesting structures properly conserved. Restoration or building up a new St. Ronan's Church is not suggested, only the replacing of the stones in the same position as indicated in Mr. Muir's sketches. His ground plan is practically correct, and there is internal evidence that the elevation of the small cell interior, as represented on page 274, is a correct drawing. The actual cost of providing the necessary labour for this purpose, that is, bringing the men from the mainland and housing them on the island, would not be very great; no doubt some competent archæologist could be found willing to incur the expense of visiting the place to supervise the work. Without such supervision it would be better not to touch the remains.



Cell on North Rona.
(From a Photograph by the Rev. Dr. Buick.)

We left North Rona after a three hours' stay, which seemed too short for such a delightful spot, and after a charming run S.S.E. of about five hours we arrived at Stromness about 3.40 p.m.

On the way we passed the rocky islets of Suill and Skerry, in the former of which is a lighthouse, a lonely one, as the nearest land is Cape Wrath, barely visible over the southern horizon. We passed through a large "school" of porpoises, which accompanied our ship for some distance. We had bright sunshine and a fresh breeze, and the distant hills of Scotland were visible to the south as we came in sight of the great red cliffs of the Island of Hoy in the Orkneys, the flat low shores of Pomona lying more to the north. We got a good view of the bold rock pillar called the "Old Man of Hoy," towering out of the sea, 450 feet in height.

At Stromness the place of anchorage selected was very inconvenient, as we had to pull in the small boats nearly two miles through the current from Scapa Flow, at that time running westward with great force, landing on a very rough beach, and then walk over a rough path for another two miles, to a road at the remote end of Stromness. Carriages had been in waiting at the quay, where our boats ought to have landed.

While toiling towards the shore we were hailed by Mr. Cursiter of Kirkwall, who joined the party and accompanied us during our visit to the Orkneys and also to Caithness.

That evening we anchored in Scapa Bay; at midnight it was so bright, that it was easy to read and write without artificial light, and a member of our party made a water-colour sketch on deck.

KIRKWALL has been the capital of the Orkneys from about the time when the first Earl Rognvald erected the Church of St. Olaf there in honour of his foster-father, King Olaf the Holy, who fell at Stiklestad in A.D. 1030. The Cathedral, commenced by the second Earl Rognvald in 1137, received the relics of St. Magnus previous to the departure of the Earl and his band of Jerusalem-farers for the Holy Land in 1152. The relics of the pilgrim Earl himself were committed to it in 1158. The remains of King Haco, who died in the Bishop's Palace here on his return to Orkney after the Battle of Largs in 1263, lay in state before the High Altar, and were temporarily interred for three winter months pending their removal to Bergen. In 1290 the remains of the unfortunate Maid of Norway were temporarily deposited here previous to their removal to Bergen by Bishop Narve; and in 1540 King James V., on his tour round the Islands, heard High Mass celebrated by Bishop Maxwell, whose successor added the triple western portal to the now completed Cathedral, which at the present day is the noblest Norman edifice in Scotland. The Bishop's and Earl's Palaces, both now in ruins, still testify to the departed glory of this metropolis of the Islands.

The proceedings in connexion with the Orkney and Caithness portion of the tour are well described in *John o' Groat's Journal* of 30th June last, a weekly paper published in Wick, and which had once for its editor, Dr. Joseph Anderson of Edinburgh. From it the following account, somewhat condensed, is taken :—

“ARRIVAL AT KEISS.

“A visit to the Keiss Brochs, which had been opened by Sir Francis Tress Barry, Bart., M.P., was included in the programme of the tour, and it was expected that the steamer containing the party would arrive off the harbour of Keiss on the forenoon of Monday, June 26th. Promptly at 10 a.m. that day a party from Wick drove up to Keiss village, to find that the ship had arrived, and that a good many had landed several hours before the programme time. One of the first recognised was Mr. James W. Cursiter, F.S.A. (Scot.), Kirkwall, who had come with the party that

morning from Scapa Bay. Mr. Cursiter, whose enthusiasm and ability as an antiquary are widely known, acted as guide to the distinguished visitors while they were on the Orkney mainland, and all were loud in their praises of Mr. Cursiter's zeal and kindness.

“THE DEPUTATION FROM WICK

consisted of Bailies Rae and Simpson, Dean of Guild Nicolson, Councillor Gunn, Mr. George Gunn, Mr. Robert Robertson, J.P., Mr. Charles Johnston, Mr. Alexander Sinclair, jun., and Mr. R. J. G. Millar. This party was afterwards joined by Dr. Alexander, Councillor Mackay, ex-Bailie Smitton, Mr. D. Wares, Mr. A. Mackenzie, Mr. T. Bain, Mr. Long, and Mr. Macdowall. On alighting from their conveyances at



Maeshowe Tumulus.

(From a Photograph by Mrs. Simpson.)

Keiss, they were quickly surrounded by members of the excursion party who had come on shore, and who had completed their examination of the Brochs, and were preparing to re-embark.”

“Full of the subject of their tour, and evidently greatly delighted with the scenes through which they had passed, the archæologists were ready to impart all information sought for. While the Wick party were in course of enjoying their conversation, and descriptions of the places of interest which they had visited, a conveyance drove up containing a party of twelve of the leading members of the tour, who had gone specially to inspect the Nybster Broch, and who had now returned. They

were accompanied by Mr. James Nicolson, factor for Sir F. T. Barry, and by Mr. John Nicolson, the well known and indefatigable local antiquary, who was in his element with the antiquarian visitors, all of whom expressed their gratification at meeting Mr. Nicolson, and their delight with all they had seen. . . .

“IN ORKNEY

we may first refer to the landing of the party on Saturday afternoon at the quaint old town of Stromness, with which they were specially



Old Castle of Keiss, from the sea.
(From a Water-colour Sketch.)

charmed. From Stromness they drove to Stennis and the Maeshowe tumulus, which they inspected with great interest. Here they were very kindly received by Mr. Magnus Spence, who gave the party a most interesting lecture on these remarkable mounds and stone circles, &c. The “Magic” then steamed for Scapa Bay, where the party were accompanied by Mr. Cursiter and other friends interested in archæology. On Sunday morning all proceeded to

"KIRKWALL,

where they attended divine service at the different churches according to their denomination. Most of them worshipped in the Cathedral; it happened to be parade Sunday for the local volunteers, and the music was led by the volunteer brass band. . . . Father Coleman, o.p., St. Catherine's, Newry, conducted the service and preached in the Kirkwall Roman Catholic Chapel, which was attended by a considerable number of the party, and a good many worshipped in the local Episcopal Church.



Grinding and other Implements found in the Kiess Brochs, now at Keiss Castle.

"The rich antiquarian and historical remains of Kirkwall were inspected with keen interest. Mr. Cursiter acted as guide to the Earl's and Bishop's Palaces, the splendid Cathedral, and the other features of the ancient town. Mr. Cursiter's private collection, illustrating the natural history, geology, and archæology of the Orkneys, was also visited. It is probably the most complete collection of its kind in the North of Scotland, and includes some things perfectly unique.

"The members were particularly anxious that their thanks should be publicly conveyed to Mr. Cursiter, who most courteously received the party, for his kindness, not only in making the local arrangements in

connexion with their visit, but also for writing an excellent summary of the main archæological features of Stromness, Stennis, Maeshowe, and Kirkwall. In the afternoon he and Mrs. Cursiter and their daughter entertained the tourists to tea and other refreshments in his private garden, and a most pleasant time was spent in the capital of the Orkneys.

"Mr. Cursiter was presented with a magnificent *Édition de luxe* of the Programme of the Tour, specially bound in white vellum, containing portraits and autographs of the principal excursionists, which included not only antiquaries, but distinguished botanists, geologists, &c. The presentation was made, in the names of the Societies, by the Rev. Dr. Buick, who very happily expressed the great indebtedness they were under to Mr. Cursiter."

"THE VISIT TO CAITHNESS.

"Leaving Scapa Bay early on Monday morning, the "Magic" steamed close to and anchored off Keiss Harbour about 7 o'clock, a couple of hours earlier than the programme time. The party were accompanied by Mr. Cursiter, and by means of the ship's boats, and that of Mr. J. Henderson, the local harbour-master (who is also Sir F. T. Barry's boatman), a large number soon landed. First they visited the Harbour Broch, and then the old Castle of Keiss, from which they proceeded to the modern Keiss Castle, the manor-house of the estate, and were shown over Mr. Barry's collection by the housekeeper, Mrs. Munro. Thereafter they examined the Keiss Broch, and the Keiss Road Broch, and noted their various features. As already stated, a party had proceeded to the Nybster Broch, with which they were particularly well pleased, as also with the noteworthy Mervyn Tower and its sculpture work and the antiquities collected by Mr. John Nicholson.

"Dr. Munro, the Secretary of the Society of Antiquaries of Scotland, said that the Nybster Broch was one of the most interesting of the 300 in Scotland. A peculiar feature of it is that while it has two stairs outside it has none inside. The excavations conducted by Sir F. T. Barry were, he said, of great importance from an archæological point of view. The eight brochs which had been excavated showed the main characteristics that are common to all the other Scottish brochs, about eighty of which are in Caithness alone. The special function of the brochs was originally for defensive purposes, but there had been buildings added on afterwards by a later people, and the different periods represented by the outbuildings form an interesting study."

NYBSTER BROCH stands on a seaworn cliff or headland, and consists of a central circular room, with the usual hearths, slab compartments, and "wells." The entrance passage leads to the north-east. There are numerous subsidiary buildings about it. The walls are reduced to 6 or 8 feet in height. A low modern flagstaff tower, with quaint

carvings of Thor and other gods and heroes, armorial bearings, &c., stands on the seaward portion of the site.

Leaving Keiss Bay we steamed northward along the bold coast of Caithness, past the Stacks of Duncansby, and westward into the Pentland Firth, through a rushing tide and a roaring sea. We were now going "full speed ahead," though at John o' Groat's House we were not two miles from the shore. Passing between Stroma and the mainland we again saw the "Old Man of Hoy," and were soon round the fine headland of Dunnet, while Thurso came well into view with a fishing fleet of at least a thousand vessels crossing our track for the northern fishing grounds.

We now get further from the shore and make direct for Cape Wrath, which we pass at 4.50 p.m., and turning at almost a right angle, steam due south. The day was most delightful, and the coast scenery magnificent: high cliffs in parts, with backgrounds of mountain peaks 1400 to 3000 feet high. Later in the evening we passed Rassy Island and on to the narrows of Kyle Akin, we entered Loch Alsh, having the splendours of a departing red sunset behind and a full moon rising over the dark hills ahead. The anchor was dropped in Loch Alsh at 11.50 p.m.

Early on Tuesday morning we left our anchorage, and those who were early on deck were rewarded by the fine views. The morning was clear and somewhat cold, with a smooth sea, and deep dark shadows from the hills around.

On the way to Oban we passed between Duart Point and the Lady's Rock: the latter so dangerous to navigation and the cause of many a shipping disaster. It is intended to erect a beacon light at the point as



Shaft of Cross, Eilean Mór, Sound of Jura.

a memento of the late William Black the novelist, who has in his writings depicted many scenes in the Hebrides and west of Scotland.

We had a short delay at Oban to land six of our party who wished to travel in Scotland, after which the course was continued through the Sound of Kerrera and past Corryvreckan. We arrived at Eilean Mór, and landed there at 10 o'clock on Tuesday morning, and proceeded across the rocks and heather to the ruins. The church of St. Carraig, the shafts of two crosses, and St. Carraig's cell were examined.

The nave of the church seems to have been at one time transformed into a residence; it is now roofless; but the chancel has a roof, and is in



St. Carraig's Church, Eilean Mór.

(From a Photograph by Mr. S. K. Kirker.)

a fair state of preservation. The smaller east window and a light in the north wall of chancel are each cut out of a single stone. The former is a later insertion; originally it was of the same size as the larger window.

In the nave there is a small window in the west gable, high up in the wall, intended to light a sleeping apartment which had been formed in the roof over the nave. The lintel of this window is a sculptured slab, which may have been a narrow tombstone or the shaft of the cross. There is a head of a cross in the nave, as is shown in the accompanying illustration (see p. 345), and the shaft of another cross, which stands a short distance east of the church (see p. 343). The carvings on the east face, commencing at the top, are—(1) an interlacing of several

animals; (2) a grotesque animal; (3) a horse with a diminutive rider, wearing a peaked cowl. Below the animals is a handsome fretwork, and below this, again, is a panel of two grotesque men wrestling, and holding an interlaced cord. A decorated boss alone adorns the west face. The arms are entirely destroyed.

The shaft of the cross on the highest point of the island is of much later date; it is decorated with lions and foliage, and a long (nearly illegible) inscription.



HEAD OF CROSS—FRONT.



HEAD OF CROSS—BACK.

Fragment of Cross at St. Carraig's Church, Eilean Mór.

(From Photographs by Mr. S. K. Kirker.)

Rejoining the ship, we started for Gigha Island, and landed at the west side at 2 o'clock p.m. The proper landing places are at the east and south sides of the island, and much time was lost in clambering over about 2 miles of the roughest part of the island to get to the reputed Ogam stone, the objective point of our visit to Gigha, as it was on the representation of my friend, Professor Rhys, that I was induced to include it in our programme.

Fortunately we were well repaid for the journey, as the discovery of an Ogam inscription is not the least important result of our tour. Rubbings and photographs were taken; one of the latter, by Mr. Kirker, is reproduced as an illustration. There was not much difficulty in deciphering the characters on the middle of the right-hand side, but the

rest is too much worn. The pillar stone on which the inscriptions are cut stands on a bold knoll, north of Kilchattan Church, and the collective labour of the party made out, as a tentative reading, the letters—

M(A)Q(I) GAGI S, *or* MAQUI CANGUS.

The pillar is 5 feet 8 inches high, the sides tapering up from 12 inches to 8 inches, and from $11\frac{1}{2}$ inches to 9 inches.

South of the church are two large earthen mounds, the eastern with a fosse and outer ring.



St. Catan's Church, Gigha Island—North-east View.

(From a Photograph by Mrs. Shackleton.)

Professor Rhys has kindly contributed the following note on

“THE GIGHA OGAM.

“Mr. Cochrane handed me, when I was lately in Dublin, a photograph and calico rubbing of the Gigha Ogam, and I have been poring a good deal over them. When I recommended the archæological party to land on Gigha, I felt rather doubtful that I was doing right. The first allusion I had ever seen to the supposed existence of an Ogam on that island occurs in one of the late Dr. Skene's works—I think it must be his ‘Celtic Scotland’—but I have no books where I am writing.

When in Scotland a few years ago, I frequently tried to find information about the stone, and while on a visit at Dr. Copeland's house in Edinburgh, I met Mrs. Margaret Stuart, who had heard of the stone, and promised to find out more about it. So in March, 1898, Mrs. Stuart wrote to me, assuring me that the stone had an Ogam on it; and, on the strength of that letter, I suggested to Mr. Cochrane the desirability of the expedition landing on Gigha, and examining the stone—at that time I hoped to be one of the party.

In the meanwhile, inquiries among members of the Glasgow Archæological Society elicited a letter from a leading antiquary of my acquaintance there; he felt convinced that the stone has no Ogam on it. So, when the Irish and Welsh party returned, I expected to be severely scolded for inducing them to go on a wild goose-chase. It was a pleasant surprise to me, therefore, to find that they are all convinced of the reality of the Ogam, and I conclude that the stone described by my Glasgow friend was not the one meant by Mrs. Stuart. I am delighted to find that this lady's record has received such welcome confirmation, and anyone looking at the photographs taken by Mr. Cochrane and others, will at once be convinced of the reality of the Ogam. Unfortunately, one cannot with safety go very much further, as the stone is evidently very weather-worn. On the right-hand edge, however, one sees, beyond doubt,

a group of five scores on the *H*-side of the edge if you read upwards: then at a little distance one detects, with some difficulty, another group of four or five similarly situated. This suggested to me double *g*, as a part of *maggui*, as spelled in Ogams about Dingle, in Kerry. If that could be accepted as a trial reading, one would have to look below the first *g* for *ma*, but there a piece of the edge is broken, and below the break there are two scores or grooves drawn slanting on the *H*-side of the edge. On the whole, however, they seem to me too far apart, and



Gigha Ogam Pillar-stone.

(From a Photograph by Mr. S. K. Kirker.)

certainly too far from the first supposed *q*, to be a part of the word *maqqui*. They are also too long, and I cannot regard them as parts of the writing, but as due to some accidental injury to the face of the stone. There might, however, have been *ma*: in fact I seem to find the *a* intact just above where the edge is broken, and Mr. Cochrane thought that an *m* was possible there, though he could not say much for it. On weighing the difficulties of this guess, I was forced to modify it. In the first place there was space enough for *e* or *i* between the first *q*, and what I have suggested might possibly be another *q*: then I have failed to convince myself that this latter can have consisted of more than four scores. All this would mean that the inscription began with *maqqui*, followed by a name beginning with *e*, to which I may add that the rubbing suggests subsequent groups of scores: the whole may be represented roughly thus:—

/	+ IIIII	::: ::	IIII	+ //	+ + + +	II	::: ::	T
M	A	Q	U	I	C	A	G	I
?				?			NGE	?
								L
								E
								B . . .

The reader, however, must understand that all after the *e* is highly conjectural, and I ought to add that I have been lent a photograph by Mr. Williams, of Solva, which shows the left-hand edge of the stone as if bearing traces of Ogams, and on again scrutinizing the rubbing, I notice what appears like two slanting scores low on that edge; but they are in a position approximately to be continuations of the two scores which I have already ruled out of the reckoning. As I greatly distrust my own interpretation of rubbings and photographs of stones which I have not seen, I have appealed to Mr. Cochrane as to the left-hand edge, and his answer seems decisive: here it is:—‘As to the markings on the left edge, we all examined them most carefully, and were reluctantly obliged to come to the conclusion that there were no Ogam scores on that side.’

“The fact that the vowels appear to consist of notches shows that this Ogam stone belongs to the same ancient class as the majority of those of Ireland, Wales, and Dumnonia, and not to that embracing nearly all those found in the east of Scotland, in the Orkneys, and in the Shetlands. *Maqui Cagilebi* might be rendered (*Lapis vel monumentum*) *Filii Cagilebi*, and the formula of the name would be the same as that of *Maqui Cairatini* on the Painestown stone in county Meath. As to the name *Cagilebi*, the second element, *lebi*, is too uncertain to call for any further remark; but *cagi* occurs elsewhere—namely, in the *Netacagi* of the Castletimon Ogam in county Wicklow. We have it also, perhaps, as *cogi* in *Cogidubnus*, and in the Welsh word *cae*, ‘a hedge or fence.’ *Cae* is derived from the same origin as the word *hedge*, earlier *hegge*, *hege*, and the Gallo-Brythonic stem may be represented, perhaps, as *cagio* or *cogio*. I have already suggested how hypothetical the reading of the stone must be

regarded as being, and it is needless to point out how desirable it is that it should be removed from its present exposed position, and carefully examined again. Lastly, I have heard that one of the party was told by one of the inhabitants of Gigha that he knows of another stone with similar 'nicks' on it. Let us hope that this information may turn out correct."

At 7.45 p.m., all were on board again; the boats were stowed, the accommodation ladder unshipped, and the "Magic," in a very leisurely manner, steamed south for Belfast, which was reached during the night. Next morning, immediately after breakfast, we left the ship, and so closed "this wonderfully successful, enjoyable, and comfortable trip, accomplished with extraordinary precision as to time, and without the slightest accident, notwithstanding the dangerous landings which had to be made on the outlying islands, from boats, carrying, on an average, twenty-five passengers at each trip from the ship to the shore."

From Belfast an Excursion was arranged to "the Giant's Ring," and to Drumbo Round Tower,¹ but time did not permit of a visit to the latter.

The Lord Mayor of Belfast held a reception at 4.30 p.m., in honour of the members of the two Societies taking part in the Excursion, in the Exhibition Hall of the Royal Botanic Gardens, for which upwards of 1000 invitations had been issued.

On Thursday an excursion was made to Portrush, Dunluce Castle, and the Giant's Causeway. Professor Rhys, who had joined the party that morning, travelled to Ballymena and met four other members of the Society, assisted at the examination of the Connor Ogam Cave, for opening up which a grant had been made by the Royal Irish Academy. The Professor's readings will be published later, but it may be of interest to state that the examination confirmed the accuracy of the surmise indicated at page 408 of the *Journal* of this Society for 1898, as to the correct reading of one of the inscribed stones.

On Friday the party visited Drogheda for Dowth, Newgrange, Mellifont, and Monasterboice. After dinner at Drogheda they returned to Dublin and Belfast, and proceeded to their respective destinations.

The principal feature of the Scotch tour was, that in the selection of places visited, an effort was made to see the typical and characteristic antiquities of the country, as well as those not easily accessible. Thus, the earliest Christian settlements and the remains of the earliest churches and oratories were visited; the best examples of the high crosses of Scotland were seen, as well as later Christian churches and monastic buildings. A ruined cathedral and one still used for worship were visited,

¹ For a description of these antiquities, see pp. 353, 356.

with the remains of a bishop's palace and an earl's palace, as well as the residence of a Highland chieftain in continuous occupation for a thousand years, and the smaller uninhabited castle on the cliffs at Keiss.

For earlier times we had examples of the prehistoric stone circles of Callernish, Brogar, and Stennis, and the sepulchral tumulus of Maeshowe. We had also the benefit of the most recent investigations concerning those peculiarly Scotch structures, the Brochs, and lastly a Scotch Ogam stone. In these days when comparative archæology is beginning to receive the attention it deserves, it was fitting that as far as practicable an opportunity should also be given for seeing Irish examples, and accordingly a visit was arranged to a Round Tower and High Cross, prehistoric sepulchral monument and ruined castle, ancient abbey and Ogam-stone, all within easy distance of Belfast, the starting point and finish of the expedition.

THE THIRD GENERAL MEETING OF THE SOCIETY for the year 1899 was held (by permission of the Belfast Natural History and Philosophical Society) in the Museum, College-square, Belfast, on Wednesday, 16th August, at 8 o'clock, p.m.;

THE REV. JAMES O'LAVERY, P.P., M.R.I.A., *Vice-President*,
in the Chair.

The following took part in the proceedings:—

Fellows.—William J. Knowles, M.R.I.A., *Vice-President*; Robert M. Young, B.A., M.R.I.A., *Vice-President*; Rev. George R. Buick, M.A., LL.D., M.R.I.A., *Vice-President*; Rev. Canon French, M.R.I.A., *Vice-President*; Robert Cochrane, F.S.A., M.R.I.A., *Hon. General Secretary*; G. D. Burtchaell, M.A., LL.B., M.R.I.A.; John Ribton Garstin, M.A., LL.B., B.D., F.S.A., V.P., R.I.A.; William Gray, M.R.I.A.; William E. Kelly; S. K. Kirker; Rev. W. T. Latimer, B.A.; S. F. Milligan, M.R.I.A.; William R. J. Molloy, M.R.I.A.; John Moran, M.A., LL.D., M.R.I.A.; P. J. O'Reilly; Professor W. R. Scott, M.A.; Colonel Philip D. Vigors; John Vinycomb, M.R.I.A.

Members.—Rev. W. A. Adams, B.A.; Ven. Archdeacon Baillie, M.A.; J. B. Cassin Bray; William M. Campbell; W. T. Clements; Henry A. Cosgrave, M.A.; Charles Elcock, Curator of Museum; William Faren; W. J. Fennell, M.R.I.A.; Albany Fetherstonhaugh, B.A.; Robert Gray, F.R.C.P.I., J.P.; Granby Higinbotham; F. W. Lockwood; Very Rev. O. Mac Cartan, P.P., V.G.; Robert G. McCrum, J.P.; Very Rev. Alexander Mac Mullan, P.P., V.G.; Brian Mac Sheehy, LL.D.; Rev. William M'Kean; John P. M'Knight; Rev. R. C. Oulton, B.D.; M. S. Patterson; W. H. Patterson, M.R.I.A.; J. J. Phillips; Rev. Charles Scott, M.A.; Rev. A. S. Woodward, M.A.; Mrs. Woodward.

The Minutes of the Second General Meeting were read and confirmed.

The following Candidates, recommended by the Council, were declared duly elected:—

FELLOW.

Gibson, Andrew, 49, Queen's-square, Belfast: proposed by Robert M. Young, B.A., M.R.I.A., *Vice-President*.

MEMBERS.

Barrett, Professor William F., F.R.S., De Vesce-terrace, Monkstown: proposed by John Cooke, M.A., *Fellow*.

Burnard, Robert, F.S.A., 3, Hillsborough, Plymouth: proposed by Robert Cochrane, F.S.A., M.R.I.A., *Hon. General Secretary*.

Carmody, Rev. Samuel, B.A., Craigs, Co. Antrim: proposed by the Rev. W. P. Carmody, B.A.

Chestnutt, Miss Margaret, Finnart, Antrim-road, Belfast: proposed by John Chestnutt, B.A., L.R.C.P. & S., *Fellow*.

Cuthbert, David, Ballinskelligs, Co. Kerry: proposed by P. J. Lynch, M.R.I.A., *Fellow*.

Doherty, Rev. William, c.c., St. Columba's Presbytery, Derry: proposed by W. J. Browne, M.A., M.R.I.A., *Fellow*.

Doyle, Edward, Charleville Lodge, Cabra, Dublin: proposed by Arthur Hade, c.e.

Fraser, William, Downshire-road, Newry: proposed by S. F. Milligan, M.R.I.A., *Fellow*.

- Gloster, Arthur B., B.A., D. Inspector, N. S., Education Office, Marlborough-street, Dublin : proposed by A. P. Morgan, B.A.
- Gordon, R. A., Ulster Bank, Ballymote : proposed by O'Meara Conyngham.
- Griffith, John E., F.L.S., F.R.A.S., Bryn Dinas, Bangor, North Wales : proposed by Robert Cochrane, F.S.A., M.R.I.A., *Hon. General Secretary*.
- Griffith, Miss Lucy E., Glynmalden, Dolgelly, North Wales, and Arianfryn, Barmouth : proposed by Robert Cochrane, F.S.A., M.R.I.A.
- Hackett, Rev. Frederick John, M.A., Kildollagh Rectory, Coleraine : proposed by G. D. Burtchaell, M.A., M.R.I.A., *Fellow*.
- Hall, Ernest Frederick, The Lodge, Westport : proposed by William E. Kelly, *Fellow*.
- Harington, A. H., M.A. (Oxon.), Moorock, Ballycumber, King's Co. : proposed by the Rev. Sterling de Courcy Williams, M.A.
- Kelly, Rev. James, c.c., Doonpark, Claddaduff, Clifden, Co. Galway : proposed by Walter S. Wall, J.P.
- Kelly, Thomas J., 37, Kildare-street, Dublin : proposed by D. J. O'Donoghue.
- M'Enerney, Rev. Francis, c.c., Westland-row, Dublin : proposed by the Rev. E. O'Leary, F.P.
- Manning, John Butler, 134, Capel-street, Dublin : proposed by O'Meara Conyngham.
- Morrogh, Henry H., 5, Charlemont-terrace, Cork : proposed by T. H. Mahony.
- O'Malley, Arthur M., The Quay, Westport : proposed by William E. Kelly, J.P., *Fellow*.
- Sutherland, William, Provincial Bank, Clogheen, Co. Tipperary : proposed by R. W. Christie.
- Wade, Thomas G., Solicitor, 28, Upper Fitzwilliam-street, Dublin : proposed by H. Hitchins.
- White, John, Derrybawn, Bushey Park-road, Rathgar : proposed by John Cooke, M.A., *Fellow*.
- White, Miss Mary Butler, Sallypark, Templeogue : proposed by William C. Stubbs, M.A.

The following Papers were read, and referred to the Council:—

- "Minutes of the Presbytery of Laggan, 1672–1695," by the Rev. W. T. Latimer, B.A., *Fellow*.
- "Notes on the Palace, Library, and Observatory of Armagh," by John Ribton Garstin, M.A., B.D., F.S.A., *Vice-President R.I.A., Fellow*.

The following Paper was taken as read, and referred to the Council:—

- "The Cistercian Abbey, Grey Abbey, Co. Down," by J. J. Phillips, c.e., Architect.

Mr. Robert M. Young, M.A., M.R.I.A., *Vice-President*, proposed a Resolution to the effect "that the Society record its disapproval of the manner in which the recent excavations at the Hill of Tara had been carried out." He expressed regret at seeing the historic place interfered with, and said that such work ought not to be undertaken except under the supervision of competent archæologists, and subject to their advice. Mr. John Moran, LL.D., seconded the Resolution, which was put to the meeting and passed.

The Society then adjourned.

THE EXCURSIONS.

TUESDAY, AUGUST 15, 1899.

After lunch the members started in carriages from the Imperial Hotel, Donegall-place, for the "Giant's Ring" and Drumbo Round Tower.

THE "GIANT'S RING."

THIS structure is one of the earthen forts which abound in this country, and though not so large as the rath of Downpatrick, or so high as the Fort of Dromore, it is of very considerable extent, and measures about 580 feet in diameter. On plan it is circular, and the surrounding earthwork is about 80 feet in breadth at base; the fosse is almost entirely filled up, and an enclosing wall has been built at the base of the earthwork, by a former proprietor, to preserve the structure.



Cromlech—"Giant's Ring."

The "Giant's Ring" is about four miles from Belfast, and the drive is along a pleasant road skirting the valley of the river Lagan. There is a large cromlech in the centre of the Ring, and this is one of the few instances where sepulchral monuments are found inside the enclosure of a fort presumably used as a fortified residential structure, and

possibly for religious or ceremonial uses. A question, however, may arise, as to whether the cromlech existed before the fort was erected. There are authentic records of the dates of erection of forts, many of which belong to a period prior to the beginning of the present era, but there are no historical statements as to the time at which the cromlechs were erected,—the presumed date of that at Ballina, county Mayo, is based on unreliable evidence.



Map of the "Giant's Ring."

It is just possible that in the present case, owing to the large space enclosed, there was room enough for the sepulchral chamber, and that it was erected as the burial-place of a chieftain to whom the fort belonged. In forts at Tara, and near Oldcastle, county Meath, where part was used for a burial-mound, the space so occupied was cut off from the residential portion of the fort.

There are no historic records throwing any light on the date of erection of either the fort or cromlech at the "Giant's Ring."



View on the Lagan, near the "Giant's Ring." (From Welsh's "Irish Views.")

In 1855 a sepulchral chamber was discovered in a field almost adjoining the north side of the mound. It is described in the *Ulster Journal of Archaeology*, vol. iii., p. 358. The chamber was underground,



Cromlech—"Giant's Ring." (From a Photograph by Mr. S. K. Kirker.)

and occupied a circular space of about 7 feet in diameter, and in it were found urns of burnt clay of rude design, and filled with burnt bones. The internal space was divided into smaller chambers, and some human skulls were found separate from the other remains.

The present occupier states that in his time a great quantity of bones have been found, not only in the enclosure, but also in the field adjoining. The area enclosed was cultivated about twenty-five years ago, when bones were still found, and a polished stone celt, about 4 inches long, was picked up, and is now to be seen at the farmhouse.

DRUMBO ROUND TOWER, CO. DOWN.

The remains of this tower are in the graveyard attached to the Presbyterian Church of Drumbo. The tower stands in the more ancient part of the churchyard, and there are no traces of any other ancient ecclesiastical remains near it at present, though some existed until comparatively recent times.

The tower measures 51 feet 7 inches in circumference at the base, the walls are 3 feet 7 inches in thickness, and the internal diameter is 10 feet, narrowing down to 9 feet. The doorway is 4 feet above the present ground level, is 5 feet 6 inches in height, with sloping jambs, 21½ inches wide at base, and 19½ inches wide at top; it is square-headed, and covered with a flat lintel.

The doorway has all the quoins and the lintel worked to the curve of the circle; the head, or lintel, is within 15 inches of the full thickness of the wall; the sill is not dressed inside to the radius of the curve, but stands out square with the jambs of the door. Some of the stones of the doorway are of large size, one to the left measuring 2 feet 8 inches long by 15 inches high, and another stone is 3 feet 2 inches long by 11 inches high; the majority of the courses are 9 inches to 10½ inches high, and some stones are only 1½ inches to 2½ inches thick.

The stone forming the masonry of the tower is a Silurian rock—the clay slate of the locality—undressed and unsquared, but laid adroitly to suit the curve of the circle. The courses of masonry are small and irregular, many of the stones are split, and disintegration has set in, owing to the bad weathering qualities of this kind of rock, which has a tendency to develop “slaty cleavage.”

The masonry in the interior is rough, especially the lower portion

below the level of the doorway, and shows indications of having been subjected to the action of fire, after which it appears to have been pinned and spawled with smaller stones.

There are several courses of putlog holes in the interior, in which beams were inserted to carry wooden floors. The first commences about 15 inches below the sill of the door, and the next is 5 feet 3 inches



Doorway—Round Tower of Drumbo.

(From a Photograph by Mr. S. K. Kirker, 1899.)

higher, with three other stages above. There are no windows in the portion now remaining. The illustration on next page, from a photograph taken recently by Mr. Kirker, shows the tower as it now stands; the double curve or batter observable is not part of the original design, as the top portion has been rebuilt. A drawing taken fifty-six years ago, and reproduced on p. 359, shows the broken condition of the top o

the tower, and the outward bulge therein observable was not wholly taken down—hence the want of regularity in the upward slope of the tower.

There are many and frequent historical references to the ancient ecclesiastical foundation of Drumbo; and two church festivals are noted

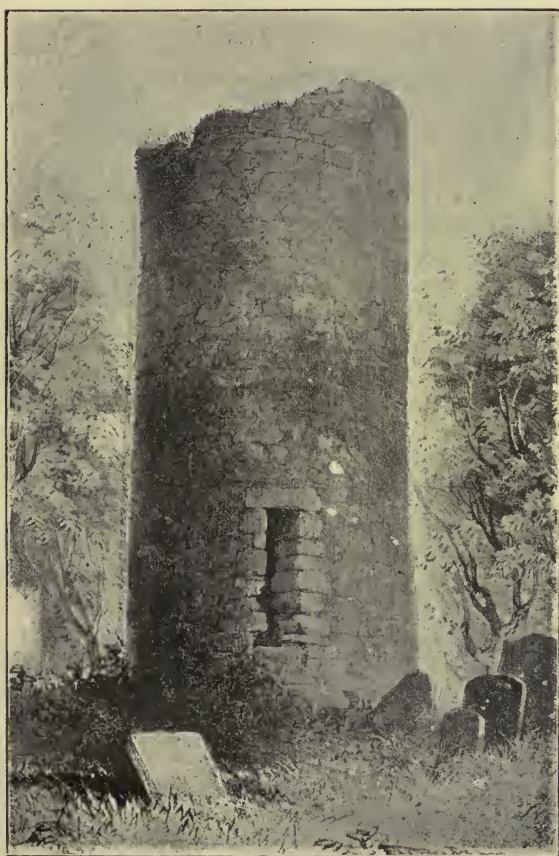


The Round Tower of Drumbo.

(From a Photograph by Mr. S. K. Kirker, 1899.)

in O'Clery's Calendar appertaining thereto, viz. July 24th, Lughaidh, of Drumbo, and August 10th, Cumin, Abbot of Drumbo—but there are no references to the tower until it is mentioned in the Ulster Visitation Book as being in a ruinous condition in 1622. The interior was exca-

vated in 1841, and a human skeleton, extended nearly east and west, was found under a lime concrete floor, the head resting to the west. There are notices of this tower in the *Transactions* of the Royal Irish Academy, vol. xx., pages 89 and 398; also in the *Ulster Journal of Archæology*, vol. iii., p. 110.



The Round Tower of Drumbo.

(From a Drawing made in 1843.)

On the return of the party to Belfast, Mr. R. Young, J.P., Rathvarna, Antrim-road, courteously received and entertained the members to afternoon tea, after which the Cave Hill was visited.

WEDNESDAY, AUGUST 16th, 1899.

At 10 o'clock, a.m., the members started from the Imperial Hotel, and drove through the village of Dundonald to the Kempe Stone Cromlech, and then through Newtownards, visiting the cromlech in Mountstewart demesne, after which they visited Grey Abbey.

GREY ABBEY.¹

Grey Abbey was founded in the year 1193 by Africa, daughter of Godfred, King of Man, and wife of John de Courey. She supplied it with Cistercian monks from the Abbey of Holmeultram, in Cumberland. The *Cronicon Manniæ* informs us that it was styled the Abbey of "Holy Mary of the Yoke of God" (*Sanctæ Mariæ de Jugo Dei*), and that the foundress was buried in it. Her effigy of grey freestone was, up till lately, in a recumbent posture in a niche of the chancel wall on the gospel side of the altar; and though removed from its original position, it is still within the church, but much defaced. The Abbey was called in Irish *Monaster-Liath* (pronounced Monasterlea)—the Grey Monastery; and, in English, Hore Abbey; but its conventual title was *De Jugo Dei*.

As usual with monasteries of the Cistercians, Grey Abbey was erected in a secluded spot, sheltered by well-wooded hills, and watered by a clear stream, and never-failing springs. This practice of building in such localities was enjoined by their rule.

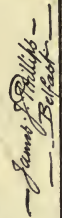
The cloister garth, or quadrangle, was oblong.

The church occupied the north side of this quadrangle, and consisted of a nave, without aisles, 69 feet long and 24 feet 6 inches broad, with two transepts, each of which was 24 feet 6 inches square, and each terminating on the east side in two chapels, 11 feet 6 inches broad and 16 feet deep. These chapels were separated from each other by a wall, from which sprang the stone arched barrel vaulting; and each pair of chapels had an external roofing over this vaulting, as is evidenced by a stone string course which marks the line of roof on the north elevation.

The chancel, which was 24 feet 6 inches broad and 30 feet long, had its eastern end square, the gable having a double tier of triplet windows of "early pointed" form, with smaller windows at the top. The north and south windows lighting the eastern arm of the church were originally of similar character and form, but at some subsequent date they have had decorated stone tracery inserted on the outside. The chancel arch and the south transept arch have fallen, but the choir arch and the north transept arch still remain. The walls above these arches give

¹ Abstract prepared by Mr. J. J. Phillips, Architect, for the Society's visit, from a monograph published by him in A.D. 1874.

RUINS · AD 1874.



Ground-plan of Grey Abbey.

evidence of having been carried at least for one story above the roof of the four arms of the crux. Probably there was a low lantern tower here which was finished with a parapet.

The west doorway is a good specimen of early English work ; it has no portico or narthex. This doorway, which had gone to ruin, was repaired, in 1842, by Mr. Montgomery, who had the fragments collected and rebuilt, as far as possible, in their original position, though the centre is now somewhat distorted.



West Doorway of Grey Abbey.

Formerly a rood screen was drawn across the nave, about half way up, from one side-wall to the other, on each side of which, in the part cut off towards the west, was an altar. The piscina for the altar on the south side of the door is still to be seen in the south side-wall of the nave.

The choir arch, or that at the junction of the nave and transepts, is perfect, because the arch had been walled up in 1626, when the nave was used as a church, and the walling was only removed in 1842. All

trace of the high altar is gone, but on the south side there are fragmentary remains of the sedilia and piscina, and on the north, or gospel side, there are the remains of an arch in the position usually found over the wall-tomb of the founder of the Abbey; this is the spot, it is said, which the recumbent figure of Lady de Courcy originally occupied. The cloister door in the south transept is of early English character externally, but internally it is covered by a low arch. In the middle of the south wall of this transept are the remains of the stone newel winding-stair, by which the monks descended for their midnight office from the dormitories.

The eastern side of the quadrangle was bounded by the south transept, and next by the sacristy adjoining it on the south side. This was a chamber of 24 feet by 12 feet, of which only the lower portion of the walls remain. The chapter-house comes next in order—38 feet long and 28 feet broad; its axis lies east and west, and is divided into three alleys by two ranges of columns, as a few of the bases still remaining show. Scattered about are various sections of clustered and circular columns, with one chastely moulded capital—the best preserved fragment of the Abbey—testifying to the superior decoration of the chapter-house, which is indicated by the



Choir Arch, Grey Abbey.

ornamentation displayed on the bases of the columns and jambs of the opening that gave access to the building from the cloister. It seems to have been lighted with three windows on the east side, and one on the north.

The slype, or passage, occurs next in order. This was open at both ends, and had a doorway leading into the adjoining monks' day-room. It was 10 feet wide and 22 feet long, and served as a passage to the graveyard, or, perhaps, to the Abbot's House, which was generally to the east of this opening.

Continuing along the eastern boundary of the quadrangle, the next apartment, which was 46 feet long and 21 feet wide, was the calefactory, frater-room, or monks' day-room, which had, as was usual, a single row of columns with octagonal bases, but nothing remains by which we can judge of the former appearance.

South of this was the gong, a narrow passage, close to which ran the flushing sewer, emerging from a well-constructed arched tunnel, connected, no doubt, with some well-supplied reservoir, and, by vulgar error, supposed to connect with Black Abbey.

The dormitory extended over the calefactory, and usually over the entire range of vaulted buildings as far as the south transept of the church, where there was, as we mentioned already, a stairway leading from the dormitories.

At the south-east corner of the cloister garth are still to be seen a few steps of the stair which led externally to the dormitories and to the



Grey Abbey—General View of Ruin.

scriptorium, where the monks wrote their beautiful manuscripts. This was generally over the chapter-house, but as only a few feet of the walls of the first story remain, scriptorium, dormitory, and infirmary have all but disappeared.

The southern side of the garth, or quadrangle, was bounded by a passage to some external yard; by the kitchen, in which yet remains the fireplace; and by the refectory, a stately hall, 71 feet long and 28 feet broad. In the west hall are the stone steps which led to the pulpit, from which a monk read while his brethren were at their meals. A triplet of early pointed windows, the central one of which is higher than the others, gives a charming effect to the south gable of the refectory.

The buttery, to the west of the refectory, occurs next, and last in order. The jamb of the doorway from the cloister to this office, and the trace of its roof on the west wall of the refectory, are the only evidences of its existence.

THURSDAY, AUGUST 17th, 1899.

The members left Belfast at 9.45 a.m., by the Great Northern Railway, in a special carriage, arriving at Armagh at 11 a.m. The party proceeded first to the Roman Catholic Cathedral, where they were received by the Rev. Mr. Quin, and shown over the new Synod Hall and Vestry. It was mentioned that the Pope had lately authorized the canons to wear the same dress as those of St. John Lateran at Rome.

At the old Cathedral, in the absence of the Dean, the party was received by the Rev. Chancellor Shaw-Hamilton, D.D., who also had the crypt open for their inspection.

From the Cathedral the party proceeded to the Library, where they were received by two of the Governors (Chancellor Dr. Shaw-Hamilton, Mr. Garstin, F.S.A., V.P. R.I.A.), and by the Rev. C. Faris, Deputy Librarian, who exhibited and described some of the principal contents, including the collection of Ecclesiastical Bells and Antiquities presented by G. Beresford, Esq. Several of the important manuscripts were laid out for examination, including mediæval registers of the See.

After lunch, at the Charlemont Arms Hotel, the members drove to Navan Fort, or *Emania*, and afterwards to the site of the Battle of the Yellow Ford. At the latter place the Rev. W. T. Latimer, B.A., read an interesting Paper on the engagement (A.D. 1598) which was fought there, and in which the English troops, under Bagenal, were defeated. The text of this Paper will be printed later. For an account of *Emania*, with illustrations, see the *Journal* of the Society for 1884, p. 409.

By invitation of the Most Rev. William Alexander, Lord Primate, the Society visited the Palace, where they were received by the Primate, who described the pictures. These were chiefly the gift of Primate Robinson (Lord Rokeby), and include full-length portraits of several of the English sovereigns, as well as the series of post-Reformation Primates, commencing with Adam Loftus (*temp.* Elizabeth), of which photographs had been shown by Mr. Garstin at the meeting the previous evening in Belfast. All the pictures had lately been cleaned by Mr. John Tracey in Dublin, whence they had only just returned.

The Palace chapel, with its fine carved oak fittings, recently restored, was open for inspection.

Proceeding through the Palace grounds, the party drove to the Mall, where some of the members paid a hasty visit to the interesting Museum of the Philosophical Society.

Time did not admit of a visit to the Observatory, though Dr. Dreyer, the Astronomer, was, with Mr. Garstin, one of the Governors, prepared to welcome the members.

Mr. and Mrs. H. Bruce Armstrong courteously received and entertained the Society to afternoon tea at Dean's Hill. Miss Stronge, of Tynan, had an interesting collection of antiquities there for the members' inspection.

FRIDAY, AUGUST 18th, 1899.

The Excursion to-day was by the 7.45 a.m. train from Belfast, by the Great Northern Railway, to Drogheda, and thence by carriages to the Tumuli of Dowth and Newgrange, and on to Slane Abbey. The members were met, and escorted to the top of the hill, by one of our local members, the Rev. John Brady, Rector, who was the bearer of an invitation from the Marchioness of Conyngham, for the party to visit the Castle and grounds, which, however, time did not admit of.

The party returned by the south side of the Boyne, visiting Rossnaree, Cormac's Grave, Hill and Church of Donore, and back to Drogheda, where, after dinner, at the Central Hotel, the members proceeded by rail to their respective destinations.

THE JOURNAL
OF
THE ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND,
FOR THE YEAR 1899.

PAPERS AND PROCEEDINGS—PART IV. FOURTH QUARTER, 1899.

Papers.

PREHISTORIC REMAINS IN THE BURREN, COUNTY CLARE.

BY T. J. WESTROPP, M.A., M.R.I.A., FELLOW.

[Read JUNE 15, 1893.]

PART II.—KILCORNEY AND THE EASTERN VALLEYS.

KILCORNEY PARISH is intersected by three valleys—Eanty, an extension of Poulacarran, Glensleade, a small abrupt basin at the end of a depression, and Kilcorney, a long irregular glen, bounded by picturesque cliffs. The name has been retained unaltered since, at any rate, 1302. Windows, probably as old as the eleventh or twelfth centuries, remain in its ancient church, one with a carved head in the style of that at Inchicronan, but no records or traditions of its founder seem to exist. The primitive structures appear to have hitherto attracted no attention, though Kilcorney Cave, with its “outputs” of water, fish, and fairy horses,¹ has received notice since the middle of the last century.

Gough, in his edition of Camden’s “Britannia,” 1789,² after enumerating some of the plants of the district, describes Kilcorney as “a pretty low valley entered at the east end. On the north side of a small plain of an acre, under steep rugged cliffs, lies Kilcorran Cave, the mouth level with the plain, about three feet diameter, part blocked up.” “The

¹ I have heard locally strange stories of the untameable recklessness and savage temper of alleged descendants of the fairy horses.

² Vol. iii., p. 579. He seems to have confused the points of the compass.

cave pours forth occasional deluges over the adjacent plain to a depth of about twenty feet. Sometimes, once in a year or two, commonly three or four times a year, preceded by a great noise as of falling water. It flows with great rapidity for a day or two."¹

Gough, however, mentions none of the antiquities, and, as he states in another place² "of the ancient cathairs we have now no remains but the duns," his information must have been defective.

Of the forts, the Ordnance Survey Letters of 1839, and later writers, give only a few names. Mr. J. Foote, of the Geological Survey (in a letter to George V. Du Noyer, January 8th, 1862), wrote enthusiastically of the ruins, but neither he nor Du Noyer published any description.³ He writes:—"There are no less than seven cromlechs, sixteen beautiful stone forts, some having caves, and all walls of great thickness, an old castle, and a stone cross. Here is ground for the antiquary! The place must have been creeping with druids. I never saw such beauties (of cromlechs). Here is one (Poul nabrone) I sketched yesterday. The end stone and some of the sides are down: the front stone 5 feet high [he gives the top slab as measuring 9 feet north and south, 12 feet east and west, with a slope to the S.S.W.]. All stand on little green mounds of earth, surrounded by bare sheets of rock, and some slope to the east." By a plan he shows that Ballymihil cromlech and the second at Berneens were then still standing, and that the top slab still rested on the south cromlech of Cragballyconal. He locates the "stone cross" where "monument" is marked on the Ordnance Survey map and where it still remains.

The place has little or no history. Glensleade (Gléana Slaoó) appears in the 1380 rental and the 1569 map. In 1641, Caherconnell and Poulanine were held by Donough O'Brien, Lysagh O'Loughlin, and Mac Loughlen Roe O'Cullinan: Ballymihil and Glensleade by William O'Neylan and Teige O'Loughlen. After the war, several of the Hogans, Comyns, and Macnamaras were settled in the parish, and at a still later period a branch of the Lysaghts (Gillisaghta) settled in the Kilcorney Valley.

KILCORNEY VALLEY AND RIDGES (Ordnance Survey Map, Sheet ix., Nos. 2 and 3).

The Kilcorney Valley (save for its venerable church and the alleged site of Kilcolmanvara) only possesses an earthen tumulus 53 feet in diameter and 9 feet high, with a slight bank round the top. It lies to the south-west of the church, and commands a fine view of the cave-pierced cliffs.

¹ Gough cites Dr. Lucas in "Phil. Trans.," No. 456, p. 360.

² "Britannia," iii., p. 483.

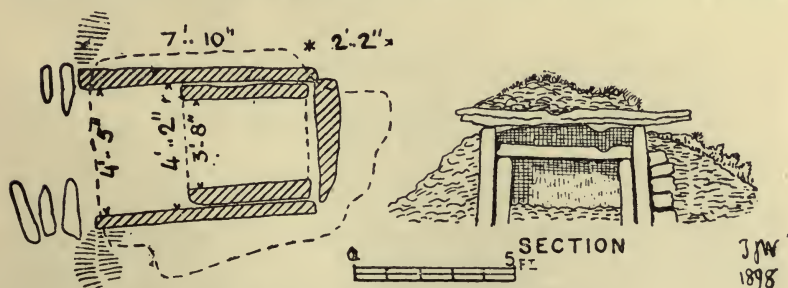
³ Du Noyer's "Sketches," R. S. A. I. Library, vol. xi., pp. 85, 87.

The conspicuous cairn of POULAWACK stands on the southern ridge near Poulcaragharush. It is a shapely pile of flat stones, about 200 feet in girth and 12 feet high, in good preservation. A kerbing of slabs set on edge girds its base; and an attempt has been made to break in on the northern side. The sea is visible from its summit; this, with the bright, fresh outlook, and its contiguity to Eanty, the probable site of ancient fairs, recalls the legend of Amalgaid,¹ who "dug" tumuli and made his cairn, "to make round it an annual meeting place for the clan," "to watch there for his vessels," and eventually to make it his resting-place. Gloom seldom surrounded the ancient chieftain's grave; it lay on a fair site, and was regarded as a place of repose and comfort, so that a pagan king could sing:—

"My mound—my protection after parting with my army,
My pure, bright haven, my tomb, and my grave."²

From the west end of the valley, a long ascent through rocks covered with mountain avens brings us to LISSYLISHEEN Caher, a small ring wall, 8 feet thick. The gateway faces the east, has doorposts at the inner corners, and is only 3 feet wide. The neighbouring castle still shows a large well-built rectangular court and a lofty block of masonry. From its grassy summit, on a clear day, we get a most extensive view: the huge peaks of the Galtees and Mount Brandon rise to the far south, more than sixty miles away. A pretty range of cliffs stand out against their belt of foam in Liscannor Bay; behind us rise the great hills of Slieve Elva and Northern Burren; the church and forts of Noughaval, down the slope, seem very near; and Cahermacnaughten³ lies about a mile to the north.

BAUR.—On the north cliffs of Kilcorney two cromlechs lie among heathy tussocks in the townlands of BAUR, beside the steep road leading



Plan and Elevation of Cromlech, Baur South.

to Glensleade. Neither of these are marked⁴ even on the new Survey. The

¹ "Dindsenchas" (*Revue Celtique*), 189, p. 141.

² Verse attributed to Art Aeinfer, Proc. R. I. A., 3 Ser., vol. iii., p. 535.

³ *Journal R.S.A.I.*, 1897, p. 120.

⁴ Unless a slight oblong at the wall be intended for the northern dolmen.

one stands in the west boundary wall of BAUR NORTH and was once a noble specimen; but its cracked blocks bear marks of fire.¹ The top has collapsed, and only the south side is fairly perfect, being 16 feet 3 inches by 5 feet 10 inches. The upper edge was hammer-dressed. The cist tapers eastward from 9 feet to 5 feet 9 inches, and had low stones at the west ends, as at Tobergrania, &c. The other cromlech lies in BAUR SOUTH, in the S. W. corner of the field marked 12·543 on Sheet ix. 3 of the new Survey: it is a very perfect little cist, covered with a low mound. The dimensions are given in the plan. It is noteworthy for having an internal cist, 3 feet from the west end, and about a foot lower than the outer box. A somewhat similar arrangement existed in the huge cromlech of Derrymore, near O'Callaghan's Mills in this county, and other internal cists were found by Mr. Borlase at Tregaseal in Cornwall, where a layer of charcoal, human bones, and broken pottery lay on the ground, and little heaps of bones on the shelf. Several such cists occur in the dolmen of Karleby in Sweden, and contained crouching skeletons.² The Baur cromlech, however, has long been open and a shelter for goats. There were, at least, five defaced cairns along the edges of Baur and Poulmaskagh, and one near the end of that deep gully occupied by the old glebe of Kilcorney. They average about 20 feet across, and are seldom more than 4 feet high.

CAHERLISCOLMANVARA lies in Poulmaskagh; its wall is levelled to within 2 feet of the field. The descent to the valley near this fort has three waterworn loaf-shaped rocks, about 8 feet high, across its pass. East of this, on the ridge near Caherconnell, are three very defaced cahers in Poulanine. CAHERLISNANROUM, on the cliff edge, is of good masonry, and has long lintel blocks and a side enclosure; its name (like that of LISNANROUM³ on the southern hill near the road to Noughaval) is said to have been derived from the "drum" or long ridge on which the cahers stand.

EANTY VALLEY (Ordnance Survey Map, Sheet ix., No. 4).

From the ridge of Poulcaragharush, we look over a square valley. To our left lies the large fort of Caherconnell, to our right that of Cahergrillaun, and, far away to the north, shines the white cromlech of Cragballyconal. The valley, with its north-eastern slopes, is mainly occupied by the four townlands of Eanty, Eantymore, Eantymbeg North, and Eantymbeg South, the Eanaghbeg of 1380. They seem, from the name, to have been the site of some important fair in early times, and retained the

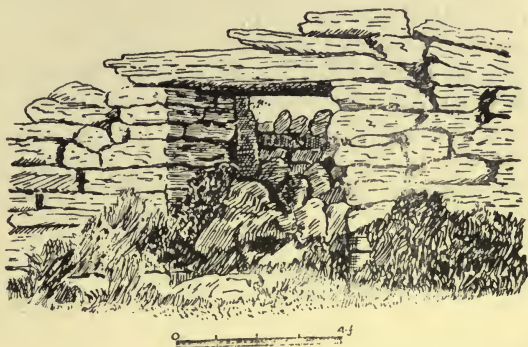
¹ See "Dolmens of Ireland," vol. i., p. 74, for fires lit on cromlechs in Sligo on June 23rd, and in Spain on April 30th.

² The interesting dolmen at Derrymore is not on the maps, and was only recently pointed out to me by Mrs. Gore of that place. For others, see "Dolmens of Ireland," vol. ii., p. 442, and M. Du Chaillu's "Viking Age," vol. i., p. 75, and "Ancient Swedish Civilisation," by Dr. Montelius, p. 35, figures 35 and 36.

³ A very small and featureless angular enclosure.

older name, "Enogh," even in the Books of Petty's Survey, 1655, in which we find¹ "Enogh" as containing a number of sub-denominations. Among these we find the fort names, Lissananamagh, Moher O'Loughlin, Drumliseenysiyack (Drum Liseeniska), and Lisnagleyragh, one of the other divisions being Enoghbane.

A precipitous gorge cuts into the northern hill; at its mouth is a small lake, while two forts stand one on either side. That to the west (1) is called from the pool CAHERLISANISKA; that on the eastern bluff (2) is called from some haunting spirit CAHERLISANANIMA. Neither calls for much notice; they are small and oval, about 87 by 50 feet, the western being much gapped. A larger stone enclosure (3), diamond-shaped in plan, and (4) a small oval fort, both greatly



Gateway of Lisananima.

gapped, lie near the Carran road in Eantymore. Two more (5 and 6), one a fairly square fort, 110 feet across, the other oval, and both nearly levelled, lie east of the bohereen from Moheramoylan. Near these forts, in Eantybeg North, is a slight little ring-wall (7), called, like its neighbour, LISANANIMA. Its walls are only 5 feet high and thick, of thin slabs and poorly built. The gateway is perfect, and faces S.E., being 5 feet 6 inches high, with inclined jambs, and from 3 feet 10 inches to 3 feet 6 inches wide; the lintel measures 6 feet 9 inches by 2 feet. The neighbouring farmers deny that any "spirit" has ever been seen in it; so its name was possibly transferred from the lower fort.

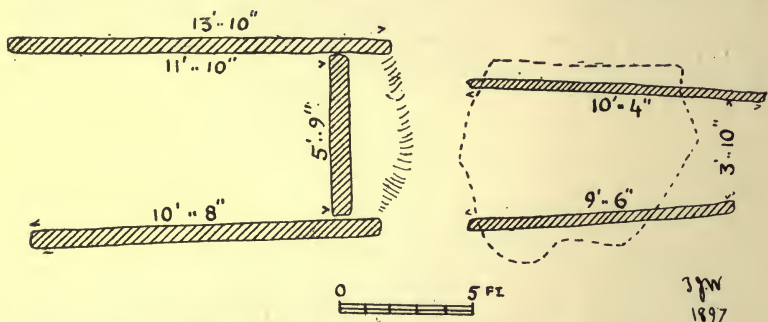
THE RIDGE ABOVE GLENSLEADE (Sheet v., No. 16).

CRAGBALLYCONOAL.—We leave Lisaniska, ascend the stony pastures, cross the bohereen from Caherconnell to Poulaphuca, and enter this townland. Though it is in Oughtmama Parish, it so closely adjoins and is so nearly surrounded by the forts of Kilcorney, while so many miles of mountains, nearly devoid of antiquities, lie to the east, that we must describe its forts along with those of Ballymihil. It appears as part of Oughtmama in Petty's map of 1686; but the name is not given.

¹ "Book of Distribution," vol. ii., p. 68 (Clare). It is regrettable that the new Ordnance Survey has systematically omitted numbers of most interesting field and hill names, in many of which alone the older townland names survive.

The ridge is about 700 feet above the sea. It slopes southward to Eanty, and falls westward in steep bluffs into Poulgorm. Eastward extends a bleak and featureless plateau to the valleys of Turlough and Rannagh. Nearly all the forts are small, oval, of light masonry, and nearly broken down to within 3 to 5 feet of the ground.

An ancient disused road runs along the ridge in a nearly straight line, north and south, from Ballymihil cromlech to Lisananima: this forms the bounds of the parishes and townlands for most of its course. In Cragballyconal, on the very bounds of Ballymihil, we find (1) a cromlech in a green mound; the top has been removed since 1862; the sides are about 6 feet high to the west; the top edges have been hammer-dressed; they slope towards the east, and, being coated with white lichen, form a conspicuous object across the valley.¹ (2) A circular stone fort lies behind the Mackies' house, lately the scene of a night attack; the southern segment has been destroyed, and the house built on its



The Southern and Northern Cromlechs, Cragballyconal.

site and with the material; the rest is mostly about 8 feet high, and a souterrain forms an S-curve under the wall. This "cave" is of the usual type, with side walls 3 feet apart, and roof slabs level with the ground. (3) Northwards lies a larger fort, D-shaped in plan, with the straight side to the south. It measures 120 feet internally, and contains a defaced circular cloghaun in the centre of the garth and measuring 12 feet internally, and a straight souterrain, 3 feet wide, leading under the wall. The gateway faced S.S.E., and had three lintels, 7 feet 3 inches, 7 feet 4 inches, and 9 feet long, and from 3 feet to 2 feet broad, and 9 inches thick; one side-post still stands, but the width of the entrance cannot be accurately fixed. (4, 5, 6) Three nearly-levelled cahers lie a short distance to the east. This close grouping recalls the "grianans and palaces" outside the royal dun, or the groups of "cahers, courts, and castles" seen by Ossian in Tír-na-nóg.² (7) A

¹ The dimensions are fully given on the plan.

² "Fenian Poems," Ossianic Society, iv., pp. 249 and 259.

second cromlech lies in the remains of a mound on a heathy moor. It is made of three very thin slabs, 3 inches thick, and scarcely 4 feet high; the ends are removed; the dimensions are given on the plan; it slopes and narrows eastward. Near it, in Ballymihil, is a craggy field, set with upraised slabs, small stone "piers," and heaps; a slab, rudely shaped like a cross, is set in one wall; another rude cross, of greater size, lies southward down the slope. (8) Farther, to the N.E. of the cromlech, is a small circular caher, 59 feet internally. The gateway faces the south, and is 4 feet 6 inches wide, with two pillars on each side; the lintels have been removed, and the wall is only 4 feet thick and high. This fort commands, through a depression in the ridge, a striking view of the summit of Turlough Hill, rising to the N.E. in three terraces, and crowned with its conspicuous cairn—another instance of the sacrifice of a more commanding site to a more attractive or extensive view.

Passing into POULBAUN (9) we find a caher on a rising ground, with a fine outlook over Glensleade to the sea; the Round Castle of Doonagore and the cliffs of Moher in the distance. The defaced gateway looks to the S.W., and is 4 feet 10 inches wide, with parallel sides of coursed masonry. The garth only contains a curved souterrain, 3 feet wide, lying to the N.E. On the crags below it, lies a heap of large slabs (10), most probably a fallen cromlech; the top and largest slab measures 12 feet from east to west, and is 8 feet wide.

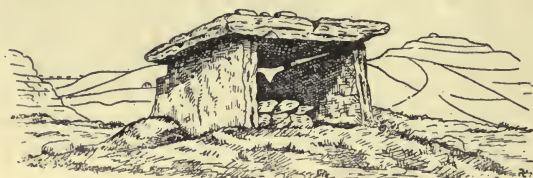
We now enter BALLYMIHIL, and find a fallen cromlech (11) on the bluff overhanging Poulgorm; the top is 11 feet 6 inches long, tapering eastward from 7 feet 7 inches to 6 feet, and 10 inches to 12 inches thick. The sides lie under it where they fell, and a rude dry-stone pier has been erected on the top to support a flag shaped like a round-headed cross, or rude human figure. We could learn nothing of its age or object; but a somewhat similar, though smaller, slab lies in the cist at Coolnatullagh.

Southward lies a straight-walled garth (12), only 3 feet or 4 feet high, enclosing a curious rock; still farther south is a ring-wall (13), quite levelled in parts, but with sections to the N.W. and S., still 9 feet to 11 feet high; and, like Cahergrillaun, it shows smaller masonry on top from about 8 feet above the ground. Near it is a circular modern enclosure on the edge of the slope. In a valley far below the level of the plateau, but still in Ballymihil, a small ring-wall (14) lies on a projecting spur; its wall is much gapped, and it only contains a modern sheep-fold.

POULAPHUCA.—Following the bohereen eastward from the Mackies' house, we find, in a field at the highest point of Poulaphuca¹ townland, a

¹ It is noteworthy that the "pooka" on not a few occasions gives its name to sites where prehistoric remains occur. We find in Clare, besides this dolmen, another at Caherphuca, near Crusheen. In Kerry we find a Cloghaunaphuca, and even the pooka's footmark, among the Fahan ruins. In Kilkenny "The pooka's grave," a dolmen. In Cork Carrigaphuca, which Borlase says is a pillar near an encircled cromlech. In Queen's County the "Dun of Clopoke." These show how widespread was this association of the "pooka" with ancient remains.

fine cromlech. It forms a cist of four blocks, with a massive top slab, 10 feet by 6 feet, and 10 inches thick; the interior is irregular, 8 feet 9 inches long, and tapers slightly eastward (4 feet 4 inches to 4 feet

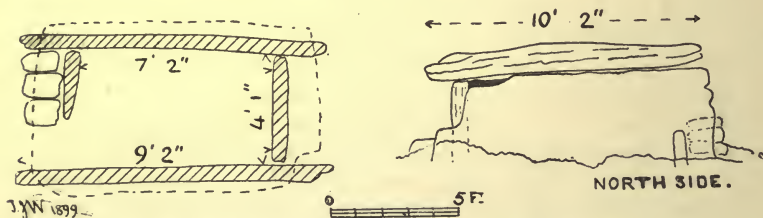


Cromlech, Poulaphuca, from N.W.

1 inch). It stands in the remains of a cairn or mound. A small overthrown cist, 3 ft. square, lies in a green mound, 30 feet north of the large dolmen.

The site commands a very fine view up the Turlough valley¹ to Belaclugga Creek, Galway Bay, and Corcomroe Abbey. Opposite lie the dark Slieve Carn and the finely terraced, cairn-topped mountain over Turlough. Near rise the dark and steep cliffs of DEELIN, at the foot of which lies a large and fairly perfect caher, also in Poulaphuca. It is nearly circular; much of the wall is standing to a height of from 6 to 9 ft. It seems to have traces of a terrace, but there are no other features.

The old road drops from near the cromlech in steep curves to the pass from Rannagh to Turlough, one of the most beautiful glens of the Burren.



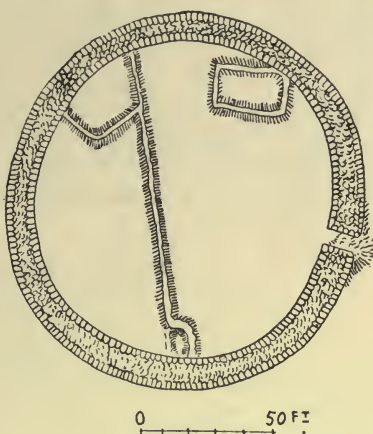
Plan and Northern Elevation of Cromlech, Poulaphuca.

Descending from Cragballyconal westward, by the very rough bohoreen, we pass three forts in Poulgorm. One is a ring-wall of good masonry, over 9 feet thick; the second lies a short distance to the north, and is a straight-walled enclosure; the third is a small fort named Lishagaun. We then see before us a massive caher (which was seen first from Poulcaragharush) on the opposite ridge, though overhung by greater heights, between the valleys of Eanty and Kilcorney.

CAHERCONNELL (Sheet ix., No. 4) is a large and perfect fort, 140 feet to 143 feet in external diameter, nearly circular in plan, and girt by a wall with two faces and large filling; it is 12 feet thick, and from 6 feet

¹ This valley is so denuded of antiquities that, though I have examined it, I must entirely omit it from this Paper. I also reserve the Finnevarra group of forts to a later occasion.

to 14 feet high, being most perfect towards the west. The masonry consists of fairly large blocks, many 3 feet long and 2 feet 6 inches high, with spawls in the crevices, and a batter of 1 in 5. The inner face is nearly perfect, and had neither steps nor terraces. The gateway faced the east; it was 5 feet 8 inches wide, and had external side-posts. The garth is divided by a long wall running north-west and south-east; at its northern end are two house-sites, one 30 feet long, and at its southern an enclosed hollow, possibly a hut or souterrain. The names Caherconnell and Caher-macconnella (Cahermacnole) suggest the Ardconnell and Ard-micconnail of the "Book of Rights," which appear with names of other places in this district.¹ Perhaps we may also connect it with the legendary Connal, son of Aenghus, of Dun Aenghus; but, like most other early names and legends in Burren, the subject is too misty to justify any positive statement or even a strong theory.



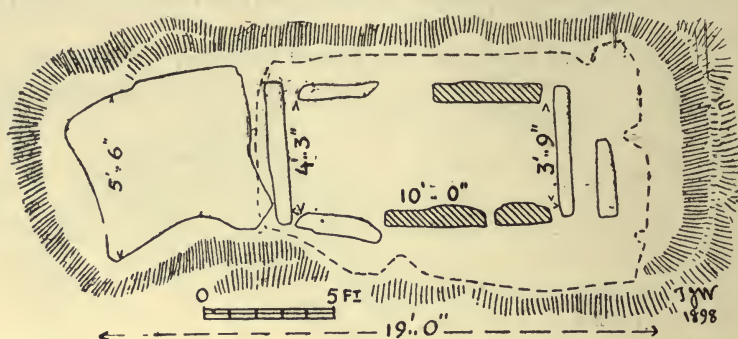
Plan of Caherconnell.

GLENSLEADE (Sheet v., Nos. 15 & 16; Sheet ix., No. 4).

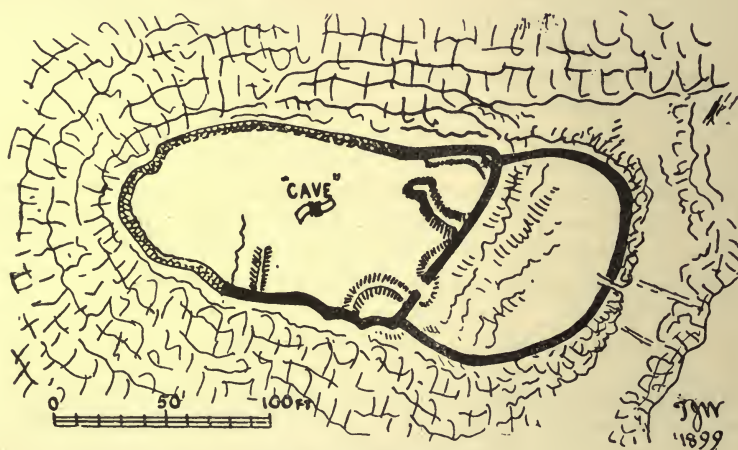
POULNABRONE (Sheet ix., No. 4).—In a rocky field lying east of the main road is a beautiful cromlech (*vide* p. 378, plan, 376), noteworthy for the airy poise of its great top slab, which, contrary to the usual practice, slopes towards the west. This measures 13 feet long, from 6 feet to 10 feet wide, and a foot thick, and rests on three stones 5 to 7 feet high, the others having fallen. The structure forms a chamber, 9 feet 3 inches long, tapering eastwards from 4 feet 3 inches to 3 feet 9 inches internally; it stands in the remains of a mound, and is unaltered since 1862.

Not far north from this cromlech there is a long grassy glen very suggestive of a river-bed, and running back into the plateau under the ridge of Cragballyconal from near the grassy mound and fragments of wall which mark the O'Loughlin's castle in Glensleade. If we follow up this glen by a painful walk along very broken crags, full of avens, gentians, and long hartstongue ferns, we pass a well-built, small, and low ring wall, about 60 feet in diameter; it lies on the north crags, and the adjoining enclosures are all modern. We then come in sight of

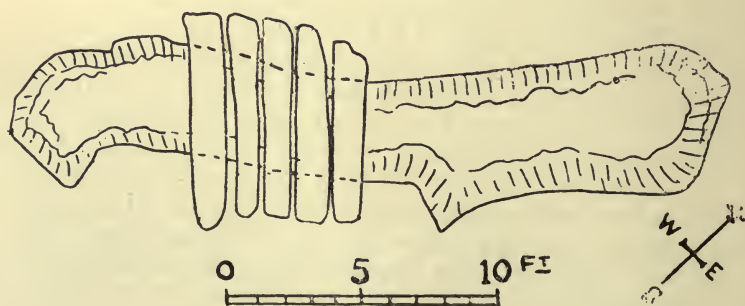
¹ See, however, a note by Mr. P. Lynch, in the *Journal R.S.A.I.*, 1892, p. 80.



Plan of Poul nabrone Cromlech.



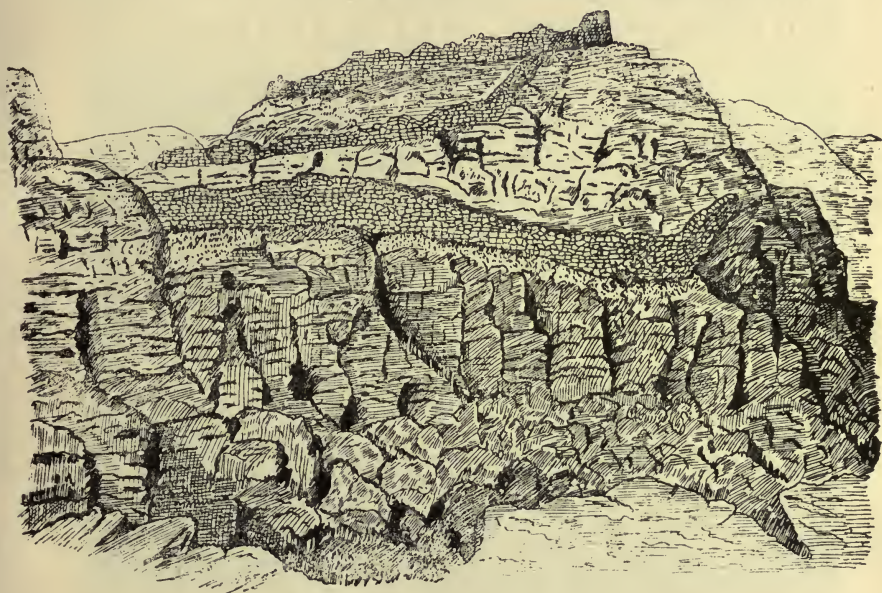
Plan of Cahercashlaun.



Souterrain in Cahercashlaun.

two lofty knolls, crowned with cliff forts, and forming a striking view as seen from the glen.

CAHERCASHLAUN (Sheet v., No. 16) in Poul nabrone is a natural tower of regularly stratified limestone rounded to the west, and falling in jagged cliffs towards the north-east. This rock rises 70 to 100 feet from the glen in even a bolder mass than does Cashlaun Gar.¹ The top is roughly oval, and is girt by a dry-stone wall, 4 to 5 feet thick, and at the most 6 feet high, most of it being nearly levelled, and clinging to the very edge of the crags with needless care. The garth measures internally 152 feet east and west, and 75 feet north and south; and



Cliff Fort of Cahercashlaun, from the north.

contains a souterrain 80 feet from the west. This cave is formed out of a cleft about 7 feet deep, 27 feet long, and 4 to 6 feet wide; five long roof-slabs remain over the middle. The gap of the ruined eastern gateway leads down into a second and lower enclosure,² surrounded by a coarsely built wall of much larger blocks than the upper fort, many being 5 and 6 feet long; in parts the wall is 5 and 6 feet high. The enclosure is 70 feet deep, making the entire length of the fort 240 feet from east to

¹ Our *Journal*, 1896, p. 152. Such rocks are sometimes called "doonaun" by the peasantry.

² These outworks occurred in ancient Gaulish forts: for example, the dry-stone rampart made by order of Vercingetorix, on the hill slope of Alesia, "*maceriam sex in altitudinem pedum preduxerant*" ("*De Bello Gallico*," vii., c. 69), and the great fort of the Beuvray, near Autun ("*The Mount and City of Autun*," Hamerton, p. 64).

west. The entrance was through a regular cleft, sloping upwards through the crag-ledge; it was about 4 feet wide, and roofed by lintels, now fallen; it must have resembled the cleft under Carran cliff fort.¹ This second wall was intended to protect the only easy ascent, and resembles one I recently found hidden in hazel scrub on the north slope of the knoll of the similar, though more massive, Cashlaun Gar.

POULGORM CLIFF FORT.—On the opposite cliff overlooking, and about 300 feet to the S.W. of Cahercashlaun, is a rude ring-wall 60 feet across; it has a side enclosure, and has been much rebuilt, and used as a fold.

CAHERNAMWEELA.—This fort, and the large enclosure near it, seem also to be called Cahernanebwee. It is a ring of good masonry, 50 feet



Poulnabrone Cromlech, from the east.

internally, 5 feet thick, and at most 6 feet high. The nearly levelled gateway faced S.S.E., and is 3 feet 4 inches wide; the sides are parallel, made of large blocks running the whole depth of the wall. The mossy garth only contains a hut-foundation near the gateway. The site is overlooked by a ridge scarcely 50 feet away, and slopes abruptly to the east and south. There is a side enclosure to the S.W. at a lower level, but joining the caher wall.

ENCLOSURE.—About 300 feet to the N.W., on the summit of the ridge, is an old enclosure. It is a most disappointing object, seeming to be high and large and imposing, especially as seen from Caheranardurish.

¹ *Journal, R.S.A.I.*, 1898, illustration facing p. 364.

It is actually a rough wall, 3 feet thick and 7 feet high, enclosing an irregular space 110 feet across. There are no foundations in the garth, and it was probably a mediæval bawn.

Going westward by a difficult way across waterworn and loose crags (full of fossil corals) and a level-floored depression, we ascend the opposite ridge, and find two other cahers.

CAHERANARDURRISH (Sheet v., No. 15).—The eastern fort of the name (the other lies on the crest of the hill-road behind Rathborney Church) stands on a knoll above the deep basin-like hollow of Glensleade, some distance to the N.W. of the castle. Though surrounded by crags, there is abundance of coarse rich grass both in and around its wall. The



Gateway, Caheranardurrish Fort.

name is taken from the gateway which faces E.S.E., and is very perfect; it has sloping jambs, and is from 4 feet 10 inches to 4 feet 7 inches wide, and only 5 feet 3 inches high. As there is very little fallen rubbish, it suggests either that "Fort of the high door" is an archaic sarcasm, or that high doors were rare in ancient Burren. The gateway has three lintels; the middle has slipped, and the outer measures 8 feet 2 inches by 1 foot 6 inches by 9 inches; it has two long slabs above it to spread the weight of the upper wall. The fort is oval, from 110 feet to 116 feet internally; the wall 7 or 8 feet thick, and 5 feet to 8 feet high, of good long-stoned masonry.

In the centre of the garth used to be a heap of stones suggestive of a

fallen clochan. This is now cleared away, and only a small cist remains, 3 feet wide, and at least 9 feet long, with a partition of slabs in the middle. This may have been one of those strange little slab enclosures to be seen in the floors of several Irish and Welsh forts and Scotch brochs. The filling of the wall has been much dug up by seekers after imaginary treasures, or more practicable rabbits. Unfortunately such gold dreamers abound; all agree that nothing but a few coins of the "cross silver" have ever been found (and that very rarely); but these discouraging "modern instances" never save our venerable buildings from these foolish and destructive attempts to discover fairy gold. Even in the last three years the right jamb of the gateway of this caher has been tampered with, and the pier is in considerable jeopardy.

On the south slope of the knoll is a very small circular fort 47 feet internally, with walls 5 feet thick, and barely 3 feet or 4 feet high; the gateway faced the south. A well-built bawn, lined on the inside with upturned slabs, runs down the slope near this little ring-wall.

RATHBORNEY GROUP (Sheet v., Nos. 7, 11, 12).

Part of this parish extends up to the central plateau; therefore we must briefly note its forts and cromlechs.

GARRACLOON has two old enclosures, fairly built, but much broken. A third, farther eastward, somewhat D-shaped in plan, bears the townland's name. LISGOOGAN, the *leppagugain* of the 1890 rental, contains a square caher about 100 feet across with traces of an irregular, somewhat circular outer ring, 260 feet in diameter, to the west of the main road. The survey of 1655 names two cahers,¹ Kaheriskeboholl and Kaherballyungane, or Kaherballyvaghane, lying between Lisgoogan and Caherwooly (Caherodouloughta, near Cahermacnaughten), these I cannot localise unless they be the forts at Doonyvardan. BERNEENS is a long, straggling townland. It has a cromlech at its western end on the summit of the hill, and another on the hillside near the Gleninshen group, described below: a very dilapidated little ring-wall, less than 50 feet in diameter, on its southern edge is called CAHERBERNEEN. GLENINSHEN, a bare craggy upland, with no trace of the ash trees which gave it its name, has the remains of a small well-built circular caher in the fields close to Caheranardurrish. There are five other forts: two circular, two rudely square in plan, the southern being Gleninshen caher; the fifth, much rebuilt for a sheep-fold, lies near the southern cromlech. In the western portion, close to the main road, are two cromlechs; the first is nearly perfect, and has been described and figured by Mr. W. Borlase under the name of Berneens.² His description is, as usual, very

¹ "Book of Distribution and Survey, Co. Clare," vol. i., p. 474.

² "Dolmens of Ireland," vol. i., p. 66. The Gleninshen dolmen was not marked on the 1839 map, so I in *R.S.A.I. Journal*, 1894, identified it as the Berneen Cromlech, and was followed by Mr. Borlase.

accurate. "This dolmen lies E.N.E. and W.S.W. The roofing stone measures 10 feet 11 inches long, and 7 feet 6 inches broad. The sides are respectively, 11 feet 5 inches and 11 feet long." It tapers from 4 feet 5 inches to 3 feet 2 inches, and was surrounded by a small cairn. The initials "J. O'D." are cut on one of its slabs, but we can scarcely attribute them to our great Irish scholar, though he and Eugene O'Curry carefully examined the district. Of the second only the ends and south side rise above the avens and cranesbills. The side measures 13 feet 6 inches by 4 feet 3 inches by 10 inches; the ends show that the cist tapered eastward from 5 feet 2 inches to 4 feet 4 inches: it was perfect in 1862. A third cromlech lies N.N.E. from, and in line with the two last up the slope of the hill in Berneens. Its south side has collapsed since 1862; it is otherwise fairly complete. A more desolate region than exists to the east of these remains is hard to imagine. "Silence broods over the dead grey land"; and the absence of all antiquities show that its loneliness is of no modern growth. The lines of habitation and traffic across these uplands seem always to have been the same, namely from Belaclugga to Turlough and Tullycommane, from Glensleade to Lemeneagh, and from Cahermacnaughten to Ballykinvarga, all three meeting the road from Kilfenora, which ran eastward to the "Bohernamichigh," "the stone road," which led to the ford of Corofin, the pass to central Thomond.

EASTERN VALLEYS (Sheet vi.).

Very few prehistoric remains of interest lie east of the central plateau. The caher of TURLOUGH, "uamainn na Turlaige," has been destroyed since before 1839. There are several noteworthy cairns. CARNBOWER on top of, and giving its name to Slieve Carran, stands 1075 feet above the sea and is of considerable size. Two others are nameless, and stand on Turlough and Knockycallanan mountain; one is on the summit,¹ 945 feet above the sea. We have already noted Cappaghkennedy cairn,² with its fine neighbouring cromlech. Not far behind the darkly picturesque glen, bearing the unmelodious name of Clab ("clob" as pronounced), on top of Gortaclare Hill (907 feet) is a spot called *Creganaonaigh*, the site of some ancient "fair" marked by several small circles of stones. Mr. Borlase states that there was a tradition of a battle fought on the hill top.³ But I could get no definite information about the site.

RANNAGH EAST and COOLNATULLAGH have three small cromlechs. The former townland contains two of these. One has fallen; it lay in a field below the highest turn of the Castletown-road, and is not marked on the new maps. It was a cist, 4 feet 6 inches wide at the west end, and 6 feet 3 inches long internally; it seems to have tapered to 3 feet 6 inches, and the south side was 8 feet 6 inches long.

¹ See illustration of Poulaphuca cromlech, *supra*, p. 374.

² *Journal*, 1896, p. 364; Borlase's "Dolmens of Ireland," vol. i., p. 73.

³ "Dolmens of Ireland," p. 809.

The perfect cromlech lies further to the north-east beyond a low rocky valley. It is a small cist, nearly buried in the ground. The north

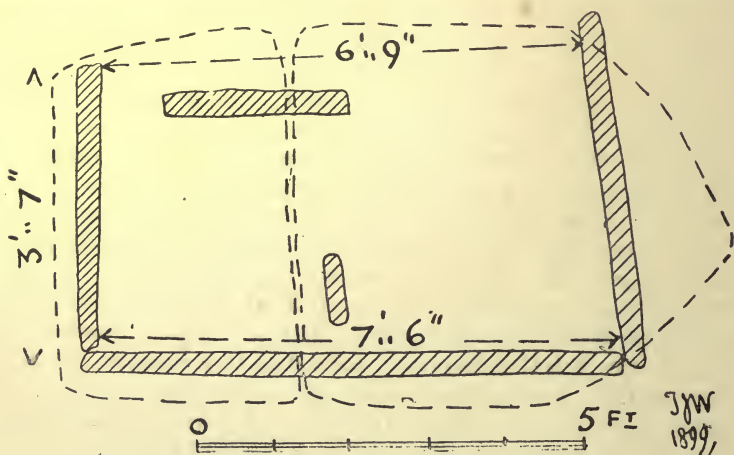


Cromlech, Coolnatullagh, from N.E.

and south slabs (respectively 9 feet and 9 feet 9 inches long) support an irregular top block. The chamber tapers from 3 feet 3 inches to 2 feet 3 inches.

Coolnatullagh cist was recently found by Dr. G. Macnamara; it lies half

a mile east of the "kill," or old burial-place of Kilnatullagh, near the corner of a regular oblong plateau overlooking the valley from Coskeam to Castletown. It is a small cist of thin slabs; in it stands a curious little stone, shaped like a rough cross. There are remains of a grass-grown cairn in this townland, perhaps the "tullagh" which gave it its name. A caher stood on the hill of COSKEAM; but it appears to be nearly levelled. The peaks of this hill are called Doonmore and Doonbeg. To sum up, the few forts in the valleys from Turlough and Sladdoo to Kinallia and Glencolumbcille are small, and defaced past all description.



Plan of Coolnatullagh Cromlech.

This Paper being confined to the third section of the district (the eastern and central ridges of Burren), leaves the forts of Ballyvaughan and Lisdoonvarna for another occasion. The interesting character of the hitherto undescribed uplands about Carran and the damage done to their antiquities in the last twenty years rendered it necessary to secure as far possible a permanent record of "the waste dwellings and desolations of many generations" for future scholars who may hereafter find so much

to censure in the apathy and destructiveness of the vast majority of the present occupants of ancient Burren.¹

ADDITIONS AND CORRECTIONS.

FORTS IN CLARE.—The total number is about 2300. Of these over 300 are in Burren, and about 200 each in Corcomroe and Inchiquin.

CASHLAUN GAR (*Journal, R.S.A.I.*, 1896, p. 152).—I have since found the foundations of an outer enclosure of massive blocks, often 5 to 7 feet long, overgrown with hazel bushes, on the northern flank of the knoll.

CAHERCOMMANE (*Ibid.*, p. 156).—The “Book of Distribution” (1655), p. 520, mentions Tullycommon, “whose meares cannot be shown.” Gleacrane (Glencurraun), Leahesse (Lisheen), Slewbeegg, Lisheenageeragh, Dullisheen, *Cahercomaine*, alias Lysidlyane, stony pasture. Creevagh is described as covered with dwarf wood (p. 442).

TEESKAGH (*Ibid.*, p. 365).—There is a large cairn in the deep gorge near the waterfall of the “Seven streams.”

CAHERMORE GLENQUIN (*Ibid.*, p. 365), “Caherwoughtereen or Caherougherlinny” (einný?) in “Book of Distribution,” p. 512.

MULLACH (*Ibid.*, p. 367).—“The defaced sets of steps” are more likely recesses for ladders.

CAHERMORE ROUGHAN (*Ibid.*, p. 367).—Some remains, apparently of a gateway, facing the east, and 3 feet wide, exist in a brake of bramble. Mr. George Fitz Gerald, some years ago, found a cist of four stones and a top slab to the S.E. in the adjoining field. The remains of two skeletons, laid with the legs to the east, were found, and replaced under the belief that the cist was a Christian burial-place. The top slab is visible, and being only 5 feet 4 inches by 3 feet 3 inches, suggests that the bodies were not in an extended position.

CAHERCUTTINE (*Ibid.*, 1897, pp. 117, 118).—Two flights of five and four steps remain nearly hidden by grass and weeds to the E.S.E and N.W. by N. They are similar to the third southern flight, and lead upwards from the plinth or narrow platform. The fort name appears as Cahirgotten or Cahirnegotten in the Patent of Donough, Earl of Thomond, 1612.

¹ In Carran about 67 forts and 8 cromlechs remain. In Kilcorney about 28 forts and 4 cromlechs. On Rathbornev border, 11 forts and 4 cromlechs. Cragballyconal and Poulaphuca, 11 forts and 4 cromlechs. Parknabinnia and Glasgeivnagh, 17 forts and 16 cromlechs—in all about 134 forts and 36 cromlechs, 5 gallans, and uncounted cairns. The “Dolmens of Ireland” having omitted to give plans and descriptions of so many of the cromlechs in this district, I have felt it to be all the more necessary to supply the omission.

BALLYKINVARGA (*Ibid.*, p. 123):—The walls have several upright joints. The old name seems to have been “Caher Loglin” in east Ballykenuarga, “Book of Distribution,” p. 189. Another fort in the western division (now apparently incorporated with Caherminane) was Caheryline, perhaps that described in our *Journal*. (*Ibid.*, p. 125.)

PARKNABINNIA (*Ibid.*, 1898, p. 357, line 15), for “17 feet 10 inches,” read “14 feet 10 inches.”

(*Ibid.*, p. 355, note 3, for “Slieve carn,” read “Turlough cairn.”

MOHERAMOYLAN (*Ibid.*, p. 365), for “An oval caher,” read “A defaced caher, possibly the Moher O’Loughlin in Eanty (1655).”

One of the forts at the top of the map in same volume at p. 352 is wrongly named “Caherahoon.”

ON A HOLED CROSS AT MOONE.

BY LORD WALTER FITZ GERALD, M.R.I.A.

[Communicated OCTOBER 31, 1899.]

MOOONE ABBEY lies seven miles to the east of Athy, in the county Kildare; the ancient form of the name was "Maein Choluim Chille," meaning, according to O'Donovan, St. Columbkil's property.

The ruins here are architecturally uninteresting; but what makes the place famous is the standing sculptured High Cross, which, in an imperfect state, is illustrated in O'Neill's "Sculptured Crosses of Ireland" (Plates 17 and 18).



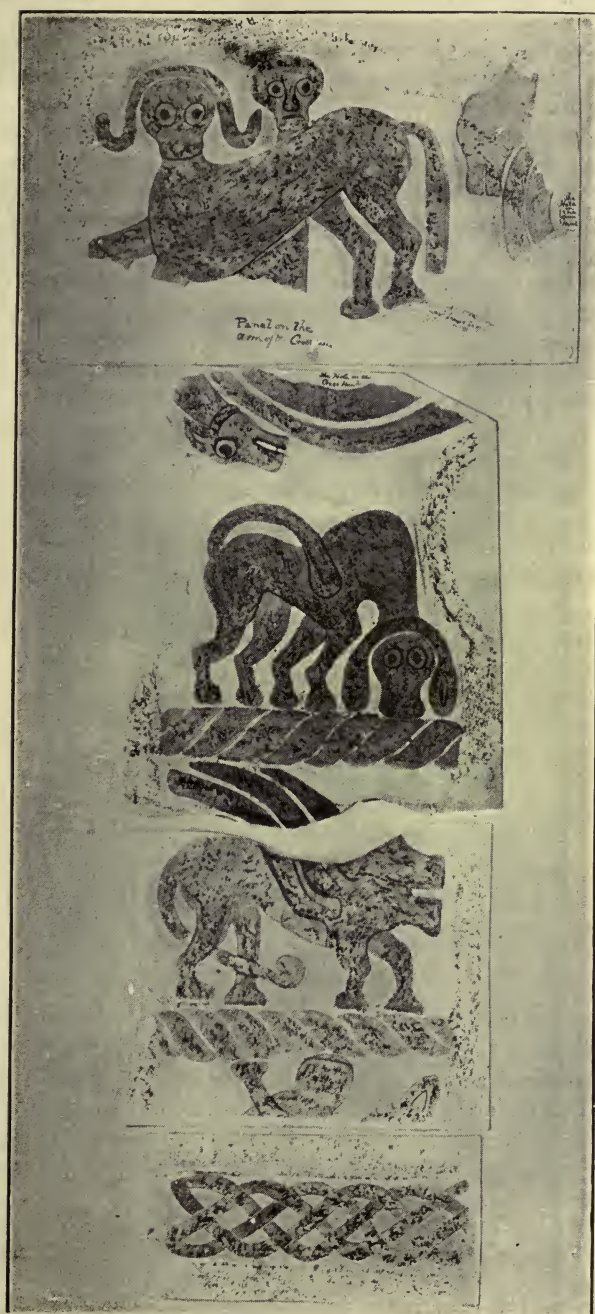
Holed Cross at Moone.

Since the County Kildare Archæological Society caused the missing portion of the shaft to be inserted in 1893, the cross is one of the most perfect in Ireland, the roof-like capping-stone alone being wanting.

Lying in three fragments near the High Cross are portions of another; these fragments consist of one arm, and parts of the shaft. They belonged to a ringed cross, closely resembling in sculpture, the



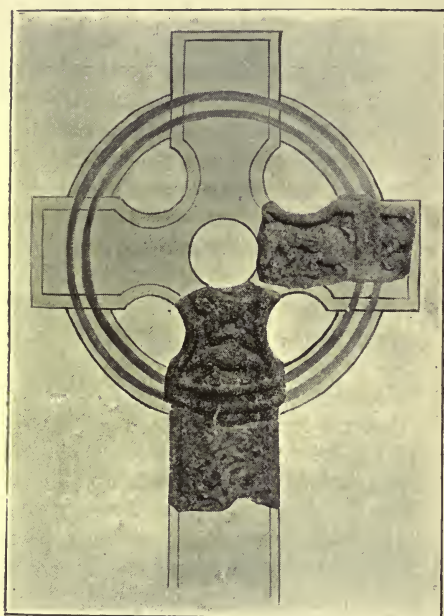
Three Fragments (with the side sculpture) of the Holed Cross at Mco.1c.



Three Fragments (with the side sculpture) of the Holed Cross at Moone.

High Cross, though of much slighter dimensions, for instance, the latter is about 12 inches thick at the shaft, and this fragmentary one only 6 inches.

These fragments have been lying in their present position for many years; they were, I believe, discovered when a grave was being dug. They are covered with strange symbolic animal subjects; an animal in one panel (the one apparently grazing with its tail over its back) being identically the same as is carved on a panel of the High Cross; other panels contain "sea-horse-like" creatures with their tails inter-rolled.



The Holed Cross at Moone.

It was not until about the year 1897, when assisting Miss Margaret Stokes in taking rubbings and the measurements of the two crosses, that I discovered a very curious feature in the fragment of this one, that was that the cross-head when entire had a large perforation through the centre of it, around which perforation on one side three or four snakes or serpents were originally coiled (as is shown in the accompanying illustration on page 385).

As I do not know of another instance of a sculptured cross being "holed" through the head in this manner, I believe this Moone cross to be unique.

Miss Stokes in the last number of the "Journal of the County Kildare Archæological Society" (No. 1, vol. iii., page 33), has written a very

interesting Paper on these fragments, in which she says that this is "one of the most striking examples of the combination of pagan forms with Christian that has been found in Ireland."

It has been suggested to me that, taking into consideration the guarding of the central opening by serpents, and the possible representations on the various panels of "Bulls with Human Faces," of "Boars Fighting," of "Deer and Fawn," of a "Flying Dragon," and of "Bacchus on a Panther," with the interrolling of fish under the form of Hippocampi, it is not improbable that this cross is a remnant of some local paganism of a type not obscurely alluded to by Miss Stokes, in her Paper just quoted, in connexion with Phallic worship.

A cross inscribed on a monumental stone in St. Andrew's churchyard in the Isle of Man is apparently of the same pattern as the one here described. On the inscribed cross there are no quadrants: the centre is represented as holed. On the long arm there is the outline of a Serpent with interlaced coils. The Serpent's head is in the form of a cross with short arms, and looking upwards towards the holed centre. On the head is inscribed a *sauvastika* (*vide* Paper by Canon French, in volume viii., 4th Ser., of this *Journal*, p. 438).

THE DRUMLOGHAN OGAMS.

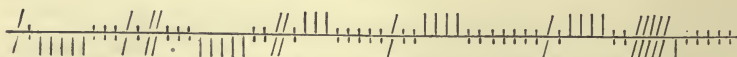
BY PRINCIPAL RHYS, LL.D., HON. FELLOW.

[Submitted NOVEMBER 28, 1899.]

My first visit to the Drumloghan chamber, with its ten Ogam-inscribed stones, took place on August 10, 1883, when I hurriedly copied the inscriptions, so far as I could see or reach them. Last year Mrs. Rhys and I went on August 25 to meet there, by appointment, Sir Thomas Deane, and we examined the stones so far as we could; but as no stone was uncovered, our readings remained of necessity imperfect. This year we agreed with Mr. Cochrane to meet there on August 8, and to have a fuller examination made. With the assistance of the gentleman who has recently purchased the farm to which the chamber belongs, the inscribed ends of the stones were exposed by removing the earth which covered them, so we were enabled to trace the whole of the reading left on them; for it is needless to say that about one-half of them have their upper ends damaged or broken off. By their upper ends I mean those ends which were uppermost when the stones stood in the burial-place whence they were stolen to form supports and roofing slabs in the chamber where they are now. Mr. Brash's visit took place on September 19, 1867; and he must have had the stones exposed to view, but to what extent he had them shifted he does not say. Furthermore, I do not know how often they have been exposed or shifted in the interval between 1867 and 1898. It will be seen, however, as one goes on with the examination of the inscriptions, that certain questions are found to attach to these points; but I leave them to be discussed by Mr. Cochrane in his account of the site; and I proceed to mention the stones in the order in which Mr. Brash gives them. See his "Ogam-inscribed Monuments of the Gaedhil," pp. 272-8, and plate xxxvi.

No. 1. This inscription was read by Mr. Brash as *Manu Magu Nogati Moce Mac Arb*; and I read it in 1883, *Manumagunogatigah* ————o

Macorbi, which was also my reading in 1898. But this time, after having the end of the stone cleared of the earth covering it, one was able to fill the lacuna; and the whole runs thus:—



 M A N U M A G U N O G A T I M O C O I M A C O R B I

To begin at the end; the *i* of *Macorbi* cannot be traced with certainty, as the edge is at that point somewhat damaged and uneven; the name

Macorbi occurs in several other inscriptions, but, unfortunately, not once with the case vowel perfect. On the other hand, *Corbi* and *Corbbi* occur perfect, so that there is hardly room for doubt as to the *i* of *Macorbi*. At first sight the —/—+ (*mo*) looks like —//—+ (*ga*); but on closer inspection one finds the second score deepened at the edge into a vowel-notch, which is not in a line with that score. Add to this that the latter is also not parallel with the first long score, and that Brash gives no hint as to the existence of the second long score. Can it be the result of accident since the time when he copied the Ogam? In this inscription the *m*'s and *g*'s are nearly perpendicular to the edge, while the *t* and the *c*'s slope in the same direction as the *r*; and so does the *b* decidedly. The first *c* begins so near the top of the stone that its first score crosses the corner to the plane on which the remaining three scores lie on the top.

The difficulties of the reading are inconsiderable: not so those of the language; and the first question is, how *Manumagunogati* is to be analysed. In trying to answer this, I am forced to give more than one conjecture, but not without a hope that others may help me to the interpretation to be preferred. Guided by the usual analogy of Celtic proper names, I should first try *Manumagu Nogati*. In that case *Manumagu* might be treated as beginning with *manu*, regarded either as borrowed from the Latin *manus*, "hand," or inherited in common by Latin and Goidelic. In Cormac's "Glossary," *man* is given as a word for *hand*, and as making *mane* in the genitive, like such feminines as *mucc*, "a swine," genitive *muicce*, and *deug*, "drink," genitive *dige*. Then as to *magu*, we seem to have in this the Goidelic *magu-s*, whence Irish had *mug*, "a slave or servant," genitive *moga* of the *U*-declension: see Stokes's "Urkeltischer Sprachschatz," p. 198, where he brings together the Gaulish *Magu-rix* and *Magonius*, given as one of St. Patrick's names, and reduced in Welsh to *Mawn*. Compare also the Welsh *meudwy*, "a hermit," for an earlier *magus dēvi*, literally *servus Dei*, or *Céle Dé*, "a Culdee." Here, however, the sense of servant or slave is perhaps only a sense superinduced on a word meaning boy or young man: compare page from *παῖδιον*. So we are not compelled to suppose *Manu-magu* to have meant a slave or servant in *manu*, but rather a handy young man, a stripling who is ingenious or powerful with his hands. This would seem to require us to suppose *Nogati*, another name or surname; but I know of no such: the nearest approach is *Nocati* on a stone found in the parish of Knockane in Kerry, and now to be seen in the National Museum in Dublin: provided *Nocati* was meant to be pronounced *Nochati*, the spelling *Nogati* may be regarded as not impossible. Then comes the question of the syntactical relation between *Manumagu* and *Nogati*. Now as *mocoi* is a genitive, so must also be *Nogati*, and *Manumagu* might be expected to be likewise; but a genitive in *u* of the *U*-declension is rather unusual. If, however, *Manumagu* and *Nogati* represent one and the same man, the genitive is not obligatory:

it might suffice that the name stand in what is called the crude form. There are instances of the kind, but one cannot convert their analogy into a positive argument or dismiss all doubt as to the reality of a name *Nogati*. So I would try another analysis, namely, into *Manumaguno Gati*, and treat *maguno* as a derivative from *magu-s*, and synonymous with it. Further, it might be the same word as St. Patrick's name *Magonus*; for that is not always written Magonius, as will be seen on consulting Stokes's "Patrick," p. 302, where Tirechan explains *Magonus* as meaning *clarus*. On etymological grounds the correctness of that interpretation may be doubted; but the statement may be worth mentioning, that the name was given St. Patrick by Germanus. This leads us back to Gaul, where there was in the time of the Roman domination a god *Apollo Grannus Mogounus*: the inscription comes from Haut-Rhin: see Brambach, No. 1915. It has already been hinted that *Magunō*, genitive of *Magunu-s* may have had the signification of boy or stripling; and one may here mention such designations of another Apollo as *Deus Bonus Puer Posphorus Apollo Pythius* and *Bonus Puer Posphorus* or *Bonus Deus Puer Posphorus*: see the Berlin "Corpus Inscip.," vol. iii., Nos. 1130, 1132, 1133, 1136, 1137, 1138. I may be told that *P(h)osphorus*, "light bringing," might be construed as countenancing Tirechán's *clarus*; but where is there a word *mag-* or *mog-* referring to light? The other name *Gati* might be referred to the Irish word *gat*, later *gad*, "a withy or ozier," from a stem *gazdo*, whence also the German *gerle*, "a twig, rod, staff." Our *Gati* might be the genitive of *Gata-s* or of a derivative *Gatias*; and as evidence of the existence of some such a form may be adduced the diminutive *Gatigni* or *Gattagn-i*, which occurs in another inscription found in the same county of Waterford, namely, at a place called Windgap. Perhaps this is, on the whole, the more passable hypothesis; but others may try others, such as treating the initial *ma* as equivalent to *mo*, "my," or dividing the line into *Manuma Gunogati*; but I must confess that neither seems to me promising. It is clearly a case where it would be safe to have the opinions of more than one man.

No. 2. This was read as follows by Mr. Brash:—

CALUNOFIQ

MAQI MUCCI LITOF.

When he saw the stone exposed, he found the writing on the upper edges which had previously been covered with earth; and that earth appears to have been replaced without having the stone turned or making the Ogams visible from the inside of the chamber. At all events I came away in 1883 without a word about this inscription in my notes: that may be merely an accident of my carelessness, but I am inclined to believe that it is since then the stone was turned; for in 1898 most of the Ogams were conspicuous enough to anyone looking for them inside,

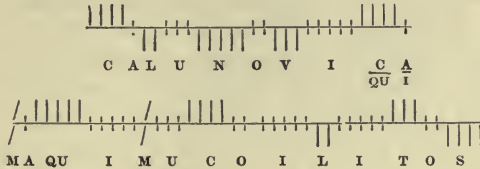
and we read what we could see, all on the lower edges of the stone, as follows:—

CALUNOVU.

I

MAQUI MUCOI LIT.

When last summer we had the inscribed end exposed we were able to read more as follows:—

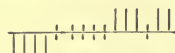


The first *c* slopes backwards; otherwise the scoring is regular and clear until you come to the two top corners. The one on the left hand has been damaged since the Ogam was cut. The consonant near the corner is *c*, not *qu*, I think: there is, it is true, a depression beyond the fourth score, but there is no cutting so far as I could ascertain by feeling it with my fingers, for one could not see quite so far. The vowel *a* is not certain, as the possible notch there might be the beginning of a group; but I should guess that it was not so, partly because one would be then getting rather too near the *s* of *Litos*. Partly, also, because we know that the case ending should be *as*, liable to be reduced to *a*: we have elsewhere the genitives *Ercaviceas* and *Rittavrecas* with this element *vic* or *vec* in the second place. The other, the right-hand corner, was damaged by natural causes before the Ogam was cut, so when the inscriber had written *Lito* he found he had to finish by cutting *s* on the top of the stone, for at the exact spot where he would have naturally begun it, close to the corner, he found a somewhat deep chink or split: he had therefore to cut the scores beyond it, so that the *o* and the *s* are separated by more than the usual distance.

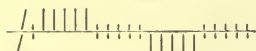
Now as to the names I have no explanation to offer of *caluno*, but as to *vic-a(s)* it is possibly the word represented in Irish by *fich*, "battle or fight." Then we come to *Litos*, which seems to be a simplified name founded on Celtic compounds, like *Litu-mara*, *Litu-gena*, and kindred forms in which *litu* is supposed to be the word which, in Irish, is *lith*, "a festival or fête." In Welsh the word *liti* occurs in a compound *litimaur* glossing the Latin *frequens*; and it occurs in the "Book of Llan Dâv," p. 120, twice in the form *lytu*, meaning a body of dependents. But to return to the Irish *lith*, the same would be also the Irish form of the nominative corresponding to *Litos*, namely, *Lith*. I have only been able to find a single instance of it; and one can easily imagine how a rare name *Lith* may have been edited away into the better known common noun *lith*, as is the case partly with the instance I allude to. It occurs

in the "Martyrology of Gorman, May 17," where we have *Lith ingen glan Garban*—"Lith, Garbán's pure daughter." But Stokes, in a note, p. 404, suggests that it should be corrected into *Lith ingen nglan nGarbain*, and translated "the festival of Garban's pure daughters." This conjecture is introduced by a reference to the "Martyrology of Tallaght," which he gives as having *Ingena Garbain*, "the daughters of Garbain." With great diffidence, however, I should argue in the contrary direction, and regard Gorman's verse as representing the more ancient version; and to corroborate this view, I would mention that the "Martyrology of Donegal," as published, has simply *Inghen Garbhain*, "the daughter of Garbhain." Here also it will be seen, that the rare proper name seems to have created a difficulty; it was therefore dropped, but without making "daughter" into "daughters." Should this conjecture recommend itself, I should rejoice to have unearthed an ancestress to place by the side of Dovin; as of Corca-Duibhne or Corcaguiny. The inscription consists of two lines, but the one on the left is probably to be taken first, and the rendering of the whole would be—(Monumentum) Calunovicis filii Generis Litûs, "(the monument) of Calunovix, son of the Kin of Litus or Lith."

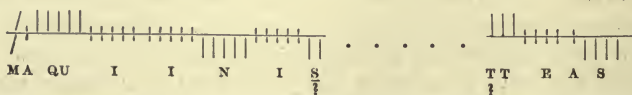
No. 3. This stone was read thus by Mr. Brash:—On the left-hand edge


 S A R T A D

and on the right


 M A Q I N I

With regard to the former I cannot help thinking that he has made a triple mistake: he has changed the place of the edges; he has put the consonants on the wrong side of the edge, and he has read them upwards, instead of downwards, in continuation of the other edge. The two first mistakes were the result of his having to lie on his back to copy: I have found myself committing the same blunder more than once. As to the third mistake, one would naturally read both lines in the same direction, unless one had the philological knowledge necessary to prevent one's doing so in a particular instance. That knowledge Mr. Brash did not possess; and I say this without in the least wishing to disparage the great importance of the work which he had the courage to accomplish. My reading of what I could see in 1883 was *Maqui Ini ias*; and the same in 1898. Last summer, however, when the stone was exposed, we read thus:—


 M A Q U I I N I S T T R A S

That is, *Maqui Inis tteas*. With the exception that Brash has

dropped an *i* in the manipulation of his notes, the scores and notches which he and I fixed on as the right reading will be seen to be the same till we approach the broken end of the stone. After his last *i* there are certainly two scores which would make *l* were it not that the stone breaks off apparently in the midst of a group. I suggest *s* rather than *v* or *n*, simply because the genitive *Inissionas* occurs elsewhere, and would, so far as one can see, fit here, as nobody knows how much of the stone has been broken off. Then as to the other corner Brash reads +II , (*ad*), where I prefer to think that there is a III (*t*); but in this I have probably been influenced by having jumped to the conclusion that the last word on the stone was *matteas*, the genitive of *matti-s*, "good," which becomes in later Irish *maith*, for which Welsh has had *mat*, now *mād*, "good." *Mattias* occurs elsewhere on one of the Roovesmore stones in the British Museum, and *ias* and *eas* are alternative spellings of what was probably pronounced *ias* in the genitive of words of the *I*-declension. With regard to the reading I had till last summer thought that it was *ias*, but I am now inclined to think that Brash was right in reading *e* rather than *i*. Lastly, *matteas* may stand here as the latter part of a compound, or else as a separate word; but if *Inissionas* was the name meant and *matteas* followed directly, we should have *Maqui Inissionas Matteas*, "(The monument) of the son of Inissiu the Good," unless one should rather treat *maqui Inissionas* as the name of the man commemorated: it would then be "(the Monument) of MacInissen the Good."

No. 4. This was read by Mr. Brash as follows:—

CUNALEGEA MAQI C
ETAIDESRADC
QFECI

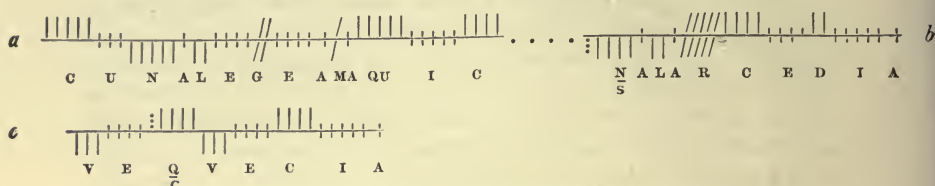
But here the middle line should have been read in continuation of the first, and Brash's scoring would make *slarceliave*. In 1883 I could not get at the first line at all, and the rest I read—

L(?) LARSELIVE.
 $\overline{\text{G}}$ $\overline{\text{G}}$
QVECIA

In this, I find, I put the scores for the consonants in *seli* on the wrong side, and in the case of one *d*, Mr. Brash had done the same: I have already suggested the explanation. In 1898 we could read the three lines except the end of the first, and except that the position was very awkward for scrutinizing the writing. What we then made out was—

CUNALEGEA MAQUI
SALARACELIA
 $\overline{\text{I}}$
VECAVEDDI
 $\overline{\text{I}}$

Last summer, however, the light of day being let in, we were enabled to read the whole with more certainty as follows:—

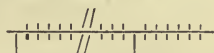


That is, *Cunalegea Maqui C . . . na Larcedi Ave Qvecia*; but I fear I have hopelessly failed to indicate that the edge or ridge *c* is on a different level from the edges *a* and *b*: I should also explain that the Ogam in winding its way from *b* to *c* follows a little broken ridge which connects them. In most of the scores our reading, it will be seen, agrees with that of Mr. Brash. Now with regard to the broken end of edge *a*, we have there four scores which would make *c*; but as the stone breaks suddenly off, the original group may have consisted of five, which would make *qu*; and this raises the question as to the dimensions of the breakage. Judging from the ordinary length of our Ogam inscriptions, and considering that what we have here is longer than the average, I should be disposed to think that only a portion of the proper name is missing. We might in that case consider that it was a name beginning with *C* or *Qu*, and ending its genitive with *na* or *sa*. As to the latter, Mr. Brash found a consonant of four scores intact, and I read the same in 1898 and the last time; there is, however, nothing to show that the four did not belong to an original group of five, that is *n*, and I give it the preference, as genitives in *n-a(s)* are more common in Ogam inscriptions than in *s-a(s)*; and the chances as to the initial *c* are greatly against *qu*. So I would suggest some such a name as *Cunacena* or *Cunacenna* as exactly satisfying the case. The next word *Larcedi* I take to be an epithet, of which more anon. Then we come to *ave*, where one would have expected the genitive *avi*, but we fail to read more than four notches, which was also Mr. Brash's reading. I can only suppose the inscriber to have forgotten that he should have gone on in the genitive, and to have relapsed into the nominative *ave*, which has been found also in the case of the Island Ogam. After *ave* we have a small breakage, which makes it somewhat uncertain whether one is to read *Qvecia* or *Cvecia*; but, on the whole, I think it is the former; and so Brash read it. The five scores are, I think, best transcribed as a rule by *qu*; but here I take it that the inscriber for some reason chose to give fuller expression to the sound of that combination by writing it *qv*. Possibly the point was, that there were by his time two pronunciations: one in which the *u* or *v* was dropped, the one in fact which has triumphed, and another—the older one—which gave utterance to both the *q* and the *v* which followed it. This is what his spelling may have meant after the example of Latin

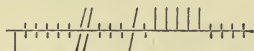
QV. In an instance from Kerry we have *go* used, to wit, in the name *Vegoamái*, genitive of a name well-known in later Irish as *Fiachna*. Lastly, we read the name as *Qvecia* and not *Qveci*, as we thought we detected an *a* after the *i*.

Curiously enough the Island Ogam has not only the form *ave* but also *Cunalegi*, the nominative with which the genitive *Cunalegea* in this inscription goes: they stand respectively for earlier *Cunalegi-s*, *Cunalegi-as*. *Larcedi* I take to be genitive of the *Ia* declension; and, by analogy, the nominative should be *Larcede*, though in later Irish there has been a tendency to make all the singular end in *a*; so we have the genitive of this word given as an independent name *Larcada* in the "Book of Leinster," fo. 326^o. It is possibly of the same origin as the Mod. Irish *lorga* or *lairge*, "a leg or shank," so the derivative may have meant, "legged, shanky," in the sense, let us say, of having long legs. As to the name *Qvecia*, we have a related genitive in a Devonshire Ogam inscription now in the British Museum, namely *Quici*, which was probably masculine from a nominative *Quica-s* or *Queca-s*, while ours stands for *Qveci-a(s)* from a nominative *Qveci-s* which might, as far as its form is concerned, be either masculine or feminine; so it is possible that we have here another ancestress. According to these conjectures the whole might be rendered "(The monument) of Cunalegis, son of C. of the Legs, descendant of Quecis."

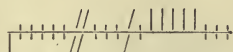
No. 5. This was read by Mr. Brash, *Igu Maqi Dag*; and he states that "the scores are quite legible," by which one is, doubtless, to understand all the scores which he copied. The drawing in plate xxxvi. shows that his reading ended on a sloping part of the head of the stone. When I examined it in 1883, the stone was so placed that I was unable to see or to feel with my fingers the *H*-side of the edge, or to get at all at the end: this was approximately my guess:—



But, in 1898, we were able to see, with a candle, both sides of the edge as follows:—



It looked to us as if the stone had been broken off with the fifth notch of the *i*; but the last time we found this to be slightly more than what remains, which is

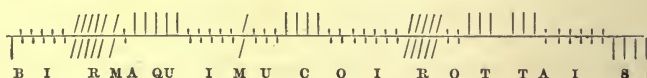


with two of the notches of the *i* gone. Restoring, therefore, these last, we have as our present reading *Bigu maqui*. How Mr. Brash came to overlook the *b* I cannot explain; but I see no reason to doubt his reading of the second name as *Dag*, except that it cannot have been the whole of the name as originally cut. His drawing gives no indication that the

edge after *Dag* was damaged, but one cannot help supposing that it had, nevertheless, taken place, most probably when the stone was brought from its place in a burial-ground and fitted in the roof of this chamber. I do not know of any name which would complete the genitive into *Dagi* or *Dago*; but there is no lack of longer ones, such as *Dagari* and *Dagagni*, suggested by *Daigre* and *Dagán* respectively: *Dagari* occurs in Pembroke-shire reduced to *DAARI* in Roman letters. Lastly, one would like to know how and when the accident occurred which carried away the Ogam for *Dag*, which were there when Brash saw the stone in 1867.

At first sight the name Bigu reminds one of Bede's *Begu* (also found written *Begiot*), with which Mr. Plummer warns his readers not to confound the name of "the very mythical Irish saint *Bega*, whose name is preserved in St. Bees": see Plummer's "*Bædæ Opera Historica*," ii. 248, also i. 257, 431. But *Begu* and *Bega* were both women, whereas our *Bigu* was a man, which seems a serious objection to any attempt to equate the name Bigu with the English *Begu*. A difference of declension rules out the Irish masculine name *Becc*, as it made its genitive *Bicc* and *Beccce*, *Becci* or *Beice*, not to mention a probable difficulty as to the gutturals *g* and *cc*. Lastly, *Bigu* would seem to offer us an instance of a genitive in *ū*, to which allusion has already been made under No. 1; but it is more likely to be an indeclinable form like *Conu*, *Dutu*, and *Finnu*.

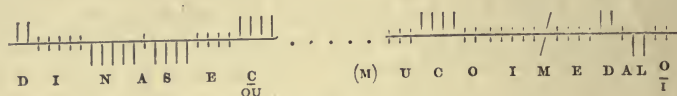
No. 6. This was read by Mr. Brash as *Bir Maqi Mucoi Rottais*, which has also been my reading from the beginning.



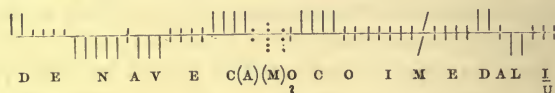
The first *t* has a stone resting on it in such a way as to prevent one now from tracing the three scores with one's fingers; but the reading admits of no doubt. The edge used is very uneven about the top, and it has a sort of step between the *o* and the *tt*; but it was doubtless there before the writing, which was continued beyond it.

As to the names, it is to me doubtful whether the first one was meant to be *Bir* or *Bir-maqui*. A man's name, *Bir*, genitive *Bera*, occurs in the Rennes Dinnsenchus, published by Stokes in the *Revue Celtique*: see vol. xv., pp. 478-9. If we prefer *Bir*, we have to treat it as a sort of crude form doing duty for genitive; and if we take *Bir-maqui*, we must regard a thematic vowel as omitted between the *r* and the *m*. This seems the lesser difficulty. *Rottais* offers a difficulty in its ending *ais*; and I can only explain it as another spelling of *Rottes*, which, in its turn, would be the genitive of a feminine *Rotta*, to which corresponds a masculine *Roth*: see the Rennes Dinnsenchus (*Revue Celtique*, xv. 432), where one reads of a Roth, son of Cithang. Compare *Avittorig-es* as the genitive of *Avitoria* in Goidelic; and as to *tt*, the sound written *th* in the earliest Old-Irish mss. is rendered in Ogam writing by *tt*, when the

The last group of scores was partly out of my reach on account of a stone which rested on that part of the Ogam. In 1898 I perceived that the two lines must have been continuous before a bit of the top corner had been broken, and we read thus :



In this reading I considered that the first vowel notch of the first *e* came in a straight line with the last score of the *s* preceding it—in the later reading that score disappears—and that the last notch of the *e* similarly fell in with the first score of the *qu*; but before leaving the spot I came to the conclusion that this score consisted of an accidental wearing away of the surface, and that the group consisted of only four scores, making *e*. Last summer we came to the conclusion that a little more, than we had thought, of the top corner of the stone had gone; also we read *Den* as Mr. Brash had done long ago :—

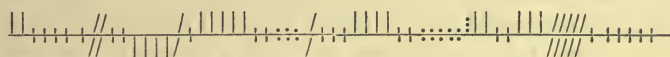


It will be noticed that the breakage should include the final *a* of *Denaveca*, the *m* of *mocoi*, and one notch of the first *o* of *mocoi*; for my guessing of the scores seemed to require *mocoi* rather than *mucoi*. Then the final vowel is doubtful on account of the edge having been damaged: we seemed to find three notches intact, but most likely the original group consisted of five, making *i*: at any rate *u* is less probable.

With regard to the names, *Denaveca* would be a genitive containing the element *vec* or *vic*, as in *Caluno-vica*, while the first element *dena* stands probably for *dēna*, represented in modern Irish by *dian*, “swift or rapid”; but *Denavec-* would be difficult to identify in later Irish, as the *v* would be eliminated, while the vowel following it would be liable to lose its original sound, and to be obscured and blunted as one of the results of the accent being on the first syllable. So it is even possible that we have it in *Dianach*, or perhaps in *Denecc*, commemorated on March 16 in the “Martyrology of Gorman.” This latter name *Denecc* seems to show traces of Ogmic spelling in its *cc*, for the “Martyrology of Tallaght” has *Denach*, while that of Donegal makes it—probably in ignorance—into *Deneg*. The other name, *Medali*, seems to be the genitive of an old word corresponding to the Welsh *meddal*—‘tender, soft, not hard.’ Holder, in his “Alt-Celtischer Sprachschatz,” gives a proper name *Medalus* from Augsburg; and we seem to have a derivative in the genitive *Meidle* in the pedigree of Ciaran in the “Lismore Lives”: see Stokes’ edition, p. 119.

No. 9. Mr. Brash has read this rough fragment $\Pi \text{ } \text{////} \text{ } \text{----}$, which should make *brí*; but I have always read it $\text{---} \text{////} \text{ } \text{----}$ (*bri*), with possibly an *m* following, and we seemed to detect one or two scores on the opposite edge. They are too far gone to be read, but they serve to show that the original inscription was quite of the average length, reading probably round the top and down the right edge, where the traces of writing still mock one. The *bri* is probably part of the name *Cairbre*, the genitive of which occurs on the Breastagh Stone in Mayo as *Corrbri*; and if the surmise as to the *m* should prove well founded, the inscription would seem to have run in the ordinary way *Corrbri maqui X*.

No. 10. This was read by Mr. Brash as *Deagost magi muco[i]* on the one edge, while, as to the other, he merely remarks that he could make nothing of "a few scores much worn" which were on it. In 1883 I read the inscription all as *Deagos maqui muc[oi]* *Dotarai*, and, in 1898, we made it into *Deagos maqui mucoi* *Dotrai*, which last year's examination modified very slightly as follows:—^{xxb}



 D E A G O S M A Q U I M U C O (I) T O T R A I

That is, *Deagos maqui mucoi Totrai*. But this requires some explanation: the whole reads from right to left, which is unusual; the first *i* is partly damaged, and on the left top corner the *i* of *mucoi* is gone, and also the first score of the *t* is left very doubtful, though, on the whole, I am inclined to regard the scores as *t* rather than *d*. The next difficulty is what I regard as *r*. The inscriber seems to have punched the halves of the long scores on the *B*-side, and then to have set to work to punch the other halves; but he seems to have failed to get the two halves of each of the two first scores to meet and fall into line. I am not sure even that he really punched more than four on the *H*-side. It is a point which I am not quite clear about, though I feel convinced that what he meant to cut was an //// (*r*).

Thus far the difficulties of the reading. A word must now be said concerning the names: *Deagōs* is the regular genitive of a name, *Deagus*, of the *U*-declension. It reminds one somewhat of *Daig*, genitive *Dega*, which, however, could not be identified with it unless *Daig* could be proved to be a relatively late form of the nominative; but even then I am not at all sure whether the *ea* of *Deagus* could become *e* in the later stages of the language. However, I may remark that *Deagus* probably consisted of three syllables, being made up of the prefix *dē*, and the genitive of a word *āgus*, represented in later Irish by *dg*, 'a fight or combat'; and the name *Deagus* probably meant fond of fighting, or given to fighting it out. Non-negative compounds with the prefix *dē* are

not easy to classify or characterize, so I may mention one or two of the most ancient of them instanced by Stokes in his "Urkteltischer Sprachschatz": (1) *dē-galā*, 'vengeance,' Irish *dígal*, Welsh *dial*, the simplex being *gal*, which seems to have meant any pain or passion; (2) *dē-vedo-n*, Irish *déad* or *díad*, Welsh *diwedd*, 'end or finish'; (3) *dē-sedi-s*, "segnis, deses," Irish *deeid*, which occurs as a gloss on the cognate Latin word *deses*, 'inactive, idle.' As to *Totrai* or *Dotrai*, one might possibly compare with it *Dothur* or *Dodere*, both of which occur in the "Rennes Dinnsenchus." Then comes the question, what is to be made of the final *ai*. One might, in the first place, say that, if the suggestion as to *Rottais*, = *Rottes*, in No. 6, should prove well founded, it would be natural to suppose that *ai* here stands for *aís*, = *es*. This, however, is very hypothetical; and as there are a few other Ogmie instances of *ai*, I may here mention the two which are most certain, namely, *Vegganai* and *Querai*. Now the former of these is probably to be analysed into *Veggana-i*, with *Veggana*, represented in later Irish by the well-known masculine *Fiachna*. Similarly *Querai* would be *Quera-i*, with *Quera* presumably the antecedent of the attested feminine, *Cera*. In that case one would have to regard the *i* of *Veggana-i* as the genitive ending of the *A* declension, and, to set the phonology approximately right, one would have to start, in the case of the masculine, with a genitive *Vegganas-i*, which, when the *s* came to disappear, would yield *Vegganai*. The case of the feminine, however, is more doubtful, for here we should have nominative *Querasā*, and genitive *Querases*, and the doubt attaches to the question whether *a(s)e(s)* would yield *ai* rather than, or as well as, *ae*. At all events, *Querai* seems the name of an ancestress: it occurs in an inscription which comes from Kerry, and is preserved at Lord Dunraven's residence at Adare Manor. It reads: *Coillabbotas maqui Corbi maqui Mocoi Querai*—" (Monumentum) Coillabbotis filii Corbi filii generis Querae "; but, according to these conjectures, we are left without any means of deciding whether *Totrai* refers to a man or a woman.

In conclusion, I find, on reviewing the foregoing notes on the ten inscribed stones, that Mr. Brash's readings and mine coincide absolutely in a single instance only, to wit, No. 6. This will, perhaps, serve, to some extent, to illustrate the desirability of our Ogam monuments being examined by as many careful observers as possible: that seems to me, in a great many cases, to be the only chance of our obtaining reliable readings of them. Hence it is important that the stones should be made easily accessible to all *bona fide* students of Celtic epigraphy: that is emphatically not the case with the stones in the Drumloghan chamber. What should be done with that chamber itself, or what archæological value it may possess, I would not undertake to say; but the tombstones in it are not *in situ*: they were stolen for the building of it from a neighbouring burial-ground, and they are immensely more valuable than

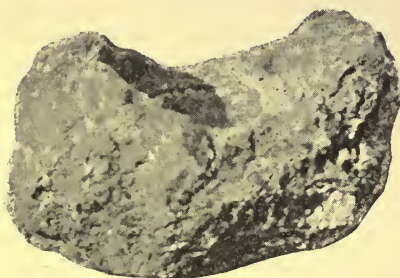
the chamber. One might roughly say, on this point, that the Ogam inscriptions there and elsewhere stand to the study of the early Aryan language of Ireland somewhat as Latin inscriptions would to Latin, if we supposed the inscriptions to form the only specimens of the Latin language extant. Only that would be vastly to understate the case, since the whole body of Ogmie epigraphy is inconsiderable, both in quantity and variety, as compared with the wealth of the lapidary literature of ancient Rome and her empire. Therefore the Ogams that exist ought to be valued all the more, and more care—more enlightened care—should be taken of them than has hitherto been done in many instances.

NOTES ON CRANNOG AND OTHER FINDS IN NORTH COUNTY WEXFORD.

BY SIR THOMAS H. GRATTAN ESMONDE, BART., M.P.

[Submitted JANUARY 17, 1899.]

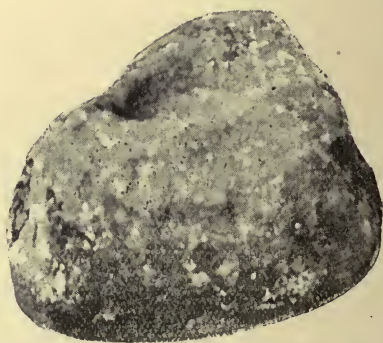
THE territory of Dubhthach Ua Lugair does not figure largely in the annals of the Royal Society of Antiquaries of Ireland. This is due, not so much to our archæological poverty, as to the lack of a record of those objects of antiquarian interest, which from time to time have been observed within its bounds.



Bullan Stone, Killanerin.

In this Paper I propose to give a brief description of two or three finds, made in this neighbourhood: a description which later on I hope to supplement with an account of some others. I begin with a fine greenstone celt, found in October, 1898, on the townland of Pallas, in the barony of Gorey. And here it is worth recalling that this townland formed the northern frontier of the property, granted about 430 A.D., by Crimthann, son of Enna, King of Leinster, to his poet laureate, Dubhthach. This property subsequently was merged in Hy Kinshelagh, and was afterwards, in 1638, made the Manor of Esmonde by Letters Patent of Charles I.

The Pallas celt is a well-made implement; it is practically perfect, but for some small chips along the edge, and a larger one at the other end of the weapon. It measures $8\frac{1}{4}$ inches in length, and $7\frac{1}{4}$ inches round its widest circumference. It is somewhat



Bullan Stone, Ballynastragh.

weathered, so that its colour is not so dark as it might be; and its density is remarkable. It weighs exactly 2 lbs.

Travelling eastward through Dubhthach's territory, we reach the townland of Killanerin, where the bullan, shown in the illustration, was found.

This bullan is of quartz. It stands 1 foot 5 inches high, and measures 2 feet 4 inches by 1 foot 9 inches. The cup in the centre measures 1 foot by 1 foot 1 inch, and was originally about 7 inches deep.

From Ballynastragh Demesne, adjoining Killanerin, comes the bullan shown in the next illustration.

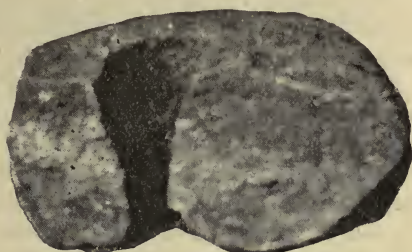
This bullan is of granite. It stands 1 foot 4 inches high, and measures 2 feet by 1 foot 7 inches. The cup in the centre measures $8\frac{3}{8}$ inches by $9\frac{1}{2}$ inches, and was originally some 5 inches deep.

There is another bullan in Ballynastragh Demesne; but owing to its position, I have not been able to photograph it. It is on the top of a large granite boulder.

About ten years ago a cist was found near this (Ballynastragh) house, when a new garden was being laid out. Unfortunately I was abroad at the time, and the cist was not preserved. From the description of it given to me, it seems to have been a very good specimen.

In a marshy bottom, on the townland of Clonsillagh, which lies to the east of Ballynastragh Demesne, an interesting discovery was made, according to my information, some fifty years ago, in the shape of a crannog. I am not aware that the county Wexford has, so far, furnished another of these curious habitations. All that remains of the Clonsillagh crannog finds is a fragment of its granite quern, which has come into my hands through the kindness of Mr. Hughes,

on whose farm it was found. The accompanying illustrations give a very good indication of what is left of this mill. I have been unable to trace the missing portions.



Portion of Mill-stone, Clonsillagh Crannog.



Portion of Mill-stone, Clonsillagh Crannog.

The oak timbers of which the crannog was constructed were many of them built into neighbouring houses, where some of them are still to be seen.

The next discoveries relate to some valuable fossils found on the townlands of Killowen and Kilmichael, in the north-eastern corner of county Wexford, where Dubhthach's territory joined the sea.

The first is portion of an Irish elk's antlers; it is not a very handsome specimen, but it affords an opportunity for stating the fact that a number of others have been found in the locality. I have myself a magnificent specimen, measuring 7 feet 6 inches across the tips of the antlers; but owing to its position it cannot be well photographed.

Next we have red-deer horns found in the same region some years since; and a still more interesting find, viz. a red-deer's antlers dredged up in October, 1898, by fishermen on the Kilgorman Bank, off Kilmichael Point in $3\frac{1}{2}$ fathoms of water.

This find would support the theory that the fringe of sandbanks running down the Wexford coast were at some time or other portion of the mainland.

The last to be described is an ancient boat, but it has no old-time connection with Dubhthach's territory. After many vicissitudes it has found a resting-place here. The following description of this boat is given in his "Half-hours with old Boatmen," by Mr. Patrick O'Leary of Graigenamanagh, to whose good offices in 1897 I am indebted for its possession:—"In the year 1813 some workmen employed by Mr. Hays, who was a very extensive timber merchant at New Ross, took up from the bed of the river (Barrow) a boat 17 feet long and 4 feet beam, neatly hollowed out of a single oak, which he presented to Sir Thomas Esmonde. Some years after, his men also took up a cap-piece of Irish oak, fifty feet long, which formed part of an ancient bridge, erected over the river by William Marshall, earl of Pembroke, in the thirteenth century."

This ancient craft no longer bears the proportions that graced her in 1813. The years that have passed since her discovery have worked more havoc upon her frame than all the centuries the Barrow flood swept over her. She is now nothing but a wreck, 15 feet 3 inches at her greatest length, and 1 foot $10\frac{1}{2}$ inches at her widest part. Some traces of the fashioning of her prow are still observable; but it requires the imagination of an antiquary to picture her, as, in the dim distance of bygone times, she walked the waters a thing of beauty.

THE MINUTES OF THE PRESBYTERY OF LAGGAN.

BY THE REV. WILLIAM T. LATIMER, B.A., FELLOW.

[Submitted AUGUST 16, 1899.]

Two hundred years ago, a man's relation to his Church—especially in Ireland—determined far more of his other relations than at present. Hence, if we desire to know the causes from which many social and political changes have sprung in this country, it is necessary to study the constitution and history of our three larger Churches. The reading few in Ireland are pretty well acquainted with the main facts regarding the Latin and English Churches; but they know very little concerning the Scottish Church. Yet it was immigrants from Scotland that formed a majority of the Ulster “planters,” and gave this northern province of ours its language, its customs, and some things peculiar in its code of morality. Accordingly, if we desire to know Ireland, we must know Ulster, and if we desire to know Ulster, we must study the various influences which have combined to produce that world-renowned race of Irishmen, commonly called the ULSTER SCOTS.

As a Society we have nothing to do with the truth or error of the various opinions that divide Christians; but it comes within the sphere of our operations to study how far some of the customs that sprung from these opinions have tended to affect the march of civilization in this kingdom of Ireland. Now, if we desire to get at the general principles which lie behind these movements, we must deal with particular facts; and to get at historical facts we must study original documents. If therefore we wish to know the Ulster Scots thoroughly, we must make ourselves familiar with the original records of that Church to which the majority of them belonged. In these we will find much that is new to most members of this Society—not only with regard to things ecclesiastical, but with regard to social customs and prejudices.

For example: a man was very seldom brought before the Session of a Presbyterian Church, two hundred years ago, for simply beating his wife as the result of a sufficient cause, but in several instances a heavy penalty was inflicted because an offending husband beat his wife ON THE SABBATH DAY. In fact, Sabbath-breaking was considered a much greater crime than wife-beating; and this idea of Sabbath Sanctity has in several ways modified the customs of Society all over Ulster.

The particular record to which I wish to direct your attention to-day is *The Minutes of the Presbytery of Laggan*. Of course “Laggan” has nothing to do with the river of that name, which, after slowly meandering

through the classic regions of Ballymacarret, discharges its muddy waters into Belfast Lough. The Laggan from which this Presbytery took its name is not a river, but a beautiful valley that stretches from Raphoe to Manorcunningham, on the southern shore of Lough Swilly; but the congregations that were under the ecclesiastical supervision of this Presbytery extended to far beyond the district from which it took its name.

This very volume itself is of historic celebrity. In 1681, it was eagerly sought for by the High Sheriff of county Donegal, and by the Lord Lieutenant of Ireland, as it was expected to contain records which might incriminate certain members of the Presbytery.

That Court had been guilty of a crime which was then considered peculiarly heinous. In February, 1681, they had ordered a public fast to be observed in all their congregations. Although this fast was altogether religious, and had no political significance whatever, several members of the Presbytery—Messrs. William Trail, of Ballindrait, James Alexander, of Raphoe, Robert Campell, of Ray, and John Heart, of Taboin, were arrested and brought to Dublin for examination before the Lord Lieutenant and Privy Council. In Mr. Trail's examination he was asked particularly about the minute-book of the Presbytery. In reply, he stated positively that he did not know where it *then* was, although he admitted that it had been in his possession when the fast was appointed. In fact, he was clerk of Presbytery himself, and we see from a document printed by Dr. Reid that when he heard a search was making for the book, he rode home in all haste, and had it conveyed to a place of safety.

The end of the matter was that the authorities failed to discover it, but the four members were kept for eight months in prison, and were condemned to pay fines for this crime of proclaiming a religious fast.

The Presbytery book which was then so eagerly sought for by the magistrates of Donegal and the Lord Lieutenant of Ireland, and which contains the original resolutions ordering this obnoxious fast, is the very volume that I purpose to describe. It is $7\frac{1}{2}$ inches by $5\frac{3}{4}$ inches, and bound in leather. It is written on both sides of the paper by several hands. Mr. James Alexander's penmanship is by far the best, being in old English characters, and beautifully executed. It contains a record of the names of members, elders, and commissioners who attended the meetings of the Court, and also of the business transacted. The names recorded are often important as showing who were the leading members in various congregations two hundred and thirty years ago. The clergy are designated by the title "Master," and are never called "Reverend." This title did not come into general use among Irish Presbyterians, as applied to their ministers, until a good many years after the beginning of the next century.

In reading over this volume, one of the first things that strikes us is

allusion to a great number of collections for the poor. On the 21st of August, 1672, at the very first meeting of which we have a record, it was reported that Master Robert Wilson and Master Thomas Drummond had brought in their collection for John Kinhead's child according to appointment, and that Masters William Semple, Thomas Drummond, Robert Wilson, and Robert Campbell had given in their collection according to the overture of the Committee for Master Simson's child.

The money contributed was *brought* to the meeting of Presbytery by the ministers of the various congregations by whom it was raised. There were no postal orders in those days, and contributions had to be "brought" or sent by a messenger.

Each applicant for assistance had his case duly investigated and approved before being placed on the list. The Orphan 'Simpson' to whom I have alluded was put on by an "Overture" or resolution of the Committee—that is, the General Committee which was representative of all the Presbyteries, and acted as a kind of Synod, although its resolutions had no legislative force until accepted by the Presbyteries. The poor who received assistance were generally adherents of the Presbyterian Church, but sometimes we have allusions to others, as, for example, captives with the Turks. On the 2nd of February, 1682, the Meeting (or Presbytery) of Route proposed to the other Presbyteries that a general collection should be taken up for seven persons, who were prisoners with the Turks. The Presbytery of Laggan resolved to make this collection according to conveniency.

Throughout the greater part of the book we find allusions to difficulties arising from the legal position in which all adherents of the Church were then placed. At a meeting held on the 24th of April, 1679, it transpired that the Rev. James Tailzior, of Enniskillen, had been fined in five pounds because he was unable to produce a certificate of being an ordained minister.

In some of the previous entries there are allusions to the imprisonment of the Rev. William Henry, of Ballyshannon. In November, 1676, Mr. Henry was sent to preach in Connaught. The exact locality is not mentioned, but in all probability it was Sligo and also Moywater, near Killala. At any rate, something that he did when there was considered a crime, and, after his return home, he had to go back to Connaught to meet certain charges. These, the minute states, were on account of "some trouble from the prelate of Killalley" (Bishop Thomas Otway). The Rev. Robert Rule, of Derry, was directed to write to the Dublin ministers about the "violence done to Mr. William Henry while he was preaching the Gospell in Connaught, and also to write a general hint of this business to my Lord Granard."

Thus we are left in the dark as to the exact crime imputed to Mr. Henry, but I presume that it was holding religious services after the forms of the Church of Scotland. At any rate, Mr. Henry was

arrested, removed to Dublin, kept in confinement there for more than a year, and not set at liberty until he gave bonds for his future good behaviour.

A somewhat strange case is referred to in the minute of a meeting held at St. Johnston, on the 27th of March, 1678. It was then reported that during a temporary absence of Mr. Samuel Halliday, minister of Drumragh (Omagh), his place was supplied by Mr. John Rowat, of Cappagh. When Mr. Rowat was in the act of baptizing a child in presence of the assembled congregation, a magistrate named Eakin rushed in furiously with his drawn sword, intending to arrest the officiating clergyman. But Mr. Rowat, comprehending his intention, ran out without finishing the baptism in which he was engaged, and succeeded in making his escape.

At this period, so much did the Presbytery stand in fear of the authorities, that ordinations or installations often took place at night, and far from the parish in which the newly-appointed minister was settled. For example, on the 24th of June, 1673, Mr. Archibald Hamilton, grandnephew of the first earl of Claneboy, was installed minister of Armagh; but the ceremony took place (as is proven by these records) after night in the house of William Douglas, of Benburb, seven miles from Armagh.

An entry made in 1676, records the fact that in some single parishes as many as "eight score" had been brought up before the "official courts" for various offences arising out of their "Nonconformity." Some had been taken with writs, some excommunicated, and many of them almost ruined by the payment of fines.

In October, 1678, it was reported that Mr. Stevenson, of Dungannon, was then in jail as a result of being excommunicated for refusing to serve as a churchwarden. A year and three months afterwards he was still in the same prison, and there is no record of his liberation.

Year after year these troubles seemed to increase, and after the arrest of the four ministers to which I have alluded, there is a blank in the records from the 13th of July, 1681, till the 30th of December, 1690, from which it would seem that the Presbytery ceased to hold regular meetings. We have seen that this book is simply a record of the business transacted at the meetings of the Presbytery. To these meetings the ministers, elders, and all who had business there generally rode on horseback. Sometimes we find members making excuse for absence or for not having fulfilled appointments, because they were *not able to ride so far*. In September, 1693, Mr. William Liston, of Letterkenny, excused his absence from the meeting because he was "so valetudinary that he was unable to ride." Sometimes appointments to preach were not fulfilled on account of the "danger of the way," arising from the disturbed state of the country. Even the Revolution did not for some time render travelling safe. In May, 1694, Mr. James Alexander, of

Raphoe, was appointed to visit Sligo and Moywater. Four months afterwards it was reported that he had failed to keep his appointment, but excused himself because the road was so infested with rapparees that he could not venture to travel. His excuse was accepted.

This volume contains various allusions to the difficulty of sending letters. In November, 1676, Mr. Robert Rule, Minister of Derry, was directed to write to Mr. James Tailzior and his congregation of Enniskillen, but at the next meeting of Presbytery he reported that his instructions had not been carried out, as he was unable to find a bearer for the letter. This excuse was sustained, and his appointment renewed, which meant that he was to write as soon as he could get anybody to carry the letter. In cases of great importance, the Presbytery sometimes made a special order to send a letter by post. An instance of this occurred in the case of Mr. Tailzior himself, to which we have already alluded, when he was tried and imprisoned upon pretence of his wanting a certificate of being an ordained minister. In this case, the Clerk of Presbytery was ordered to draw up the necessary certificate and transmit it to Mr. Tailzior *BY POST*. On another occasion, the Presbytery ordered a letter of importance to be sent by express.

This disinclination to use the public post for the transmission of letters must have arisen from other causes besides the mere expense. So far as I can make out, a letter could at that time have been sent anywhere throughout the bounds of the Presbytery at a cost of fourpence, which was certainly not a prohibitive rate for letters of importance, although that sum represented a higher value then than it does now.

Some of the entries enable us to form an opinion regarding the progress made in planting the North-West of Ulster with Scottish Settlers. A tolerably correct idea of the position and strength of the Scottish immigrants can be obtained by a careful study of the places in which ministers were settled, and the amount of stipend paid by the different congregations. For example, it was reported in 1673 that, during the previous year, Donoughmore, county Donegal, had paid its minister thirty pounds, Raphoe twenty-six pounds, and Letterkenny thirty pounds. During the same period, the whole part of Drumragh, including the town of Omagh, had paid less than four pounds. At that time, this parish formed merely what was called a "pendicle," that is, it was attached to another parish, namely, Cappagh, and had only part of the services of its minister, Mr. John Rowat.

This proves that, in 1673, there were few Scottish settlers about Omagh. In fact, there is one entry in the minutes which states plainly that the parish could not pay a higher stipend until the country would be better settled. Twenty-two years afterwards (1693) Omagh was able to offer thirty-three pounds a-year when they presented an unsuccessful call to Mr. Halliday, proving that meanwhile there must have been

a great influx of settlers in this district. That tide of immigration seems to have been particularly strong after the Revolution, as everywhere throughout the bounds of the Presbytery we find congregations increasing in numbers and in resources—many of them were enlarging their old churches or building new ones. For example, in 1694, the people of Donoughmore, county Donegal, were ordered to enlarge their meetinghouse, as it would not then contain more than one-third of the congregation.

Among the records in this book are allusions to persons of historic fame. On page 257, which I have got photographed, there is an account of the “trials” of Mr. Francis Mackemy, who afterwards went to America, and there founded the first Presbytery of the English-speaking branch of the Church. (The Reformed Dutch Church had, of course, a previous existence.) On the same page is the record of a call from Enniskillen to Mr. Samuel Kelso, who afterwards was so greatly distinguished in the defence of that town, when attacked by the armies of King James II.

Besides this, it is interesting to find that the descendants of many of the ministers and laymen mentioned in these records are still active members of the community to which their forefathers belonged. I can trace families of farmers who now occupy the same holding that was in possession of their direct ancestors when this book was written, which proves how firmly these Ulster Scots have taken root in the soil, and how Irish they have become.

Other matters there are of great interest in this volume, but some of them touch on the political and theological, and therefore cannot be discussed before this Society. Such an entry as the following sounds somewhat strange in our ears: “The Session of Adstra [Ardstraw] reports that Ro. Drew has stood two Lord’s days publicly in that congregation in order to the removall of the scandall he lys under, and that the Session is satisfied with the ardeney of his repentance. The meeting appoints the sd. Session to absolve him.” On this I shall make no comment.

In conclusion, permit me to express a hope that the Historical Committee of the General Assembly will publish this old Minute Book, which contains so much that is interesting and important, and which would be an appropriate sequel to the three volumes of Synodical Minutes lately issued.

GOLD PLATES AND DISCS FOUND NEAR CLOYNE, COUNTY CORK.

BY ROBERT DAY, J.P., F.S.A., FELLOW.

[Read OCTOBER 10, 1899.]

IN the *Moniteur* of August 25th, 1806, there was an account of a discovery of decorated gold plates near Cloyne, county Cork. This was copied into the Irish provincial papers, and all that was known of it in 1824 will be found in Thomas Crofton Croker's "Researches in the South of Ireland," where he has preserved its record, and illustrated its only specimen, which by the merest chance was saved from destruction. We owe its preservation, and Croker's historical record to the late Mr. Robert Lecky of Cork, who died at his home in London in 1897, at a very advanced age. He was one of those men of whom any city might be proud. A marine engineer and iron shipbuilder by profession, a well known scientist and antiquary, the intimate friend of John Lindsay and Richard Sainthill, of J. W. Leycester, and John Windele, Abraham Abel, Richard Caulfield, and T. C. Croker. He purchased all that was left, one specimen, of the gold find from Mr. Teulon, a well known Cork silversmith, and one of the last that used the "Sterling" mark upon the plate manufactured in his workshop. His place of business, which is well within my early recollection, was in Patrick-street, where Grant & Co.'s warehouse now stands. I had known for some years that this gold ornament was in Mr. Lecky's possession, and through the kindness of Miss Lecky, after her father's death, I was permitted to acquire it.

The facts connected with its finding were well known to Windele, whose memory carried him back to the time of its discovery. The following notice appears in Tuckey's "Cork Remembrancer," under April 10th, 1806 (not 1805 as in Croker).

"A human skeleton, around which was found the remnant of a garment with *broad plates* of figured gold of considerable value, was discovered in a quarry in the neighbourhood of Castlemartyr; several amber beads much injured by time, and something resembling a mitre in shape, were also found."

This, as a contemporary account, is of peculiar value, and is singularly accurate, as one of the amber beads of mitre shape has been preserved with the plate of gold, and came to me with it.

As some of our readers may not have an opportunity of consulting Croker, I venture to give the extract from his graceful pen. After

describing Carrick-na-Crump, and the cavernous nature of the limestone country about Cloyne, he says (page 253) that:—

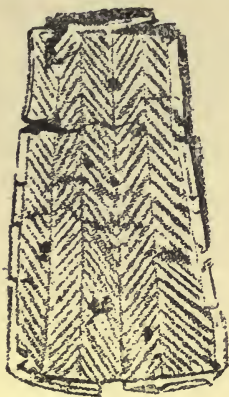


FIG. 1.

“A curious discovery was made not far from Castlemartyr by a quarryman; in consequence of the crowbar having accidentally fallen through a fissure in the rock, he widened the aperture and descended in search of the instrument into a cavern, where he was not a little surprised to behold a human skeleton, partly covered with exceedingly thin plates of stamped or embossed gold, connected by bits of wire. He also found several amber beads. The sketch (fig. 1) of one of these gold plates is [nearly] the same size as the original, which is in the possession of Mr. Lecky of

Cork, with the fragment of a bead. The remainder of the gold was sold and melted in Cork and Youghal, and a jeweller who purchased the greater part told me the quantity he had melted, to use his own words, was “rather more than the contents of half a coal box.”

Circular disc-shaped plates of the same character, doubly pierced in the centre for attachment to the garments as personal ornaments, have been figured and described from time to time. In the *Ulster Journal of Archaeology*, vol. iv., p. 164, 1856, is a paper by Robert M'Adam on “Gold discs found in Ireland,” with four illustrations. One of these from Ballydehob is now in my collection, and with it a massive circular bronze armlet, $4\frac{1}{4}$ inches in diameter,



FIG. 2.

which was broken by the finders, but restored by Miss Swanton of Crownlea (Crann Liath), on whose ground both were discovered in 1844. In the above Paper references are made to Camden's ‘*Britannia*,’

1722, *Dublin Penny Journal*, 1833, page 244. "Collectanea Antiqua," 1854, "Archæologia," vol. ii., *Transactions*, R.I.A.,¹ vol. 6, where the finding and description of similar gold plates are described, and on the authority of Mr. Windele, two others. One of these is that from Castlemartyr, described and figured by Croker. The other was in the possession of the late Mr. Wm. Wrixon Leycester, of Ennismore, Cork, shortly after whose death I acquired it. It was said to have been found at or near Ballyvourney, Macroom, and is a remarkably fine

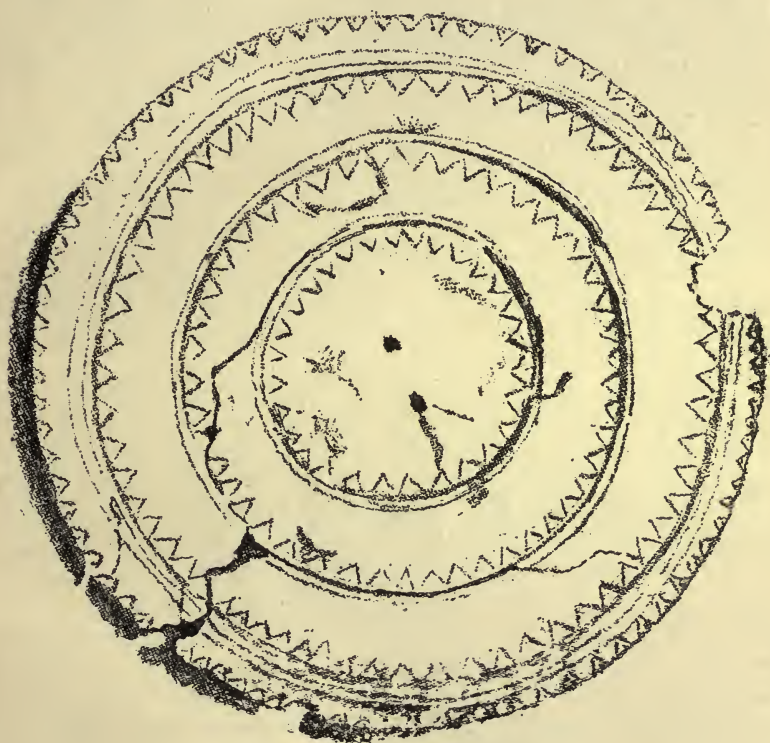


FIG. 3.—Gold Disc found near Cloyne.

example of its kind, measuring $4\frac{1}{4}$ inches in diameter (fig. 2). There are yet two others of smaller size, for which I am indebted to the late Mr. Abraham T. Forster, of Garrettstown, that were preserved for many years in his picturesque home on the Old Head of Kinsale. There also, among the family heirlooms, is the silver collar of SS., given by Queen Elizabeth to Maurice Roche, Mayor of Cork, in 1571.²

¹ Vide "Journal of the Cork Historical and Archaeological Society," vol. i., 2nd Series, 1895, p. 328.

² Smith's "Cork," p. 231. (Guy & Co., 1893.)

Mr. Forster informed me that this pair of discs, which are very much alike, was found near Cloyne, county Cork, many years ago. They are of the same description of decoration as the larger plate from Ballyvourney, and may be described (fig. 3) as having a series of four concentric circular bands, that diminish as they approach the centre, and resting on these are a regular succession of chevrons, and upon the outer edge a border to correspond, but having circular marks in each. These markings are also punched and incuse. The two smaller discs, although of the same character, have a series of short, straight, punched lines on the borders, and immediately adjoining these are two circular bands, between which there are a succession of double chevrons one within the other, and surmounting the doubly-pierced centre are three concentric circles, the outer having a series of raised punch-marks.

In Wilde's "Catalogue of the Gold Antiquities in the Royal Irish Academy" (a book that should find a place in every library), at pp. 82, 83, are references and descriptions of the seven specimens that were in the museum in 1862, "all of which bear a broad cruciform ornament." Two of the five in my collection, here figured, have no semblance of a cross; they are more suggestive of the sun, with its many rays, and points, and circles of light, and were worn upon the breast possibly by the votaries and worshippers of the orb that rules the day—the life-giving and active power of nature.

If the story of the quarrymen at Castlemartyr is authentic, the garment powdered with gold, that covered the skeleton, was the same robe, either of state or office, that was worn in lifetime. In Ireland the most precious articles were buried with the dead. The votive offering was a free gift of the most costly character, differing altogether from the custom in Cyprus, where the very lightest and least costly imitations of the ornaments worn in life were placed in the tomb.

THE DE VERDONS OF LOUTH.

BY W. H. GRATTAN FLOOD.

[Read OCTOBER 10, 1899.].

THE late Father Denis Murphy, s.j., a few weeks before his lamented death, wrote to me expressing his regret that he had not seen the "Annals of Croxden" before writing his article on the above subject, which was published in the *Journal* for 1895, p. 317. These Annals were compiled by a monk of Croxden Abbey, Staffordshire, and extend from 1177 to 1374. They contain information not to be found elsewhere, especially as regards the family of de Verdon, and were translated and published by the present writer in 1894. I therefore lay before the Society a very brief *résumé* of this great family, which will serve as a supplement to the Paper of my deceased acquaintance, who was such a painstaking and accurate historian.

Bertram de Verdon of Alton [formerly written *Alveton*] Castle, Staffordshire, founded Croxden Abbey in the winter of 1176, and accompanied Prince John to Ireland in April 1185. He remained in Ireland from 1185 to 1187, having been appointed seneschal of that country; and in 1187 founded the Priory of Dundalk, dedicated to St. Leonard. Father Murphy says that Lopez gives "1296" as the date of this foundation, but this is incorrect. Apart from other sources, we learn from the "Calendar of Christ Church Deeds" that there was an appeal case tried in the year "1251," in which the *Prior of St. Leonard's, Dundalk*, was one of the arbitrators.

In 1190 Bertram de Verdon went to the Holy Land in the train of King Richard, but was slain "at the victory of Joppa in June, 1192, and was buried at Acre on St. Bartholomew's Day." From the "Croxden Annals" we learn that Rohesia, "widow of the noble founder," died January 17, 1215; and King John, who died October 19, 1216, left his heart, and (what was decidedly more valuable) £10 a-year, to the monks of Croxden, in memory of past kindnesses whilst hunting.

Bertram was succeeded in his English and Irish estates by Lord Nicholas de Verdon, who lived most of his time in county Louth and at Bertram's-court, Dublin. William de Ashbourne [not far from Croxden], abbot of Croxden, died in 1237, and some of his nephews settled in Ireland. Father Murphy says that Rohesia de Verdon "died at the end of 1246, or in the beginning of 1247," but the Croxden annalist gives us the exact date, namely, "four days before

the Ides of February, 1247." From the same authority we learn that Lord John de Verdon, "a mighty patron of this house," died in 1274, "on the twelvth of the Kalends of November." His son, Humphrey de Verdon, died at Paris in 1286. In 1288 Richard de Burgh besieged Lord John de Verdon in one of his own castles in Ireland.

Incidentally, Father Murphy states that the *first* Irish Parliament "was held between 1289 and 1303." As a matter of fact there is yet preserved a statute which was passed in Ireland in 1268-9. Lord John de Verdon, "eldest son of Theobald, Lord of Alton, died in the year 1297, on the Ides of June, in Ireland." The chronicler of Croxden, William de Schepished, tells us that on the Feast of St. John the Baptist, 1298, "Theobald, son and heir of Lord Theobald de Verdun, returned from Ireland, and was knighted by King Edward." This Sir Theobald "married Matilda, daughter of Edmund de Mortimer, Lord of Wigmore, in 1302, four days before the Kalends of August."

In 1307 Lord Theobald rebuilt Alton Castle, having previously been summoned to the Parliament of 1307, "held at Carlisle on the octave day of St. Hilary," at which a cardinal legate was present. Father Murphy says that this nobleman "died in 1308"; but the Croxden annalist, then prior of the house, tells us that the *obit* occurred in 1309 "on the Feast of St. Bartholomew, Sunday, August 24th, at Alton; and he was laid by the side of his ancestors at Croxden, with great solemnity, on the third day of the Ides of October." He was succeeded in his title and estates by Lord Theobald de Verdon, who was Viceroy of Ireland from June, 1314, to February, 1315; "and he set out for that country before the feast of the Nativity of St. John the Baptist." His wife Matilda died September 18th, 1312, and was buried at Croxden on October 9th, her obsequies being presided over by Gilbert, Bishop of Enaghdone or Annadown—a see which was temporarily annexed to Tuam in 1324. The brass erected to her memory was engraved thus: "✠ MATILDA DAME MONSIRE THEOBAUD DE VERDUN SEIGNEUR DE CESTE VILLE GISR ICI." It is interesting to add that this brass (which is now a palimpsest) is the earliest known instance having a canopy which is cinquefoiled.

Nicholas de Verdon succeeded to the Irish property of Lord Theobald in 1320. At this period we find many of the Staffordshire towns represented in Ireland, and giving names to persons occupying high positions in Church and State. For instance, William of Leek, Henry of Alton, William of Ashbourne, William of Rudyard, etc. Lord Thomas de Furnivall, the new Lord of Alton, made many exactions on the Croxden monks in 1319 and 1320, but the annalist is careful to inform us that he had to pay a fine of £200 for marrying Lady Joanna Montagu, *née* de Verdon, without the king's license. Thomas, the first born son of Lord de Furnivall, was born at Alton Castle, on June 22nd, 1322, and a second son, William, on August 23rd, 1326. Lord de Furnivall

died on February 3rd, 1332, and was succeeded in his title and estates by his son Lord Thomas. The name only continued in the direct line from 1317 to 1383, when Thomas Neville of Hallamshire, who married Lady Joan de Furnivall, assumed the title of fifth Baron Furnivall. He died at Alton Castle in 1406, and in 1408 his daughter Maud married Sir John Talbot Furnivall.

Lord Thomas de Furnivall died at Sheffield, October 14th, 1339, and was buried in the Abbey of Beauchief on May 9th, 1340. In 1447 Sir John Talbot was ennobled by the titles of Earl of Shrewsbury, Wexford, and Waterford, and Viscount Dungarvan, as also hereditary Seneschal of Ireland. In 1474 and 1483 we find the name of Walter de Verdon, Chaplain of Ardee, among the deeds of Christ Church, Dublin. Alton Castle was dismantled by order of the Parliament in 1654.

NOTES ECCLESIOLOGICAL.

BY M. J. C. BUCKLEY.

[Communicated OCTOBER 10, 1899.]

HAVING read with much interest a Paper on so-called "Patrick's Crosses" in the *Journal* (*ante*, p. 35), I wish to communicate to the Society the following notes concerning these objects.

The author¹ of the Paper in question, in describing the figure of an ecclesiastic which is shown on the central portion of the upper part of an ancient metal shrine, now in the museum of the Royal Irish Academy, describes the costume of this ecclesiastic as consisting of "an outer wrap or mantle, bordered by wide edgings. . . . The mantle covers an inner garment extending down to the ankles, having a broad band at its lower margin. The pattern, marked in incised lines on this portion of the figure, appears to represent some fabric similar to tartan. . . . On the shoulders of the central ecclesiastic's figure are placed two conspicuous circular ornaments, having transverse markings forming the Early Eastern Cross, with its equal-rayed limbs, which recall our once popular and universally-worn 'Patrick's Crosses.'" He also mentions "the figures of three clerics" carved in a panel on a slab at Invergowrie (Scotland), "all of whom are habited in garments corresponding to those worn on the figure now described on the 'Corp Naomh' shrine, that is, composed of outer coats or mantles covering tunics descending to the ankles," &c. I think it well, for the sake of ecclesiological as well as of artistic accuracy, to state that the "outer coats or mantles," or "wraps" as they are called in the above descriptions, are really the "copes" or processional cloaks of the clergy which have continued in use to the present day, with very little alteration from the original form of the Roman vesture called the "lacerna" or "pluviale"; this garment, or rather "vestment," consisted of an ample mantle open in front, thus differing from the closed "pænula" or, as it was afterwards called, the "casula" (now the chasuble), as we find this latter vesture in the early apsidal mosaic of the church of SS. Cosmas and Damien, in Rome, on the figure of St. Felix, Pope, A.D. 527. The "cope" or cloak was fastened on both sides of its front borders, or "aurifrigia" (vulgo "orphreys") by two disks of metal which covered the hooks, or "fibulæ," which were inserted into each side of the cope, and which kept it securely on the shoulders of the wearer,² precisely as we may see it, at the present time,

¹ The late William Frazer, M.R.I.A.

² Some fine examples of "fibulæ," or cope "morses," were found some years ago

in scores of German and Belgian churches, where the ample mediæval forms of the vestments have been so intelligently restored to use. These disks of metal which are called cope "morses" (because their hooks *bite* into the staff) are often ornamented with sunk or "bossed" crosses, roses, &c., exactly as shown on the sides of the cope in the figure of the "ecclesiastic" on the "Corp Naomh" shrine. Such morses, whether ornamented with "plaques" or "patenes"—disks of metal, were universally used not only in the Celtic, but in all the churches of Latin Christianity: they do not in any way denote the *rank* of the wearers; thus differing completely from the long-disused ornament called the "Rationale" or "Superhumerales," which was composed of precious materials, and was worn by many bishops from the ninth century, on the shoulders, over the chasuble. It corresponded to the "Ephod" or the "Rational" of the Jewish High Priest, and was often ornamented with circular disks of metal (gold or silver-gilt) such as we see on the "Rationals" preserved at Ratisbon, in the cathedral of Eichstadt, and in Bamberg, and on the Reliquary-busts of SS. Boniface and Willibald (also in Eichstadt in Germany) and of St. Lambert in the cathedral of Liège, Belgium. This "Rational" was certainly a "recognised badge" of rank of some bishops; not so the simple "morse" plaques of their copes.¹ The "inner garment extending down to the ankles" (mentioned by the writer of the article) "having a broad band at its lower margin," of which the pattern is described as being "similar to tartan," is the "tunica talaris," or the white linen vesture commonly called the "alb" which reached to the ankles (as ordered by Rubrics of the Church), and which was often ornamented with a rich "parament" or applied border of embroidered material like that which is shown on the inner "tunic" of the ecclesiastic on the shrine; such albs belong to the category known as "albae paratae" or "frisiatae," and were very general from the eighth century up to the sixteenth in Europe. A fine example of such an alb is the "tunica talaris," which was found, some years ago, in the sepulchre of Saint Bernulph, Bishop of Utrecht (Holland) in A.D. 1056: the pattern on the border of this alb is also of a "Tartan" type in parallel lines, as in the old Irish example, and is of the same depth of design.

As regards the bronze figure of a cleric, now in the Academy museum, of which a drawing is to be found in the *Journal*, 3rd vol., 4th Series, page 147, vol. 13, which figure is almost identical in treatment with the other statuettes on the shrine of St. Manchan, I may

in Christian burial places in Franchimont and at Florennes (Namur), of Frankish origin: both bear crosses "patées," or Early Eastern crosses, on their circular "patenes."

¹ As a badge of *rank* on a cope, I know of only one example, and that is in a panel painting of Charlemagne, by Albrecht Durer, dated anno 1512, which is now in the Museum of Nuremberg. In this painting, Charlemagne is shown as wearing the Imperial cope, stole, dalmatic, and crown: on both sides of the cope, over the shoulders, are two large embroidered crosses of the Early Oriental form.

remark that the "cope" is clearly indicated; as well as the two "morse" "patenes," or disks; the sunk "chatons" or apertures for "gems" of some sort (most probably cabochons either of amber or turquoises) on the surfaces of these disks are now void of their settings: similar "patenes," set with crystals, are on the shrine of St. Servatius at Maestricht (Holland) of the twelfth century. A very curious indication of the "linge plissé" or finger-wrinkled linen of the alb (such as is artistically practised in Italy to this day) is noticeable on the "inner tunic" or alb, of this figure, just below the hands holding the short episcopal "cambutta" or pastoral staff. I also notice that the pointed mitre is provided with the horizontal and the vertical "orphreys" or bands which were used on many mitres from the eleventh century, such as we see in the figures of several bishops, in a ms. of the Abbey of St. Laurence, at Liège, now in the Royal Library of Brussels, which was written and "illuminated" in the early part of the twelfth century. The mitres of preceding epochs, dating from the tenth century, did not possess either these orphreys or the two long narrow bands or stoles called "fanons" or "fiabellæ," which were later additions. Respecting the thin circular disks of gold, all bearing modifications, or variations of Greek crosses, in their centres, of which disks the Museum possesses several specimens, it is very likely that some of these disks may have been attached to the "stoles" or bands of rich material (symbols of the priestly dignity) which were worn over the chasuble in the early Christian churches from the middle of the sixth century. There is a remarkable example of the use of "Greek" crosses (in metal) as attached to such "stoles," to be seen on an ancient figure of a bishop, carved in "basso-relievo," in white marble in the church of St. Michael of Pavia, dating from the tenth-eleventh century. Such metal "cruciform" disks are still used on the vestments of the Oriental rites, as I have seen with the Russo-Greeks and the Maronites. A fine example of such "disks" is shown as sewn on the collar of the "apparel" of the "Amict" of Bishop Geoffrey de Faé (A.D. 1334-1340) in a stained glass window in the cathedral of Evreux (France), also on the chasuble of the figure of Saint Omer in a miniature of the twelfth century in Belgium. There is a very remarkable "cope morse" or "mors de chape" (called also "bile de chape" in mediæval French) preserved in the splendid Treasury of St. Servatius' Church at Maestricht in Holland, dating from *circa* 1500; on which Saint Servatius is shown in "bosse" as bearing an early "Tau" staff (of which there is a rare example in the Kilkenny Museum), and habited in cope and mitre; the cope is fastened on the breast by circular disks or morses, precisely as in the ancient Irish figure of St. Manchan's shrine; and the mitre has the same pointed shape, with the "orphreys," or bands thereon, as in the Irish figure. I have remarked that the two circular "morse" disks for holding the "cope" or cloak on the shoulders of the wearer are shown on the sides of the mantle of a female, on a fine tomb-slab of *circa* 1340,

in St. James' Church, in Tournai (Belgium).¹ A similar metal disk is graved on the left arm of the effigy in copper-bronze of William Neumaer, *circa* 1325, in St. Laurence's Hospital, in Ghent. This disk is shown as being attached to the garment by cords, passing through two perforations, as in the Irish disks. All such "morses" were in pairs, as is proved by those which are now in the Museum. It seems very probable that such "morses" replaced the "button" fibulæ of early Irish times, which have been such a puzzle to archæologists.

¹ I have noticed two ornamental "patenæ" on the mantle, or "cope," of the engraved effigy on the cross of Alianore de Bohun, of the year 1399, in Westminster Abbey; also on the cope (or "cappa magna") of Joice Lady Tiptoft, *circa* 1446, in Enfield Church, Middlesex. These "fibulæ" are rose-shaped, and serve to cover the cincture which keeps the two sides of the garment together on the shoulders of the wearer.

Magnificent antique specimens of such cope morses are to be found in the church Treasuries of Tongres and Namur (Belgium), which are rich in shrines, chalices, crosses, &c., in precious metals of the eleventh, twelfth, thirteenth, and succeeding centuries. Many of these objects are still in daily use. I have also seen some very fine cope "morses" made, in recent years, for use in English, Belgian, and German churches, designed by clever artists, and executed by skilled craftsmen. Small though they be, still as objects of art, and specimens of the goldsmiths' and jewellers' workmanship, they are most remarkable, and worthy of attention.

Miscellanea.

The Preservation and Custody of Local Records.—The following communication has been received on this subject:—

“TREASURY CHAMBERS, WHITEHALL, LONDON, S.W.
“30th November, 1899.

“SIR,

“*Local Records Committee.*

“The first Lord of the Treasury has appointed a Committee, consisting of the Right Hon. and Right Rev. the Lord Bishop of London, Right Hon. J. Bryce, M.P., Sir Francis Mowatt, K.C.B., Sir H. Maxwell Lyte, K.C.B., Sir C. P. Ilbert, K.C.S.I., C.I.E., and Mr. S. E. Spring Rice, C.B., with instructions to inquire and report as to any arrangements now in operation for the collection, custody, indexing, and calendaring of local records, and as to any further measures which it may be advisable to take for this purpose.

“With a view to eliciting information in regard to existing arrangements for the custody of documents and suggestions for the future, the Committee have prepared two Schedules of queries, which have been circulated to a number of local authorities; but it has occurred to them that the Royal Society of Antiquaries of Ireland, or some of its members, might also be disposed to assist in the matter, and they accordingly desire me to forward the enclosed duplicate copies of the Schedules, and to say that they would be glad of any observations which those Schedules may suggest to your Society, or any of its members.

“I am, Sir, yours faithfully,

“MALCOLM G. RAMSAY,

“*Secretary.*

“THE SECRETARY OF

“THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND.”

The Schedules referred to are as follow:—

I. With reference to existing arrangements in the place or district with which you are familiar, it would be useful to know—

1. What collections of documents relating to the history of the locality already exist? What is the general nature of their contents?
2. Are they in public or private custody?
3. In what building are they contained?
4. (a) Is the accommodation sufficient and satisfactory? In particular (b) is the building fireproof and dry, and (c) are the rooms well lighted and otherwise adapted for the use of those who may wish to consult them?
5. (a) Who are the custodians? (b) By whom are they appointed? (c) What guarantees (if any) are there for the appointment of persons with proper qualifications? (d) How are they paid? (e) Do they discharge any other functions?
6. What funds are available for the maintenance of the collection, or for adding to its contents?

7. (a) How are the documents classified and arranged? (b) Is there any list of or index to the contents of the collections? (c) If so, is it written or printed?
8. To what date do the oldest documents go back?
9. Have any of them been printed or calendared?
10. (a) At what times, and under what conditions, are members of the public allowed to inspect or copy documents in the collection? (b) Are there any rules about lending out documents? (c) If so, have they worked well?
11. Have any of the documents, within your knowledge, been destroyed or injured by fire, damp, or other cause?

II. With reference to future arrangements, the following questions, among others, appear to deserve consideration :—

1. Is it desirable to establish throughout the country local offices, under public control, for the preservation, arrangement, and study of documents relating to the history and administration of the district?
2. If so, what local centres should be chosen? and what authorities, local or central, should be entrusted with the duty of supervision?
3. What documents relating to local administration should be continuously preserved?
4. What inducements can be offered to owners of documents of antiquarian value, whether general, ecclesiastical, local, or personal in their character, to place them in public custody?

It has been suggested that landowners, corporations, trustees of charities, and others might be willing to place title-deeds and other documents relating to local administration and history in the custody of local authorities, if it were made clear that they were so deposited for safe custody only, and that full rights of access, control, and removal would be reserved to the owner. Such an arrangement would, in fact, be not unlike that under which Government departments deposit departmental documents for safe custody in the Record Office.

5. In what manner would it be expedient to deal with documents such as parish registers, diocesan registers, churchwardens' accounts, old terriers, old manorial rolls, records of manorial and local courts, old leases, old enclosure awards, maps, or others?
6. How can local collections be best made available for the student?
7. What would be the best mode of securing the services of competent custodians?
8. To what extent (if any) could local libraries, under public control, or managed by trustworthy local bodies, be made useful for the purposes of custody?

To certain experts likely to be well acquainted with the subject, the following further question will be put :—

What lessons are to be learnt from foreign countries?

The Council have appointed a Committee to report on the matter referred to, and suggestions of members of the Society are invited.

Congress of the Royal Archæological Institute of Great Britain and Ireland.—The Hon. Secretary has intimated, by letter dated 11th December, 1899, that the Royal Archæological Institute has decided to visit Dublin next summer, probably at the end of July, and that the

President and Council hope that the Council of the R. S. A. I. may be able to assist by suggestions for a programme. A reply has been sent to the effect that the Council will be happy to assist in the manner requested, and the use of the Society's Rooms will be offered to the visitors during their stay in Dublin.

Clonfert Cathedral.—As requested by the Council on the last day of meeting, I had an interview with Mr. Fuller, who was good enough to show me the plans of Clonfert Cathedral, and to point out the works which had been carried out. The plans showed the arches leading into the transepts, which had come into view when the plaster was removed from the walls. The outlines of these arches are perfect, the opes having been built up in brick at some former period. It is clear, therefore, that a north as well as a south transept did formerly exist, but no steps have been taken to rebuild it. As to the western doorway, it had been suggested to take down the inner members of it, which had been inserted in the fifteenth century, thereby enlarging the doorway to its original dimensions, and to erect the portion removed as an entrance to the baptistry, which immediately adjoins to the south of the entrance, but this suggestion has not been adopted, and the western doorway remains unaltered.

As to the interior, the plaster was removed, and has not been replaced, the architect considering that it was not desirable, as the stone dressings are flush with the faces of the masonry. The pointing of the masonry does not preclude the plastering of the walls being carried out at any future time.

It may be well to point out that a heavy coat of original plaster is not to be found in any ancient church in Ireland, and where plaster does remain on the walls of any such building, it is almost invariably a mere skin of lime putty, which dies out on meeting the dressed stone.

It therefore appears to me that nothing has been done to Clonfert Cathedral which calls for action on the part of this Society.—**RICHARD LANGRISHE, F.R.I.A.I.,** *Member of Council.*

The Cairan Ogam Stone (*A correction*).—On the 19th of August last Mrs. Rhys and I, having some hours to spare at Kells, went to see the Ogam stone in the burial-ground surrounding the ruined church of Cairan—I find that they call it Cairan's, not St. Cairan's. I had visited it before with Mr. Cochrane, and examined the writing in a heavy downpour of rain: in fact we both got wet, especially Mr. Cochrane, in trying to read it. We had to raise it from a lying position, and we were unable to get it quite clean under the circumstances. It has ever since been standing as we put it, and it has been thoroughly cleaned by the weather: with this advantage and that of a very fine day, my wife and

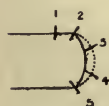
I soon discovered that I had committed a very serious error in the reading. On turning to the *Journal* for 1898, p. 59, it will be found that I have practically given it thus :—

III ++ IIII IIII +++ / + IIII +++ / ++ III ++ +++ II ++ // ++ IIII +++
C O N N I M A Q U I M U C O I L U G U N I

No less than seven of the vowels were then guessed by me, partly or wholly, according to the spaces left them ; but now we were able to trace or place them exactly, except the *i* of *maqui*, where the third and fourth notch are gone, to which I shall return presently. My difficulty began this time with the first *n* of the above reading, and, on both of us repeatedly examining it, we found that it is not *n* at all but *vag*, and that the whole reads thus :—

III ++ III + // IIII +++ / + IIII +++ / ++ III ++ +++ II ++ // ++ IIII +++
C O V A G N I M A Q U I M U C O I L U G U N I

The name *Covagn-* should yield *Cúan* in later Irish, and *Cuan* occurs pretty frequently in the pedigrees in the Book of Leinster. The whole may accordingly be rendered (*Lapis*) *Covagni filii Generis Lugunii* or ("the Stone) of Cuan, son of the kin of Luigni." I was much struck by the fact that the scores on the *H*-side of the edge and upwards as far as the apex are palpably deeper and less worn than those on the *B*-side. This suggests to me that the stone had been for a long time in the wall of the little church, and so placed as to have the *H*-side protected by stones built on it while the *B*-side was exposed. Further, I am inclined to think the apex on which the *i* of *maqui* had been cut, protruded slightly at an angle in the wall, so that the protruding part was neatly trimmed off by the mason, or smoothed away by continuous wearing. I should represent the original apex roughly thus :—



The curve on which there should have been two vowel notches is gone, leaving the first, second, and fifth of the five to stand. It is particularly to be noticed that the space between the second and the fifth is rounded off smooth, showing no breakage at all. Lastly, I may mention that I remarked in my previous account of the stone, that the scores of "the first *n* of *Conni* is badly spaced." I hope that the inscriber will be considered adequately avenged by this humble acknowledgment of mine, that the scores in question had never been intended by him to be read as *n*, and that the charge of carelessness I brought against him cannot be sustained, at any rate in this particular instance. I see now also that I cannot have paid attention to the photograph, but I am not sure whether I had seen it when I wrote.—J. RHYS.

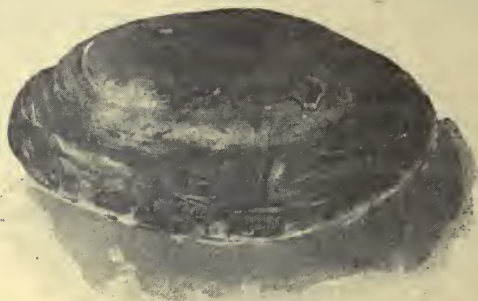
Throwing-Stones or Hammer Stones(?).—The two objects illustrated are made of a kind of hard black, slaty limestone. Both are large pebbles; one side of each has been chipped into shape, and rather rudely polished, the other remaining in its natural state. Their forms may, roughly speaking, be described as lenticular; one side being more convex than the other.

The larger example is $3\frac{3}{4}$ inches in diameter and $1\frac{5}{8}$ inches thick. It weighs 13 ozs. For many years it has been in the possession of Michael Fox, a farmer in the townland of Patrickstown,

Co. Meath, but he does not know where it was found. Owing to the varying hardness of the layers in the stone of which it is made, the natural side has been worn so as to present the appearance of approximately concentric rings. The other side which is flatter is smooth all over, and has evidently been polished. The edge is a good deal battered.

The smaller specimen was found at Lucan, Co. Dublin. In proportion to its diameter, it is much thicker than the last, its dimensions being $2\frac{3}{4}$ inches by $1\frac{1}{8}$ inches, and its weight 11 ozs. The edge is blunter than that of the larger stone. These stones would suit very well for

small hammerstones, but it would hardly seem to be worth the maker's while to expend the labour necessary to shape and polish them with that end in view; and although the same objection may be urged, I incline to the belief that they were intended for throwing with the hand, their shape



Patrickstown Stone.



Lucan Stone.

and size being most admirably suited for that purpose.

According to Windle, Irish literature gives several examples of the use of throwing-stones, which were called "the warrior's stone," "the

champion's flat stone," "the semi-flat stone of a soldier champion," etc. These stones appear to have been generally carried in a recess in the shield, and several instances of their use are given,¹ one being in a battle near Fore, supposed to have taken place in the first century B.C. It would appear that the two stones above illustrated are intermediate, so far as the workmanship expended on them goes, between the flint disc, stated by Col. Wood-Martin to be in the Museum of the Royal Irish Academy, and illustrated at p. 386 of "Pagan Ireland," and the rude, chipped flint, sling stones, mentioned by Sir J. Evans,² as of frequent occurrence in Northern England, especially near ancient encampments.—E. CROFTON ROTHERAM.

Commonplace Book relating to Ireland.—This curious Manuscript in the Library of Trinity College (I., 1, 2) deserves to be better known to students of the state of Ireland in the reign of William III. Though containing much that is uncritical and fabulous, it also contains a large quantity of local information not to be found elsewhere. I give a brief table of contents with the pages:—

"Hot springs, Lough Neagh, p. 2. Eruption of water from Lough Gariduff between Carlow and Wexford, August 27, 1693.³ Ditto Sleve an Iran, 12th June, 1691, p. 25. Oily dew that fell on H. Peacock's farm, Limerick, 7th October, 1695, p. 26. Brevis descriptio Wexfordiæ ejusdem excidii ('by a know not who'), p. 30. Wexford described, p. 41. Pilgrimages to Beg Erin, p. 43. Churches, their condition and patron saints; gold chalice taken by Cromwellians, p. 48. Esmund family, p. 55. Wexford families, notes on tithes and assessments, p. 58. Graduates of T.C.D., 1625–86, p. 81. Population of Dublin, p. 82. Dublin Castle 'in rubbish,' p. 84. The weakness of Kinsale, Cork, Limerick, and Athlone examined, also Derry, Carrickfergus, list of ordnance, &c., p. 85. Territory of West Connaught, 13th February, 1683, by Mr. O'Flaherty, p. 101. Leitrim, by Mr. Rody, p. 139. The connogh worn by Mr. N. Dowdall, 1682, p. 145. Ardes Barony, Co. Down, by W. Montgomery, p. 149. Roscommon (Ratheroghan, Clonfree, &c., p. 165), p. 158. Co. Down, p. 168. Antrim, p. 176. Remarkable wells in Antrim, p. 193. Down, p. 195. Antrim, p. 196 (curious scurrilous poem on same page). Co. Donegal, p. 211 (Patrick's Purgatory, p. 215). Sir A. Chichester's epitaph, p. 216. Co. Clare, p. 224 (O'Brien's lands, ancient monuments in Ennis Abbey, &c.) by Hugh Brigdall, p. 224. Co. Limerick, by D. Hignett, p. 239. Co. Cork, by R. Cox, p. 244. Co. Waterford, p. 258. Co. Kerry, p. 264. New Ross (1684), p. 267. Co. Wexford, by S. Richards, p. 283. Co. Kildare, p. 289. Co. Westmeath, by H. Penn, p. 299."—T. J. WESTROPP.

¹ "Life in Early Britain," p. 42, by Bertram C. A. Windle.

² "Ancient Stone Implements," chap. xviii.

³ Vide *Journal*, vol. vi., p. 297 and note.

Ballynilard Cross.—This cross is situated on the farm of Mr. William O'Brien in the townland of Ballynilard, about one mile from the town of Tipperary, and about 50 yards from the main road leading from Tipperary to Galbally. On the Ordnance Map it is simply marked "Cross."

There are no remains of any ancient buildings in the vicinity; and the only well which I could find corresponding to the Holy Well of the Ordnance Map is the draw-well, about 10 yards from the cross used by Mr. O'Brien for supplying his cattle and house with water.

I have been unable to learn from any of the clergy of the neighbourhood of the existence at any period of a burial-place in this townland. The upper portion of the field in which the cross stands shows some traces of having been built upon. Mr. O'Brien informed me that his uncle, a former tenant, about fifty years ago, removed several flags (possibly tombstones) from this portion of the field when constructing some drains.

Close by the cross are its socket-stone and a rudely formed bullaun. Some sixteen years ago the cross was overturned by cattle; and since that time has been simply fixed in the ground. It is composed of conglomerate, a formation which does not occur nearer than 10 miles from Ballynilard. The dimensions are: height, 5 feet; breadth across the arms, 2 feet 7 inches. The upper portion of the obverse side is rudely decorated with five bosses and four corresponding indentations. On the reverse side there are four indentations but no bosses.

Rev. D. Hanan, D.D., some years ago, had a photograph of this cross taken, and forwarded to the late Rev. D. Murphy, S.J., a very short time before the death of that eminent authority, who expressed great interest in the matter, but, unfortunately, was never able to visit Ballynilard.—A. P. MORGAN.

Tombstone in Ardfert Friary.—The difficulty regarding the tombstone in Ardfert which puzzled Miss Hickson may easily be solved. Mr. Wakeman correctly ventures the solution that it is the tomb of "a bishop or a mitred abbot." There is no doubt but that it is an effigy of an ecclesiastic; this is evident from the crook. The theory put forward by Miss Hickson cannot stand, for a moment, namely, that the effigy probably represents Sir Gerald Fitz Maurice, 4th son of Maurice, 2nd Lord of Kerry, and Grand Prior of the Knights Templars in Ireland at the time of the abolition of the Order.

Now, as a matter of fact, neither Priors nor Grand Priors of the Templars had even quasi-episcopal jurisdiction. They were frequently mere clerics, not even priests, and were not "blessed" as abbots, or "consecrated" as bishops; consequently they are never represented with a mitre and crozier.

Whilst Mr. Wakeman says that the monument "probably dates from the fifteenth century," Mr. Drew is of opinion that "it may date from the latter half of the fourteenth century." Now the effigy of the abbot in question is undoubtedly of the fourteenth century; and Miss Hickson equates his *pectoral cross* with "a badelaire or baselard." Her surmise that the surrounding figures are "those of mourning relatives or friends" is absurd; and Mr. Wakeman correctly says that each of those heads has a *nimbus*, clearly indicating the *saints* of God.

The only question really is, *who* was the mitred abbot, whose effigy remains as a mute testimony of his rule? My own impression is that it represents Thomas, fifth son of Lord Kerry, who was Cistercian Abbot of Fermoy; and also had Odorney in *commendam*. Archdall writes: "1303. Maurice, Lord Kerry, died in this year; *at which time Thomas, his fifth son, governed the abbeys of Fermoy and Odorney.*" This Thomas was, therefore, a Cistercian abbot; and he was interred with many members of his family at Ardfert Friary. I may add that the entire suppression of the Knights Templars in Ireland did not take place till 1312.—W. H. GRATTAN FLOOD.

Blackstairs or Knock Branduff?—Mr. Orpen has written an interesting Paper on the above, and many of his conclusions are well worked out. Mount Leinster was formerly known as *Sliabh Suidhe Laighen*, and Scollagh Gap was called *Barna-Scumhal* or Barnascool = the gap of the steep ascent or gap of the hill-side. Kennedy, however, gives it as "*Barna Scoltach* = a rift or cleft; the picturesque pass between Blackstairs and Mount Leinster." Just as we have *Barnanely* anglicised as "the Devil's Bit," so we have *Barnascumhal* called "Scollagh Gap."

I think there is scarcely a doubt regarding Knock Branduff and Blackstairs, though the name of the townland at the foot of Blackstairs, a few miles from Newtownbarry, is *Knock Brandon*. The very proximity to the Black Rock Mountain seems to bear out the traditional association of King Bran Dubh with this part of the country. *Carrig Duff* equates with Black Rock, which is close to Newtownbarry, and about four miles from Blackstairs.

Regarding the river *Boro*, the late Mr. Kennedy wrote that its name was equivalent to "a babbling stream," and not from any reference to the Boromean tribute. I may add that the *first* syllable of Boro is always long, as is also the first *o* in Castleboro. He continues:—"From the Blackstairs, the brawling *Urrin* runs down through woodland and meadow, till it falls into the Slaney below Enniscorthy; and from Mamma-Culliagh, between the White Mountain and Blackstairs, and near the entrance of Cahir *Ruadh's* Den, flows the Boro nearly parallel to the Urrin, but drawing closer as it proceeds, till it also joins the Slaney at a lower or more southern point than the other." Here I may observe that

Mam-a-Calliagh (literally, "the breasts of the old women") means the mountain defile not far from Blackstairs.

Templeshanbo was founded by St. Aidan, to whom it was given by King Bran *Dubh*; and the patron saint of Ferns subsequently appointed St. Colman O'Fiachra its first abbot, whose *obit* is chronicled on October 27th, 595. Bran *Dubh* was slain at Ferns in the year 605. Professor Rhys tells us that the tribe or clan of the *Sine* were the *Degaith Mac Sin*, who lived in North Wexford.

Certain it is that a branch of the Siol Brain for centuries lived in the district known to this day as "the Duffrey," and which formerly embraced Templeshanbo and Enniscorthy. Maurice Regan tells us that "O'Byrne of the Duffrey conspired against Strongbow, although he had given hostages." Eochaidh Airtgiach is said to have been slain in the Duffrey, A.D. 285; but this event occurred near Larne, Co. Antrim. Compare also the analogous name *Cromogue*, from St. Mogue.—W. H. GRATTAN FLOOD.

Barry O'Meara.—I am desirous of obtaining information regarding the ancestry and descendants of this notable Irishman. He was son of Jeremiah O'Meara, who is variously said to have been a lawyer and a military man. A Jeremiah O'Meara had a grant of a crest and a confirmation of arms, from Ulster, in 1775. Can any of your readers inform me if he was Barry O'Meara's father, and, if so, if any details of the grantee's ancestors are in the confirmation and grant? Barry O'Meara's second wife was Lady Leigh, whose career is known to me. Who was his first wife? The family, I believe, owned valuable property at Blackrock. It is surprising how little appears to be known of the family history of a man who acquired such notoriety. I am aware of the memoirs of him and his granddaughter in the Dictionary of National Biography.—C. M. TENISON, *Fellow*.

Notices of Books.

[NOTE.—The Works marked thus (*) are by Members of the Society.]

Records of the General Synod of Ulster from 1691 to 1820. In three Volumes. Volume III., 1778–1820. (Belfast, 1898.)

THE Historical Committee of the General Assembly of the Presbyterian Church of Ireland has done well in publishing the old Minutes of the Synod of Ulster. Issued in three volumes, they cover the period from 1691 till 1820, and they can be obtained, for 6s. 8d. a volume, at the Assembly's Offices, 12, May-street, Belfast. The first volume was issued in 1890, and the last has lately appeared.

Like all other minutes, they are a record of business transacted. From them we can easily see the matters which came up for consideration before the Supreme Court of the Presbyterian Church of Ireland during the period which they cover.

A good deal of this business is, doubtless, purely ecclesiastical, with which, as a Society, we have nothing to do, but, besides this, there is much of general importance. There are, for example, many applications for pecuniary assistance—sometimes to relieve captives with the Turks, sometimes to assist private individuals, and sometimes for cases of public charity. As an example of the latter, there is a petition from the town of Omagh when it was accidentally burned. This record is peculiarly interesting, as it fixes 1742 as the date of that catastrophe, although 1743 is the date given by the ordinary histories of the town.

In the last-issued volume there are several allusions to the disastrous rebellion of '98. For example, in 1798, this record:—"Mr. Jas. Porter was executed at Grayabby on 2^d of July, in Consequence of the sentence of a Military Tribunal which sat at Newtonards. He left a Widow and Family."

Next year (1799) the following occurs:—"Belfast Presb. report, That the Rev^d. Tho^s. L. Birch, and the Rev^d. Jas. Simpson, being charged with Seditious Practices, were permitted by Government to leave the kingdom. . . . That Mr. Archibald Warrick, a probationer under care of the Presbytery, having been found guilty of Treason by a Military Tribunal, was executed at Kirkeubbin, in the month of Oct. 1798."

"Bangor Presb. report, That Messrs. Jas. Hull, John Miles, and David Warden, lately licentiates of their Presbytery, having been

charged with being concerned in the Insurrection of June 1798, and not having stood their Tryals, but as they understand having sailed for America, are not to be considered as probationers under their care. They further report that the Rev. Dr. Wm. Steel Dickson, hath been from the beginning of June 1798 a State prisoner, and is now at Fort George in the Highlands of Scotland."

"Tyrone Presb. report . . . that Mr. Charles Wallace, being charged with Treason and Sedition, got leave to transport himself to America, and is not now under the care of the Presbytery."

From these entries, it will be plainly seen that there is much of general interest and importance contained in these old volumes. It is to be hoped that the Assembly's Committee will continue its work of publishing the numerous ecclesiastical records of the Presbyterian Church, as many of them are in danger of perishing. The old records of the Secession Synod, sorrowful to relate, have disappeared from the Library of the Presbyterian Church.

W. T. LATIMER.

The Cathedral Builders: The Story of a Great Masonic Guild. By Leader Scott. Royal 8vo, 454 pages, 80 full page illustrations. Price 21s. (London: Sampson Low, Marston, & Co., Limited.) 1899.

THIS work is an interesting and valuable contribution to the elucidation of much that was obscure in the history and symbolism of early Christian art and architecture in Europe, and their later developments.

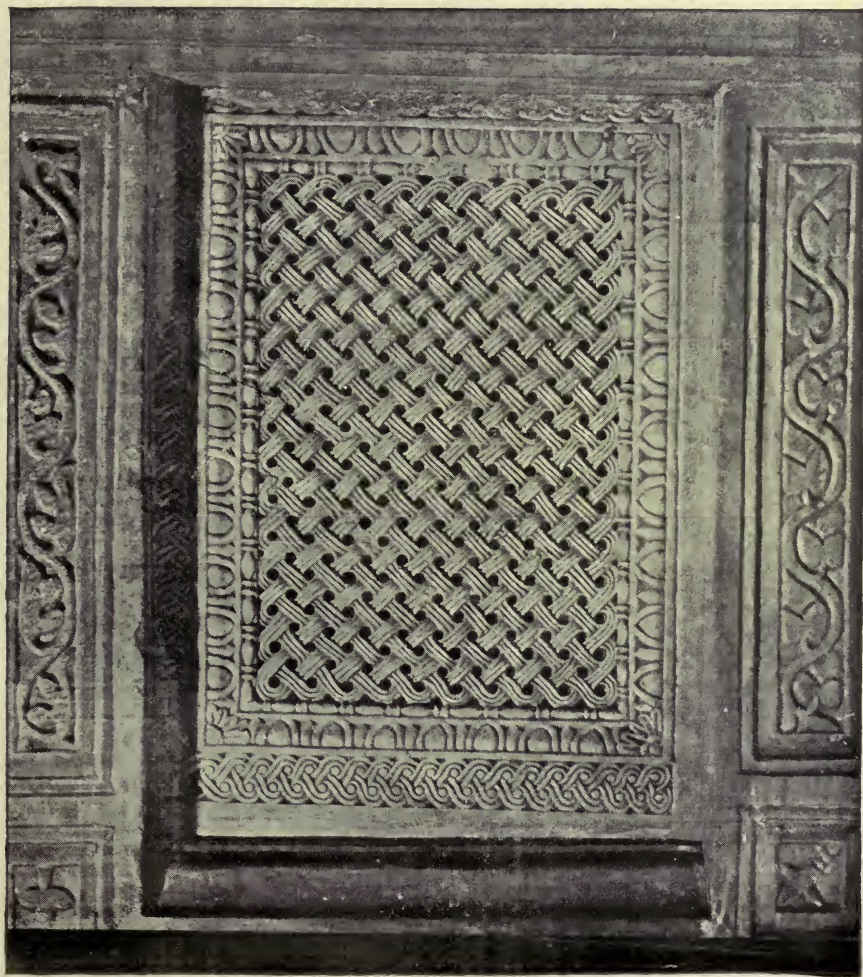
The chief feature of the work is the singularly clear account which is given of a guild of master builders who lived on the island of Comacina on Lake Como, and were called "Comacines"; and the attempt of the author is to show that with this band of workers from 500 to 1200 originated all the Italian art of the period, and from it all the Gothic architecture of Europe. There may be some difference of opinion as to whether the author does not claim too much for this particular guild, and it is more likely that the view will be adopted that while the Comacine masters were an important factor, in designing and erecting the buildings of the period, there may have been other Guilds of Masons as well.

The first historical record of the activity of the Comacine Masons is in the edict of King Rotharis, dated 22 November, A.D. 643, brought to light by the archæologist Muratori.

There is a clause in this edict (Art. 144) relating to the conditions for compensation and liability to accidents in buildings under erection by the members of the guild.

In the present day when we have a "Workmen's Compensation Act" passed in 1898, and since the date of its passing upwards of a thousand cases have been tried in the Courts of Law in the attempt to discover what

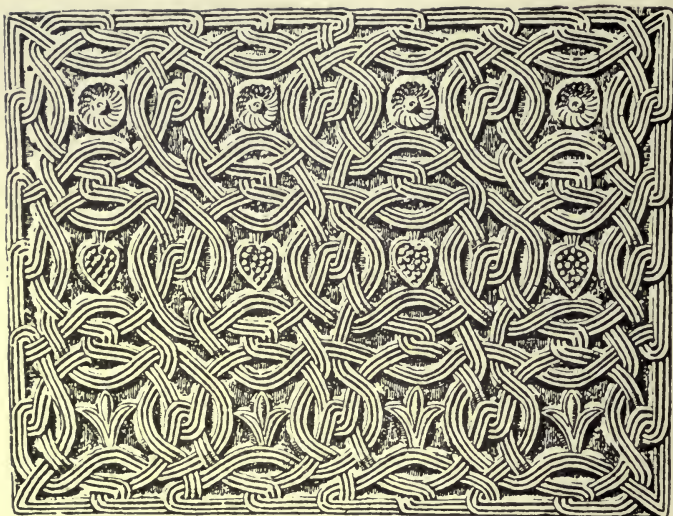
[To face page 434.]



COMACINE PANEL FROM THE CHURCH OF SAN CLEMENTÈ, ROME.

The Lattice-Work is made of a single strand interlaced. Date Sixth Century.

[To face page 435.]



COMACINE KNOT ON A PANEL AT S. AMBROGIO, MILAN.

One strand forms the whole.

(From Cattaneo's "Architettura.")



SCULPTURE FROM SANT' ABBONDIO, COMO.

The circle and centre a single strand. Fifth Century.

it means, it is interesting to turn to the seventh-century law on the subject :—

“ Art. 144 of the engaging or hiring of Magistri. If any person has engaged or hired one or more of the Comacine Masters to design a work (*conduxerit ad operam dictandum*), or to daily assist his workmen in building a palace or a house, and it should happen by reason of the house some Comacine should be killed, the owner of the house is not considered responsible ; but if a pole or a stone shall kill or injure any extraneous person, the Master builder shall not bear the blame, but the person who hired him shall make compensation.”

The author has drawn largely from a work on the subject by Professor Guiseppe Merzario, called *Maestri Comacini*, published at Milan in 1893.

The existence of the guild under the Longobard rule having been proved, and their intimate connexion with and responsibility for the erection of the most famous buildings of the Lombardic type, the author goes on to show the numerous foreign emigrations of the Comacine Masons and establishes the Norman and German link.

An interesting chapter on the origin of Saxon architecture by the author's brother, the Rev. W. Miles Barnes, tends to show that the Comacines were the survival of the Roman *Collegia*, and that when St. Augustine came to England he brought architects and masons with him, and that these would be chosen from the Comacines then firmly established under the patronage of the Popes.

For Irish archaeologists, the most interesting theory is that developed in the chapter on the Round Towers and Crosses of Ireland, whereby a Comacine influence is shown in the ornament of our Crosses. The interlaced work, so long considered as peculiarly Celtic, is shown to be purely Comacine, and whether known as the Italian *intreccio*, *meandro*, or “Solomon's knot,” it is the distinguishing badge of the Comacine Masons.

The author, in this connexion, says at page 82 :—

“ In studying the scrolls and geometrical decoration of the Comacines, one immediately perceives that the *intreccio*, or interlaced work is one of their special marks. I think it would be difficult to find any church or sacred edifice, or even altar of the Comacine work under the Longobards which is not signed, as it were, by some curious interlaced knot or meander, formed of a single tortuous line. The Comacine believed in his mystic knot ; to him it was a sign of the inscrutable and infinite ways of God whose nature is unity. The traditional name of these interlacings among Italians is ‘Solomon's knot.’ ”

In the “Journal of the Kildare Archæological Society,” vol. i., page 240, Mr. P. C. Cooke Trench, in an interesting paper on interlaced Celtic work, draws attention to the continuity of the strand which follows the “under and over” direction alternately throughout, and in this respect is similar to the Comacine work. In the description of the sculptured figures around the doorway of the Church of San Michele, Pavia, there are examples of almost every type to be seen in an Irish cross, and in many of these groups are things which at first sight do not seem to be

connected with Christianity. In this respect, there is a striking similarity to the sculptures in the Holed Cross of Moone, described by Lord Walter Fitzgerald, at page 385, *ante*.

As regards the suggested origin of the Round Towers, the author thinks that at the time of the Irish Missionaries, when St. Fredianus became Bishop of Lucca, and St. Columban was abbot of Bobbio, they erected churches and monasteries there, and that it would be reasonable to suppose that they counselled the employment of similar workmen in Ireland.

By the courtesy of the publishers, illustrations are given of the interlaced work, and of the Round Tower attached to the Church of St. Apollinare in Classe, Ravenna.

The author has attempted to deal with an enormous quantity of material; whole chapters are devoted to the work of different Lodges of Freemasons; that on the Sienna Lodge, extending over the period from A.D. 1259 to A.D. 1423, during which time there are entries regarding 67 master masons, most of whom were employed at the building of Sienna Cathedral. Families are followed up for centuries, sons following their fathers in the Guilds, first as novices, then as masters.

The author is a lady who has spent much time in Florence, and who has made a study of Italian art and architecture. The work she has now produced is one of altogether singular value, and it shows a breadth of view in the main features, with a patient industry in working out details and dates which is unusual; the result is a work greatly in advance of anything that has been produced in recent years in architectural literature. The book will no doubt run to a second edition, which will afford an opportunity of regrouping some of the subjects and chapters, and some of the matter, though important, could be placed in an appendix.

* *The History and Antiquities of Tallaght, in the County of Dublin.* By William Domville Handcock, M.A. Second Edition, revised and enlarged. (Dublin: Hodges, Figgis, & Co., Ltd.) Price 3s. net. 1899.

MISS WHITE has done good service in bringing out a second edition of her uncle's well-known work on Tallaght, and has taken advantage of the opportunity of rectifying some defects which existed in the first edition. The revision has been carried out with much discretion and judgment, and a number of valuable footnotes and an appendix are added. The ancient history of the locality is carefully traced, and the description of the town, castle, and palace of Tallaght in former days is brightened by several engravings on wood, by Mr. Hanlon. Belgard, Tymon Castle, Kilnamanagh, and Old Bawn, are each dealt with in an interesting manner, and all the antiquities of this extensive district are noticed.



S. APOLLINARE IN CLASSE, RAVENNA.
Church and Round Tower.



Proceedings.

THE FOURTH GENERAL MEETING of the Society for the year 1899 was held in Kilkenny on Tuesday, 10th October, at 8 o'clock, p.m. ;

EDWARD PERCEVAL WRIGHT, M.A., M.D., M.R.I.A., V.-P. R.I.A., *Vice-President*, in the Chair.

The following took part in the proceedings :—

Fellows.—The Rev. Canon French, M.R.I.A., *Vice-President* ; Robert Cochrane, F.S.A., M.R.I.A., *Hon. Gen. Secretary* ; P. M. Egan, J.P., *Hon. Local Secretary, Kilkenny* ; Colonel Philip D. Vigors, J.P., *Hon. Local Secretary, Co. Carlow*.

Members.—Michael J. C. Buckley ; Thomas Hall ; the Very Rev. Thomas Hare, D.D., Dean of Ossory ; the Rev. Canon Hewson, B.A. ; Miss Hynes ; Mrs. Kinloch ; Charles McNeill ; George Shackleton ; Mrs. J. F. Shackleton ; Mrs. E. W. Smyth ; John Willoughby ; Miss K. E. Younge.

The Minutes of the Third General Meeting were read and confirmed.

The following Candidates, recommended by the Council, were declared duly elected :—

Corcoran, Miss, The Chestnuts, Mulgrave-road, Sutton, Surrey : proposed by Robert Cochrane, F.S.A., M.R.I.A., *Hon. General Secretary*.

Darley, Arthur, 15, Pembroke-road, Dublin : proposed by D. J. O'Donoghue.

Darley, Henry Warren, 15, Pembroke-road, Dublin : proposed by D. J. O'Donoghue.
Evans, Mrs., 87, Eccleston-square, London, S.W. ; and Merville, Co. Donegal : proposed by the Rev. J. H. P. Gosselin, B.A.

Fleming, Miss H. S. G., Pallisade House, Omagh : proposed by W. R. Scott, M.A., *Fellow*.

Harding, Rev. Charles William, M.A., Canon, The Rectory, Dromore, Co. Down : proposed by the Rev. Canon Lett, M.A., M.R.I.A.

Kinloch, Mrs., Kilfane House, Thomastown : proposed by Henry A. S. Upton, *Fellow*.

McClintock, Miss Gertrude, Kilwarlin House, Hillsborough : proposed by John Ribton Garstin, M.A., F.S.A., V.-P. R.I.A., *Fellow*.

Trimble, Andrew, M.B., B.Ch., 2, Violet-terrace, Crumlin-road, Belfast : proposed by S. W. Allworthy, M.A., M.D.

The following Papers were read, and referred to the Council :—

“Notes on an Ancient Bell and its Composition found at Kilmainham,” by Edward Perceval Wright, M.A., M.D., M.R.I.A., *Vice-President*.

“Gold Discs” (Cloyne, Co. Cork), by Dr. Wright, for Mr. Robert Day, F.S.A., M.R.I.A., *Fellow*.

“The Verdons of Louth,” by Mr. Cochrane, for Mr. W. H. Grattan Flood.

“Ballyniland Cross, Co. Tipperary,” by Mr. Cochrane, for Mr. A. P. Morgan, B.A.

Mr. John Willoughby exhibited an Indian Prayer Bell, with large clapper, worked by the wind when the bell was suspended.

Votes of thanks were passed to Mr. P. M. Egan, *Fellow, Hon. Local Secretary*, for the arrangements made by him for carriages and lunch, and to the Rev. Canon Hewson for the Papers read by him at Gowran and Tullaherin.

The Meeting then adjourned to Tuesday evening, 31st October, 1899.

Mr. P. M. Egan, *Hon. Local Secretary*, arranged the Excursion for Tuesday. The party left Kilkenny at 9.30 a.m., and drove to GOWRAN, where the Church, which contains several ancient sepulchral monuments, among them that of the first Earl of Ormonde, who was buried there in January, 1337, was visited. With the Church was formerly connected a College of four vicars. The Castle was destroyed in March, 1649-50, after its capture by the Parliamentary army under Colonel John Hewson. The Rev. Canon Hewson read a Paper here on the "Ancient Church and Monuments."

TULLAHERIN was next visited, where are the ruins of a large Church, a Round Tower ("The Steeple of Tulla"), 73 feet high, and a stone with Ogham inscriptions. The Rev. Canon Hewson read a Paper here descriptive of the local antiquities.

Thence the party proceeded to THOMASTOWN, and visited the ancient Church, and, after luncheon, a visit was paid to the ruins of the Cistercian Abbey of JERPOINT. The party returned to Kilkenny at 6.30 p.m., and the members dined together at the Club House Hotel.

TUESDAY, 31st OCTOBER, 1899.

An Evening Meeting of the Society was held at the Rooms, 6, St. Stephen's-green, Dublin, on Tuesday, 31st October, at 8 o'clock, p.m. ;

THOMAS DREW, Esq., R.H.A., *Vice-President for Leinster*, in the Chair.

The following Papers were read, and referred to the Council for publication :—

"Ancient Records of the Dublin Guild of Merchants, 1438-1671," by Henry F. Berry, M.A. (Illustrated by lantern slides, and the exhibition of some records of the Guild.)

"The Antiquities of Castle Bernard, King's County," by the Rev. Sterling de Courcy Williams, M.A. (Illustrated by lantern slides.)

The Society then adjourned until Tuesday, 28th November, 1899.

TUESDAY, 28th NOVEMBER, 1899.

An Evening Meeting of the Society was held at the Society's Rooms, 6, St. Stephen's-green, Dublin, on Tuesday, 28th November, at 8.15 o'clock, p.m. ;

THOMAS DREW, Esq., R.H.A., *Vice-President*, in the Chair.

Lantern Slides, illustrating the Society's Tour in Scotland, from Photographs taken by Mrs. Shackleton and others, were exhibited and described by Mr. Westropp.

The following Paper was read, and referred to the Council for publication :—

“The Antiquities of Inchcleraun in Lough Ree, Co. Longford,” by F. J. Bigger, M.R.I.A. (Illustrated by lantern slides.)

The following Papers were taken as read, and referred to the Council for publication :—

“Monkstown Castle, near Dublin, and its History,” by F. Elrington Ball, M.R.I.A.

“New Readings of the Drumloghan Ogam-stones,” by Principal Rhys, LL.D.

The Society then adjourned until the Annual Meeting in January.

CORRIGENDA.

Page 11, line 16 of note, *for* “Attagh,” *read* “Magh.”

„ 46, line 22, *for* “Righerewn,” *read* “Rig hereim”; line 23, *for* “nderna-dacumdach,” *read* “ndernadda cumdach.” [N.B.—In the original Irish text from the “Book of Durrow” (given on page 46), there are many peculiarities in the use of capital letters, divisions of the words, and spelling. The caligraphy is perfectly distinct.]

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FOR THE YEAR 1899,

WITH

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AND

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1876	1877	Browne, John Blair. Brownstown House, Kilkenny.
	1887	BROWNE , William James, M.A. (Lond.), M.R.I.A., Inspector of Schools. 5, Crawford-square, Londonderry.
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	1891	Colvill, Robert Frederick Stewart, B.A. (Cantab.), J.P. Coolock House, Coolock.
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	1891	Crozier, Right Rev. John Baptist, D.D., Bishop of Ossory, Ferns, and Leighlin. The Palace, Kilkenny.
	1893	Cullinan, Henry Cooke, LL.B., Barrister-at-Law. 7, St. Stephen's-green, Dublin.
1892	1895	Dagg, Geo. A. de M. E., M.A., LL.B., D.I.R.I.C. Raphoe.
1866	1870	Dames, Robert Staples Longworth, B.A. (Dubl.), M.R.I.A., J.P., Barrister-at-Law. 21, Herbert-street, Dublin.
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1894	1895	DONNELLY, Patrick J. 134, Capel-street, Dublin.
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	1896	Knox, Hubert Thomas, M.R.I.A. Westover, Bilton, Bristol.
1872	1879	Langrishe, Richard, F.R.I.A.I., J.P. Dundrum House, Co. Dublin. (<i>Vice-President</i> , 1879-95.)
1892	1896	Latimer, Rev. William Thomas, B.A. The Manse, Eglish, Dungannon.
	1889	† La Touche, J. J. Digges, M.A., LL.D., M.R.I.A. Public Record Office, Dublin. (<i>Vice-President</i> , 1898.)
	1888	Lawrence, Rev. Charles, M.A. Lisreaghan, Lawrencetown, Co. Galway.
1891	1892	LEWIS CROSBY, Rev. Ernest H. C. , B.D. 36, Rutland-square, Dublin.
	1895	Lillis, T. Barry. Janeville, Ballintemple, Cork.
	1896	Linn, Richard. 229, Hereford-st., Christchurch, New Zealand.
1864	1889	† LOWRY, Robert William , B.A. (Oxon.), M.R.I.A., J.P., D.L. Pomeroy House, Pomeroy, Co. Tyrone.
1883	1889	Lynch, Patrick J., C.E., M.R.I.A.I. 8, Mallow-st., Limerick.
	1899	Macan, Arthur, M.B. 53, Merrion-square, Dublin.
1889	1893	Mac Ritchie, David, F.S.A. (Scot.) 4, Archibald-place, Edinburgh.
1891	1893	Mains, John, J.P. Eastbourne, Coleraine.
1864	1870	Malone, Very Rev. Sylvester, P.P., V.G., M.R.I.A. Kilrush.
	1898	Manning, Percy, M.A., F.S.A. 6, St. Aldates, Oxford.
1891	1896	MARTYN, Edward , J.P., D.L. Tillyra Castle, Ardahan. (<i>Vice-President</i> , 1897.)
1863	1871	Mayler, James Ennis. Harristown, Ballymitty, Co. Wexford.
	1893	McCahan, Robert. Ballycastle, Co. Antrim.
1890	1897	† McChesney, Joseph, Annsville, Holywood, Co. Down.
1893	1896	MCCREA, Rev. Daniel F. , M.R.I.A.
	1896	M'DONNELL, Daniel , M.A., M.D. 17, Cherrymount, Crumlin-road, Belfast.
	1897	McGeeney, Very Rev. Patrick, Canon, P.P., V.F. Crossmaglen.
	1897	Mellon, Thomas J. Rydal Mount, Milltown, Co. Dublin.
1884	1888	MILLIGAN, Seaton Forrest , M.R.I.A. 1, Malone-road, Belfast. (<i>Vice-President</i> , 1895-99.)
1889	1892	Mills, James, M.R.I.A. Public Record Office, Dublin.
1870	1871	MOLLOY, William Robert , M.R.I.A., J.P. 78, Kenilworth-square, Dublin.
1869	1888	Moran, His Eminence Cardinal, D.D., M.R.I.A. Archbishop of Sydney, New South Wales. (<i>Vice-President</i> , 1888-96.)

DATE OF ELECTION.

MEMBER.	FELLOW.	
1888	1895	Moran, John, M.A., LL.D., M.R.I.A. Imperial Hotel, Belfast.
1892	1894	Mullen, Ben. H., M.A. (Dub.), F.A.I., Curator, &c., Royal Museum. Peel Park, Salford.
	1897	Murphy, J. H. Burke. The Agency, Cultra, Holywood, Co. Down.
1889	1889	MURPHY, Michael M. , M.R.I.A. Troyes Wood, Kilkenny.
1888	1890	Norman, George, M.D., F.R.M.S. 12, Brock-street, Bath.
1877	1889	O'BRIEN, William , M.A., LL.D. 4, Kildare-street, Dublin.
1897	1898	O'Connell, Rev. Daniel, B.D. 81, Quay, Waterford.
1892	1893	O'Connell, John Robert, M.A., LL.D. 10, Mountjoy-square, Dublin.
1877	1888	O'Connor, Very Rev. Daniel, P.P., Canon. Newtown Butler.
1869	1888	O'Connor Don, The Right Hon. LL.D., M.R.I.A., H.M.L. Clonalis, Castlereagh. (<i>Vice-President</i> , 1886-97; <i>President</i> , 1897-99.)
	1897	O'Donoghue, Charles, J.P. Ballynahown Court, Athlone.
1887	1890	O'Donovan, The, M.A. (Oxon.), J.P., D.L. Liss Ard, Skibbereen. (<i>Vice-President</i> , 1890-94.)
1869	1895	O'Laverty, Rev. James, P.P., M.R.I.A. Holywood, Co. Down. (<i>Vice-President</i> , 1896-1900.)
	1891	O'Loughlin, Rev. Robert Stuart, M.A., D.D. Rectory, Lurgan.
1862	1872	O'Meagher, Joseph Casimir, M.R.I.A. 23, Wellington-road, Dublin.
	1890	O'Neill, Jorge (Grand Officier de la maison du Roi). Pair du Royaume, 59, Rua das Flores, Lisbon.
	1890	O'NEILL, Hon. Robert Torrens , M.A. (Oxon.), J.P., D.L. M.P. Tullymore Lodge, Ballymena, Co. Antrim.
	1895	O'REILLY, Rev. Hugh , M.R.I.A. St. Colman's Seminary, Newry.
1894	1898	O'Reilly, Patrick J. 7, North Earl-street, Dublin.
1885	1888	O'Rorke, Very Rev. Terence, D.D., M.R.I.A., P.P., Archdeacon of Achonry. Church of the Assumption, Collooney.
	1889	ORMSBY, Charles C. , A.I.C.E.I. Ballinamore House, Kiltimagh, Co. Mayo.
	1899	O'Ryan, James, Provincial Bank, Kilrush.
	1894	O'Shaughnessy, Richard, B.A., Barrister-at-Law, Commissioner of Public Works. 3, Wilton-place, Dublin.
	1889	OWEN, Edward . India Office, Whitehall, London, S.W.
1867	1875	Palmer, Charles Colley, J.P., D.L. Rahan, Edenderry.
	1888	Perceval, John James. Slaney View, Wexford.
	1892	Perceval-Maxwell, Robert, J.P., D.L. Finnebrogue, Downpatrick.
	1873	Phené, John S., LL.D., F.S.A., F.G.S. 5, Carlton-terrace, Oakley-street, London, S.W.
	1888	Plunkett, George Noble, Count, M.R.I.A., Barrister-at-Law. 26, Upper Fitzwilliam-street, Dublin.
	1896	Plunkett, Countess. 26, Upper Fitzwilliam-street, Dublin.
1889	1890	Polson, Thomas R. J., M.R.I.A. Wellington-place, Enniskillen.
1889	1893	Pope, Peter A. New Ross.
	1872	Prichard, Rev. Hugh, M.A., F.S.A. (Scot.) Dinam, Gaerwen, Anglesey.

DATE OF ELECTION.

MEMBER.	FELLOW.	
1894	1894	Robinson, Andrew, C.E., Board of Works. 116, St. Laurence-road, Clontarf.
	1894	Robinson, Rev. Stanford F. H., M.A. 2, Trevelyan-terrace, Rathgar.
1880	1888	Rushe, Denis Carolan, B.A., Solicitor. Far-Meehul, Monaghan.
1879	1890	RYLANDS, Thomas Glazebrook, F.S.A., F.R.A.S., F.C.S., M.R.I.A. Highfields, Thelwall, Warrington.
	1898	SAUNDERSON, Robert de Bedick, M.A. (Dubl.) . Avonmore, Goldhawk-road, Chiswick, London, W.
	1891	Scott, William Robert, M.A. (Dubl.). 4, Murray-place, St. Andrew's N.B., and Lisnamallard, Omagh.
	1896	Shaw, Sir Frederick W., Bart., J.P., D.L. Bushy Park, Terenure.
	1892	Sheehan, Most Rev. Richard Alphonsus, D.D., Bishop of Waterford and Lismore. Bishop's House, John's Hill, Waterford. (<i>Vice-President</i> , 1896-99.)
	1892	Smiley, Hugh Houston, J.P. Drumalis, Larne.
	1889	SMITH-BARRY, The Right Hon. Arthur H., J.P., D.L., M.P. Fota Island, Cork, and Carlton Club, London. (<i>Vice-President</i> , 1897-1900.)
1875	1875	Smith, Joseph, M.R.I.A. The Limes, Latchford, Warrington.
	1873	Smith, Worthington G., F.L.S., M.A.I. 121, High-street, Dunstable, Beds.
1897	1899	Speth, George William, F.R.Hist.S., La Tuya, Edward-road, Bromley, Kent.
	1894	Stevenson, George A., Commissioner of Public Works, Custom House, Dublin.
1890	1890	Stoney, Rev. Robert Baker, M.A., D.D., Canon. St. Matthew's, Irishtown.
1885	1888	Stubbs, Major-General Francis William, J.P. 2, Clarence-terrace, St. Luke's, Cork.
1892	1893	Swan, Joseph Percival. 22, Charleville-road, N.C.R., Dublin.
	1898	Tallon, The Right Hon. Daniel, Lord Mayor of Dublin.
1892	1892	Taylor, Rev. John Wallace, LL.D. Errigal Glebe, Emyvale.
	1893	Tenison, Charles Mac Carthy, M.R.I.A. Barrister-at-Law, J.P. Hobart, Tasmania.
	1892	Tighe, Edward Kenrick Bunbury, J.P., D.L. Woodstock, Inistioge.
1865	1888	Trench, Thomas F. Cooke, M.R.I.A., J.P., D.L. Millicent, Sallins.
	1894	Thynne, Sir Henry, M.A., LL.D., C.B., Deputy Inspector-General R.I.C., Dublin.
	1893	Uniacke, R. G. Fitz Gerald, B.A. (Oxon.). Chelsham Lodge, Whyteleafe, Surrey.
1896	1899	Upton, Henry Arthur Shuckburgh, J.P. Coolatore, Moate, Co. Westmeath.
1885	1888	Vigers, Colonel Philip Doyne, J.P. Holloden, Bagenalstown. (<i>Vice-President</i> , 1895-99.)
1884	1890	Vinycomb, John, M.R.I.A. Riverside, Holywood, Co. Down.
1864	1870	WALES, H. R. H. the Prince of, K.G., K.P., &c. Sandringham.
1874	1888	WARD, Francis Davis, M.R.I.A., J.P. 4, Wilmont-terrace, Belfast.
	1891	Ward, John, F.S.A., J.P. Lenox Vale, Belfast.

DATE OF ELECTION.

MEMBER.	FELLOW.	
1890	1897	Warren, the Rev. Thomas. Belmont, 29, Gipsey Hill, London, S.E.
1871	1871	Watson, Thomas. Ship Quay Gate, Londonderry.
1890	1898	Westropp, Ralph Hugh, B.A. Springfort, Patrick's Well, Co. Limerick.
1886	1893	WESTROPP, Thomas Johnson , M.A., M.R.I.A. 77, Lower Leeson-street, Dublin.
	1892	Wigham, John R., M.R.I.A., J.P. Albany House, Monks-town.
	1894	WILSON, William W. , M.R.I.A., M. Inst. C.E. Ardganagh, Ball's-bridge.
	1896	Windle, Bertram C. A., M.A., M.D., D.Sc. (Dubl.), F.R.S., Dean of the Medical Faculty, Mason College, Birmingham.
1879	1890	Woods, Cecil Crawford. 21, Dyke-parade, Cork.
1889	1890	WOOLLCOMBE, Robert Lloyd , M.A., LL.D. (Dubl.); LL.D. (Royal Univ.); F.I. Inst., F.S.S., M.R.I.A., Barrister-at-Law. 14, Waterloo-road, Dublin.
1887	1887	WRIGHT, Edward Perceval , M.D., M.A. (Dubl); M.A. (Oxon.); M.R.I.A., F.L.S., F.R.C.S.I., J.P., Professor of Botany. 5, Trinity College, Dublin. (<i>Vice-President</i> , 1898.)
1891	1891	Young, Robert Magill, B.A., C.E., M.R.I.A., J.P. Rathvarna, Belfast. (<i>Vice-President</i> , 1898.)

HONORARY FELLOWS.

DATE OF ELECTION.

MEMBER.	FELLOW.	
	1891	D'Arbois de Jubainville, H., Editor of <i>Revue Celtique</i> . 84, Boulevard Mont Parnasse, Paris.
1890	1891	Hoffman, William J., M.D., c/o Herbert M. Sternberg, Reading, Penn., U.S.A.
	1891	Lubbock, Right Hon. Sir John, Bart., D.C.L., LL.D., F.R.S., M.P. High Elms, Farnborough, Kent.
1891	1893	Meade, Right Hon. Joseph M., LL.D., J.P. St. Michael's, Ailesbury-road, Dublin.
	1891	Munro, Robert, M.A., M.D. (Hon. M.R.I.A.), Secretary of the Society of Antiquaries of Scotland. 48, Manor-place, Edinburgh.
	1891	Pigorini, Professor Luigi, Director of the Museo Preistorico-Etnografico Kircheriano, Rome.
	1891	Rhys, John, M.A., Professor of Celtic, Principal of Jesus College, Oxford.
1889	1891	Roberts, S. Ussher, C.B. 6, Clyde-road, Dublin.
1850	1870	Robertson, James George, Architect. 36, Sandford-road, Dublin.
	1891	Söderberg, Professor Sven, Ph. D., Director of the Museum of Antiquities, University of Lund, Sweden.
	1891	Stokes, Miss Margaret, Hon. M.R.I.A. Carrigbreac, Howth, Co. Dublin.
1868	1876	Wakeman, William Frederick. Knightsville, Blackrock, Dublin.

Total number of Fellows, December, 1899 :—

Life,	42	} 203
Honorary (under old Rules, 3 ; new Rules, 9),	..							12	
Annual,	149	

MEMBERS OF THE SOCIETY.

(Revised December, 1899.)

The Names of those who have paid the Life Composition, and are Life Members, are printed in heavy-faced type. (*See Rules 4, 8, and 9, page 41.*)

Those marked thus (†) died since the publication of the last List.

Elected

- 1893 Abbott, Rev. Canon, M.A. The Rectory, Tullow, Co. Carlow.
 1896 Acheson, John, J.P. Dunavon, Portadown.
 1898 Adams, Rev. William Alexander, B.A. The Manse, Antrim.
 1890 Agnew, Rev. J. Tweedie. The Manse, Portadown.
 1892 Alcorn, James Gunning, Barrister-at-Law, J.P. 2, Kildare-place, Dublin.
 1887 Alexander, Thomas John, M.A., LL.D. 1, Bellevue Park, Military-rd., Cork.
 1898 Allen, Henry J. 14, Ailesbury-road, Dublin.
 1899 Allen, Mrs. W. J. Liniwinny, Lurgan.
 1890 Allingham, Hugh, M.R.I.A. The Mall, Ballyshannon.
 1894 Allworthy, Edward. Ardgreenan, Cavehill-road, Belfast.
 1898 Allworthy, Samuel William, M.A., M.D. The Manor House, Antrim-road, Belfast.
 1891 Alment, Rev. William F., B.D. Drakestown Rectory, Navan.
 1890 Alton, J. Poë (*Fellow, Inst. of Bankers*). Elim, Grosvenor-road, Dublin.
 1894 Anderson, Robert Hall, J.P. Sixmile-Cross, Co. Tyrone.
 1894 Anderson, William, J.P. Glenarvon, Merriem, Co. Dublin.
 1891 Andrews, James Thomas, M.A., Barrister-at-Law. 36, St. Stephen's-green, Dublin.
 1896 Annaly, The Lady. Sion, Navan.
 1897 Archdall, Right Rev. Mervyn, D.D., Bishop of Killaloe, &c. Claresford, Killaloe.
 1891 Archer, Rev. James Edward, B.D. 2, Cyrene Villas, Clifton Park-avenue, Belfast.
 1890 Archer, Mrs. St. Mary's Rectory, Drogheda.
 1894 Ardagh, Rev. Arthur W., M.A. The Vicarage, Finglas.
 1868 Ardilaun, Rt. Hon. Lord, M.A., M.R.I.A. St. Anne's, Clontarf.
 1863 Ashbourne, Right Hon. Lord, LL.D. 12, Merriem-square, Dublin.
 1896 Ashby, Newton B., United States Consul. 6, Sandycove, Kingstown.
 1880 Atkins, W. Ringrose. 39 South Mall, Cork.
 1890 Atkinson, Rev. E. Dupre, LL.B. (Cantab.) Donaghcloney, Waringstown.
- 1894 Babington, Rev. Richard, M.A. Rectory, Moville.
 1895 Badham, Miss. St. Margaret's Hall, Mespil-road, Dublin.
 1878 Bagwell, Richard, M.A. (Oxon.), J.P., D.L. Marlfield, Clonmel.
 1890 Baile, Robert, M.A. Ranelagh School, Athlone.
 1893 Bailey, William F., M.A., Barrister-at-Law. 62, Harcourt-street, Dublin.
 1894 Baillie, Major John R., J.P. Ballina.
 1890 Baillie, Ven. Richard Æ., M.A., Archdeacon of Raphoe. Glendooen, Letterkenny.
 1897 Bain, Andrew, D.I., R.I.C. Newcastle West, Co. Limerick.
 1897 Baker, Samuel. The Knowle, Howth.
 1898 Ball, H. Houston. 23, Richmond-road, South Kensington, London, S.W.

Elected	
1885	Ballard, Rev. John Woods. Kilbrogan Hill, Bandon.
1888	Ballintine, Joseph, J.P. Strand, Londonderry.
1890	Banim, Miss Mary. Greenfield, Dalkey.
1896	Bannan, E. T., B.A., District Inspector of Schools. Letterkenny.
1890	Bardan, Patrick. Coralstown, Killucan.
1896	Barr, John, <i>Tyrone Constitution</i> . Omagh.
1893	Barrett, John, B.A. Mount Massey House, Macroom.
1889	Barrington, Sir Charles Burton, Bart., M.A. (Dubl.), J.P., D.L. Glenstal Castle, Co. Limerick.
1868	BARRINGTON-WARD, Mark James, M.A., S.C.L. (Oxon.), F.R.G.S., F.L.S. Thorneloe Lodge, Worcester.
1890	Barry, Rev. Michael, P.P. Ballylanders, Knockjong, Co. Limerick.
1877	Barry, James Grene, J.P. Sandville House, Grange, Co. Limerick.
1894	Battle, Colonel D'Oyly, J.P. Belvedere Hall, Bray, Co. Wicklow.
1891	Beardwood, Right Rev. J. Camillus, Abbot of Mount St. Joseph, Roscrea.
1898	Beater, George Palmer. Minore, St. Kevin's Park, Upper Rathmines.
1894	+ Beattie, Rev. Michael. 6, Belvoir-terrace, University-street, Belfast.
1883	BEATTY, Samuel, M.A., M.B., M.Ch. Craigatin, Pitlochrie, N.B.
1888	Beaumont, Thos., M.D., Dep. Surg.-Gen. Palmerston House, Palmerston Park, Upper Rathmines.
1892	Beazley, Rev. James, P.P. Tuosist, Kenmare.
1891	Beere, D. M., M. Instr. C.E. Auckland, New Zealand.
1893	Begley, Rev. John, C.C. Tournafula, Newcastle West, Co. Limerick.
1898	Bell, Thomas William, M.A. Barrister-at-Law. 2, Herbert-street, Dublin.
1891	Bence-Jones, Reginald, J.P. Liselan, Clonakilty.
1890	Bennett, Joseph Henry. Blair Castle, Cork.
1889	Beresford, Denis R. Pack, J.P., D.L. Fenagh House, Bagenalstown.
1884	Beresford, George De La Poer, J.P., D.L. Ovenden, Sundridge, Seven-oaks.
1895	Beresford, Rev. Canon, M.A. Inistioge Rectory, Co. Kilkenny.
1895	Bergin, William, M.A., Professor of Natural Philosophy. Queen's College, Cork.
1897	Bermingham, Patrick Thomas. Glengariff House, Adelaide-road, Kingstown.
1888	Bernard, Walter, F.R.C.P. 14, Queen-street, Derry.
1889	Berry, Henry F., M.A., Barrister-at-Law. Public Record Office, Dublin.
1897	Berry, Rev. Hugh F., B.D. Fermoy.
1897	Bestick, Robert. 5, Frankfort-avenue, Rathgar.
1890	Bewley, Joseph. 8, Anglesea-street, Dublin.
1897	Biddulph, Colonel Middleton W., J.P. Anaghmore, Tullamore.
1896	Bigger, Frederic Charles. Ardrie, Antrim-road, Belfast.
1896	Blake, Mrs. Temple Hill, Blackrock, Co. Dublin.
1891	Boland, Charles James. 6, Ely-place, Dublin.
1893	Bolton, Charles Perceval, J.P. Brook Lodge, Halfway House, Waterford.
1899	Bolton, Miss Anna. Rathenny, Cloughjordan.
1894	Bourchier, Henry James, C.I., R.I.C. Quay House, Clonmel.
1889	Bourke, Rev. John Hamilton, M.A. Kilkenny.
1889	Bowen, Henry Cole, M.A., J.P., Barrister-at-Law. Bowen's Court, Mallow.
1858	Bowers, Thomas. Cloncunny House, Piltown.
1895	Bowman, Davys. 10, Chichester-street, Belfast.
1894	Boyd, J. St. Clair, M.D. 27, Victoria-place, Belfast.
1897	Boyle, Rev. Joseph, C.C. Rosnakill, Letterkenny.
1889	Braddell, Octavius H. Sarnia, Eglinton-road, Donnybrook.
1889	Brady, Rev. John Westropp, M.A. Rectory, Slane, Co. Meath.
1891	Bray, John B. Cassin. 72, Eccles-street, Dublin.
1889	Brenan, James, R.H.A., M.R.I.A., School of Art. Leinster House, Kildare-street, Dublin.
1883	Brenan, Rev. Samuel Arthur, B.A. Knocknacarry, Co. Antrim.
1892	Brereton, Fleet-Surgeon R. W. St. Nicholas' Rectory, Carrickfergus.
1888	Brett, Henry Charles, B.E. 19, Wellington-road, Dublin.
1893	Brew, Thomas Foley, F.R.C.S.I. The Cottage, Ennistymon.
1891	Bridge, William, M.A. Solicitor, Roscrea.
1892	Brien, Mrs. C. H. 4, Palmerston Park, Upper Rathmines.

- Elected
 1895 Briscoe, Algernon Fetherstonhaugh, J.P. Curristown, Killucan.
 1891 **BRODIGAN, Mrs.** Piltown House, Drogheda.
 1893 Brophy, Michael M. 48, Gordon-square, London, W.C.
 1888 Brophy, Nicholas A. 6, Alphonsus-terrace, Limerick.
 1892 Bros, W. Law. Camera Club, Charing Cross-road, London, W.C.
 1866 Brown, Charles, J.P. The Folly, Chester.
 1894 Brown, Miss. 5, Connaught-place, Kingstown.
 1894 Browne, Daniel F., B.A., Barrister-at-Law. 28, Upper Mount-street, Dublin.
 1892 Browne, Geo. Burrowes. Beechville, Knockbreda Park, Belfast.
 1884 Browne, James J. F., C.E., Architect. 23, Glentworth-street, Limerick.
 1890 Browne, Very Rev. R. L., O.S.F. Franciscan Convent, 4, Merchant's-quay, Dublin.
 1891 Brownlow, Rev. Duncan John, M.A. Donoghpatrick Rectory, Navan.
 1894 Brunskill, Rev. K. C., M.A. Carrickmore, Co. Tyrone.
 1866 Brunskill, Rev. North Richardson, M.A. Kenure Vicarage, Rush.
 1896 Buckley, James. Primrose Club, St. James', London, S.W.
 1888 Buckley, Michael J. C. Montmorenci, Youghal, Co. Cork.
 1890 Budds, William Frederick, J.P. Courtstown, Tullaroan, Freshford.
 1884 Buggy, Michael, Solicitor. Parliament-street, Kilkenny.
 1895 Burden, Alexander Mitchell, C.E., County Surveyor. Kilkenny.
 1890 Burgess, Rev. Henry W., M.A., LL.D. The Rectory, Moate.
 1890 Burgess, John, J.P. Oldcourt, Athlone.
 1895 Burke, John, J.P., Consul for Mexico and Uruguay. Corporation-street, Belfast.
 1893 Burke, Very Rev. Monsignor Edward W., P.P., V.F. Bagenalstown.
 1894 Burke, E. W. Sandy Mount, Abbeyleix.
 1897 Burke, Rev. Thomas, P.P. Kinvara, Co. Galway.
 1897 Burke, Rev. W. P. Catherine-street, Waterford.
 1899 Burnard, Robert, F.S.A. 3, Hillsborough, Plymouth.
 1892 Burnell, William. Dean's Grange, Monkstown.
 1891 Burnett, Rev. Richard A., M.A. Rectory, Graignamanagh, Co. Kilkenny.
 1891 Butler, Cecil, M.A., Barrister-at-Law. Milestown, Castle Bellingham.
 1898 Butler, William F., M.A., F.R.U.I., Professor of Modern Languages. Queen's College, Cork.
 1857 Byrne, Edmund Alen, J.P. Rosemount, New Ross.
 1896 Byrne, Edward A. 21, Lower Water-street, Newry.
 1897 Byrne, Miss. 19, Main-street, Blackrock.
 1891 Cadie de la Champignonnerie, M. Edward, F.R.U.I. 76a, Upper Leeson-street, Dublin.
 1894 Caffrey, James. 3, Brighton-terrace, Brighton-road, Rathgar, Dublin.
 1896 Caldwell, Charles Sproule, Solicitor. Castle-street, Londonderry.
 1896 Callary, Very Rev. Philip, P.P., V.F. Trim, Co. Meath.
 1891 Cameron, Sir Charles A., C.B., M.D., Hon. R.H.A. 51, Pembroke-road, Dublin.
 1897 Campbell, A. Albert, Solicitor. 6, Lawrence-street, Belfast.
 1895 Campbell, Frederick Ogle. Main-street, Bangor, Co. Down.
 1891 Campbell, Rev. Joseph W. R., M.A. 19, Grosvenor-square, Dublin.
 1890 Campbell, Rev. Richard S. D., M.A., D.D. The Rectory, Athlone.
 1890 Campbell, Rev. William W., M.A., R.N. Maplebury, Monkstown.
 1895 Campbell, William Marshall. 12, Bedford-street, Belfast.
 1898 Carden, Lady. Templemore Abbey, Templemore.
 1893 Carey, William, Solicitor. 47, Grosvenor-square, Dublin.
 1895 Carlisle, David. Howe Avenue, Passaic, New Jersey, U.S.A.
 1893 Carmody, Rev. William P., B.A. Connor Rectory, Ballymena.
 1899 Carmody, Rev. Samuel, B.A. Craigs, Co. Antrim.
 1895 Carney, Thomas. Hibernian Bank, Cork.
 1894 Carolan, John, J.P. 77, North King-street, Dublin.
 1893 Carre, Fenwick, F.R.C.S.I. Letterkenny.
 1888 Carrigan, Rev. William, C.C. Durrow, Queen's County.

- Elected
- 1893 Carrigan, William, Solicitor. Thurles.
- 1889 Carroll, Anthony R., Solicitor. 47, North Great George's-street, Dublin.
- 1893 Carroll, Rev. James, C.C. Howth.
- 1890 Carroll, William, C.E., M.R.I.A.I. Orchardleigh, West Wickham, Kent.
- 1897 Caruth, Norman C., Solicitor. Flixton-place, Ballymena.
- 1895 Casson, George W., J.P. 25, Clyde-road, Dublin.
- 1893 Castle Stuart, Right Hon. the Earl of, J.P., D.L. Drum Manor, Cookstown.
- 1898 Chadwick, John, jun. 30, September-road, Tuebrook, Liverpool.
- 1894 Chambers, Sir R. Newman. 15, Queen-street, Londonderry.
- 1890 Chapman, Wellesley Pole. 7, Mountjoy-square, Dublin.
- 1893 Chearnley, Miss Mary. Cappoquin, Co. Waterford.
- 1899 Chestnutt, Miss Margaret. Finnart, Antrim-road, Belfast.
- 1895 Christie, Robert William, F.I.B. 21, Elgin-road, Dublin.
- 1894 Clark, George W. O'Flaherty-, L.R.C.S.E. Down Asylum, Downpatrick.
- 1896 Clark, Miss Jane. The Villas, Kilrea, Co. Londonderry.
- 1889 Clarke, Mrs. Athgoe Park, Hazelhatch.
- 1896 Cleary, Rev. Robert, M.A., Canon. Galbally Rectory, Tipperary.
- 1890 Clements, Henry John Beresford, J.P., D.L. Lough Rynn, Leitrim.
- 1892 Clements, William T., Asst. D.I.N.S. 6, Bellevue Park, Stranmillis-road, Belfast.
- 1859 † Clifden, Right Hon. Viscount, J.P., D.L. 19, Wilton-street, London, S.W.
- 1874 Clonbrock, Right Hon. Lord, B.A. (Oxon.), H.M.L. (*Vice-President*, 1885–1896.) Clonbrock, Aghasragh.
- 1892 Coates, William Trelford, J.P. 7, Fountain-street, Belfast.
- 1893 Coddington, Lieut.-Colonel John N., J.P., D.L. Oldbridge, Drogheda.
- 1885 Coffey, Most Rev. John, D.D., Bishop of Kerry. The Palace, Killarney.
- 1898 Coleman, Rev. Ambrose, O.P. St. Catherine's, Newry.
- 1888 Coleman, James. Custom-house, Southampton.
- 1893 Colgan, Nathaniel, M.R.I.A. 1, Belgrave-road, Rathmines.
- 1895 Colgan, Rev. P., P.P. Menlogh, Ballinasloe.
- 1888 Colhoun, Joseph. 62, Strand-road, Londonderry.
- 1894 Colles, Alexander. 3, Elgin-road, Dublin.
- 1891 Collins, E. Tenison, Barrister-at-Law. St. Edmunds, The Burrow, Howth.
- 1898 Collis, Rev. Maurice H. Fitzgerald, B.D. The Vicarage, Antrim.
- 1897 Commins, John. Desart N. S., Cuffe's Grange, Kilkenny.
- 1897 **CONAN, Alexander.** Mount Alverno, Dalkey.
- 1898 Concannon, Thomas. Livermore, Alameda Co., California, U.S.A.
- 1876 Condon, Very Rev. C. H., Provincial, O.P. St. Saviour's, Dublin.
- 1893 Condon, Frederick William, L.R.C.P.I., &c. Ballyshannon.
- 1894 Condon, James E. S., LL.D., Barrister-at-Law. 16, Warrington-place, Dublin.
- 1892 Conlan, Very Rev. Robert F., P.P., Canon. St. Michan's, Dublin.
- 1893 Connell, Rev. John, M.A. 3, Palace-terrace, Drumcondra.
- 1889 Connellan, Major James H., J.P., D.L. Coolmore, Thomastown
- 1898 † Conway, Rev. David. Mountjoy, Lancaster Co., Pa., U.S.A.
- 1898 Conyngham, O'Meara. Granville Hotel, Dublin.
- 1896 Cookman, William, M.D., J.P. Kiltrea House, Enniscorthy.
- 1893 Cooper, Anderson, J.P. Weston, Queenstown.
- 1890 Cooper, Austin Damer, J.P. Drumnigh, Portmarnock.
- 1898 Cooper, Mark Bloxham, Barrister-at-Law. 95, Haddington-road, Dublin.
- 1894 Coote, Rev. Maxwell H., M.A. Ross, Tullamore.
- 1894 **CORBALLIS, Richard J., M.A., J.P.** Rosemount, Roebuck, Clonskeagh.
- 1899 Corcoran, Miss, The Chestnuts, Mulgrave-road, Sutton, Surrey.
- 1896 Corcoran, P. Abbey Gate-street, Galway.
- 1896 Corish, Rev. John, C.C. Kilmyshall, Newtownbarry.
- 1894 Cosgrave, E. Mac Dowel, M.D. 5, Gardiner's-row, Dublin.
- 1890 Cosgrave, Henry Alexander, M.A. 67, Pembroke-road, Dublin.
- 1899 Costello, Thomas Bodkin, M.D. Bishop-street, Tuam.
- 1892 Costigan, William. Great Victoria-street, Belfast.
- 1890 Coulter, Rev. George W. S., M.A. 9, Upper Garville-avenue, Rathgar.
- 1895 Courtenay, Henry. Hughenden, Grosvenor-road, Rathgar.
- 1897 Courtney, Charles Marshall. Mount Minnitt, Ballybrood, Pallasgreen.

Elected	
1892	COWAN, P. Chalmers , B.Sc., M.Inst. C.E. Local Government Board, Dublin.
1891	Cowell, Very Rev. George Young, M.A., Dean of Kildare. Kildare.
1889	Cox, Michael Francis, M.D., F.R.C.P.I., M.R.I.A. 45, Stephen's-green, Dublin.
1896	Coyne, James Aloysius, B.A., District Inspector of National Schools. Tralee.
1894	Craig, Ven. Graham, M.A., Archdeacon of Meath. St. Catherine's, Tullamore.
1898	Cranny, John J., M.D. 17, Merrion-square, Dublin.
1896	Crawford, Robert T. Estate Office, Ballinrobe.
1892	Creagh, Arthur Gethin, J.P. Carrahane, Quin, Co. Clare.
1890	Creaghe, Philip Crampton, M.R.I.A. Hugomont, Ballymena.
1895	Cromie, Edward Stuart, District Inspector of Schools. 12, St. John's Mall, Parsonstown.
1893	Crone, John S., L.R.C.P.I. Kensal Lodge, Kensal Rise, London, N.W.
1898	Crooke, T. Evans Beamish, J.P. Lettercollum, Timoleague.
1898	Crookshank, Richard R. G. 8, Tivoli-terrace, South, Kingstown.
1891	Crossley, Frederick W. 24, Nassau-street, Dublin.
1892	Crosthwait, Thomas P. Sherard, B.A., M.Inst. C.E. 33, Pembroke-road, Dublin.
1882	Cuffe, Major Otway Wheeler. Woodlands, Waterford.
1896	Cullen, T. W., Manager, National Bank. Dingle.
1860	Cullin, John. Templeshannon, Enniscorthy.
1894	Culverwell, Edward Parnall, M.A., F.T.C.D. The Hut, Howth.
1895	Cummins, Rev. Martin, P.P. Clare Galway, Co. Galway.
1895	Cunningham, Miss Mary E. Glencairn, Belfast.
1897	Cunningham, Miss S. C. Glencairn, Belfast.
1890	Cunningham, Rev. Robert, B.A. Ballyrashane, Coleraine.
1891	Cunningham, Samuel. Fernhill, Belfast.
1896	Curran, James P., Manager, Munster and Leinster Bank. Maryborough.
1892	Cussen, J. S., B.A., D.I.N.S. Killarney.
1899	Cuthbert, David. Ballinskelligs, Co. Kerry.
1889	Dallow, Rev. Wilfrid. Upton Hall, Upton, Birkenhead.
1898	D'Alton, James Joseph. 10, Wellington-place, Dundalk.
1891	Dalton, John P., M.A., D.I.N.S. Green Park, Limerick.
1898	DALY, Rev. Patrick , C.C. The Palace, Mullingar.
1897	Daniell, Robert G., J.P. Newforest, Co. Westmeath.
1895	D'Arcy, S. A., L.R.C.P.I., L.R.C.S.I. Rosslea, Co. Fermanagh.
1892	Dargan, Thomas. 9, Clifton Park-avenue, Belfast.
1899	Darley, Arthur. 15, Pembroke-road, Dublin.
1899	Darley, Henry Warren. 15, Pembroke-road, Dublin.
1891	DAVIDSON, Rev. Henry W. , M.A. Abington Rectory, Murroe, Limerick.
1894	† Davidson-Houston, Rev. B. C., M.A. St. John's Vicarage, Sydney-parade.
1889	† Davis, Thomas. St. Margaret's, Foxrock, Co. Dublin.
1890	Davy, Rev. Humphry, M.A. Kimmage Lodge, Terenure.
1895	Dawkins, Professor W. Boyd-, F.S.A., F.K.S., F.G.S., &c. Woodhurst, Fallowfield, Manchester.
1895	Dawson, Joseph Francis, Inspector. Munster and Leinster Bank, Dame-street, Dublin.
1883	Dawson, Very Rev. Abraham, M.A., Dean of Dromore. Seagoe Rectory, Portadown.
1868	Deady, James P. Hibernian Bank, Navan.
1893	Deane, Mrs. J. William. Longraigue, Foulksmill, Co. Wexford.
1898	de Ferrières, Frank Rethore, B.A. 11, Willoughby-place, Enniskillen.
1894	Delany, Rt. Rev. John Carthage, Lord Abbot of Mount Melleray, Cappoquin.
1864	DE LA POER, Edmond , J.P., D.L. Gurteen, Glensheelan, Clonmel.
1895	De Moleyns, The Hon. Edward A., J.P. Dingle, Co. Kerry.
1889	Denny, Francis Mac Gillycuddy. Denny-street, Tralee.
1884	Denvir, Patrick J. National Bank, Limerick.
1890	D'Evelyn, Alexander, M.D. (Dubl.). Ballymena.
1895	Devenish-Meares, Major-General W. L., J.P., D.L. Meares Court, Ballinacargy, Co. Westmeath.

Elected

- 1896 Diamond, Rev. Patrick J. Port Stanley, Falkland Islands.
 1899 Dickenson, Col. Wykeham Corry. Earlsfort Mansions, Dublin.
 1893 Dickinson, James A. 8, Crosthwaite Park, Kingstown.
 1891 Dickson, Rev. William A. Fahan Rectory, Londonderry.
 1892 Dillon, Sir John Fox, Bart., J.P., D.L. Lismullen, Navan.
 1890 Dix, E. Reginald M'Clintock, Solicitor. 61, Upper Sackville-street, Dublin.
 1897 Dixon, Henry, Jun. 5, Cabra-terrace, Dublin.
 1889 Dodge, Mrs. Saddle Rock, Great Neck, Long Island, New York, U.S.
 1896 Doherty, George, J.P. Dromore, Co. Tyrone.
 1899 Doherty, Rev. William, C.C. St. Columba's Presbytery, Derry.
 1890 Donegan, Lieutenant-Colonel James H., J.P. Alexandra-place, Cork.
 1887 Donovan, St. John Henry, J.P. Seafeld, The Spa, Tralee.
 1898 Doran, George Augustus, J.P., University-road, Belfast.
 1889 Dorey, Matthew. 8, St. Anne's-terrace, Berkeley-road, Dublin.
 1891 Dougherty, James B., M.A., Assistant Under-Secretary, Dublin Castle.
 1887 Douglas, M. C. Burren-street, Carlow.
 1889 Dowd, Rev. James, M.A. 7, Swansea-terrace, Limerick.
 1897 Dowling, Jeremiah, Sen., M.D. Nelson-street, Tipperary.
 1894 Downes, Thomas. Norton, Skibbereen.
 1899 Doyle, Edward. Charleville Lodge, Cabra, Dublin.
 1896 Doyle, Rev. Luke, P.P. St. Mary's, Tagcoat, Wexford.
 1897 Doyle, M. J. N.S., Windgap, Co. Kilkenny.
 1870 Doyne, Charles Mervyn, M.A. (Cantab.), J.P., D.L. Wells, Gorey.
 1898 Doyne, James, J.P. Earl-street, Mullingar.
 1898 Dreaper, Richard H., Physician and Surgeon. Mossley, near Manchester.
 1894 Drew, Mrs. Gortnadrew, Alma-road, Monkstown, Co. Dublin.
 1893 Drought, Rev. Anthony, M.A. Kilmessan Rectory, Navan.
 1890 Dugan, Charles Winston, M.A. Oxmantown Mall, Parsonstown.
 1885 Duke, Robert Alexander, J.P., D.L. Newpark, Ballymote.
 1891 Duncan, George. 1, Cope-street, Dublin.
 1899 Duncan, James Dalrymple, F.S.A., F.S.A. (Scot.), Meiklewood, Stirling, N.B.
 1893 Dunn, Michael J., B.A., Barrister-at-Law. 42, Upper Mount-st., Dublin.
 1892 Dunn, Valentine. 3, Raglan-road, Dublin.
 1894 Dunne, Francis Plunkett, J.P. Balivor, Banagher.
 1893 Dunne, Robert H. Plunkett, J.P. Brittas, Clonslie, Queen's Co.
 1892 †Dunsany, Right Hon. Lord, M.A. (Cantab.), J.P., D.L. Dunsany Castle, Navan.
 1872 Durham, Dean and Chapter of, *per* C. Rowlandson. The College, Durham.
 1890 Dwan, Rev. John J., Adm. The Presbytery, Thurles.

 1899 Eagle, Edward. 60, Pembroke-road, Dublin.
 1887 Elcock, Charles. Curator, Museum, Royal-avenue, Belfast.
 1897 Elliott, Rev. Andrew. The Bar, Trillick.
 1890 Elliott, Rev. Anthony L., M.A. Killiney Glebe, Co. Dublin.
 1892 Elliott, Charles. 223, Amhurst-road, Stoke-Newington, London, N. E.
 1894 Ennis, Edward H., Barrister-at-Law. 41, Fitzwilliam-place, Dublin.
 1895 Ennis, Michael Andrew, J.P. Ardrudh, Wexford.
 1896 Entwistle, Peter. Free Public Museums, Liverpool.
 1884 Erne, Right Hon. the Countess of, care of Rev. J. H. Steele, Crom, Belturbet.
 1890 Esmonde, Sir Thomas Henry Grattan, Bart., M.P. Ballynastragh, Gorey.
 1899 Evans, Mrs. 87, Eccleston-square, London, S.W.; Moville, Co. Donegal.
 1894 Everard, Rev. John, C.C. SS. Peter and Paul, Clonmel.
 1893 Everard, Lieut.-Col. Nugent Talbot, J.P., D.L. Randlestown, Navan.

 1890 Fahey, Very Rev. Jerome, P.P., V.G. St. Colman's, Gort.
 1889 Fahy, Rev. John G. Rectory, Waterville, Co. Kerry.
 1895 Fair, Richard B. Rosetta House, Rosetta Park, Belfast.
 1889 Fairholme, Mrs. 19, Waterloo-road, Dublin.
 1896 Falkiner, C. Litton, M.A., M.R.I.A., Barrister-at-Law. 9, Upper Merrion-street, Dublin.

- Elected
 1891 Falkiner, Hon. Sir Frederick R., M.A., Recorder of Dublin. 4, Earlsfort-terrace, Dublin.
 1890 Falkiner, Rev. T. Doran. 4, Marine-terrace, Bray.
 1888 Falkiner, Rev. William F. T., M.A., M.R.I.A. Killucan Rectory, Co. Westmeath.
 1893 Fallon, Owen, D.I.R.I.C. Ardara, Co. Donegal.
 1897 Faren, William. Mount Charles, Belfast.
 1891 Fawcett, George. Monte Video, Roscrea.
 1892 Fegan, William John, Solicitor. Market Square, Cavan.
 1893 Fennell, William J., M.R.I.A.I. Wellington-place, Belfast.
 1887 Fennessy, Edward. Ardseradawn House, Kilkenny.
 1896 Fenton, Mrs. St. Peter's Vicarage, 90, Westbourne-road, Birkenhead.
 1898 Fenton, Rev. Charles E. O'Connor, M.A. Edmund-street, Bradford.
 1898 Fenton, Rev. Cornelius O'Connor, M.A. 105, Botanic-road, Liverpool.
 1898 Fenton, Rev. S. L. O'Connor, M.A., Vicar of St. George's. Newcastle, Staffordshire.
 1898 Fetherstonhaugh, Albany, B.A., Solicitor. 17, Eccles-street, Dublin.
 1897 Field, William, M.P. Blackrock, Co. Dublin.
 1897 Field, Miss. 6, Main-street, Blackrock, Co. Dublin.
 1898 Fielding, Captain Joshua, J.P., late 4th (R.I.) Dragoon Guards, Adjutant. Royal Hospital, Kilmainham.
 1891 Fielding, Patrick J. D., F.C.S. 8, St. Joseph's-place, Cork.
 1894 Fisher, Rev. John Whyte, M.A., Canon. The Rectory, Mountrath.
 1899 Fitz Gerald, R. A. 47, Ailesbury-road, Dublin.
 1890 Fitz Gibbon, Gerald, M. Inst. C.E. The White House, Heysham, Lancaster.
 1892 Fitz Patrick, P., D.I.N.S. Rathkeale.
 1898 Fitz Patrick, S. A. O. Glenpool, Terenure.
 1899 Fitz Simon, D. O'Connell. Glancullen, Golden Ball.
 1868 Fitzsimons, John Bingham, M.D. 14, St. Owen-street, Hereford.
 1896 Flanagan, James. Central Model Schools, Marlborough-street, Dublin.
 1891 Fleming, Hervey de Montmorency, J.P. Barragheore, Goresbridge.
 1895 Fleming, James, Jun. Kilmory, Skelmorlie, Scotland.
 1899 Fleming, Miss H. S. G. Pallisade House, Omagh.
 1889 Fleming, Very Rev. Horace Townsend, M.A. The Deanery, Cloyne.
 1897 Fletcher, Rev. Victor J., M.A. Malahide.
 1893 Flood, Rev. James. 52, Sterling-place, Brooklyn, New York, U.S.A.
 1899 Flood, William H. Grattan, Enniscorthy.
 1894 Flynn, Very Rev. Patrick F., P.P. St. Anne's Presbytery, Waterford.
 1884 Fogerty, Robert, C.E., Architect. Limerick.
 1896 Foley, J. M. Galwey, C.I., R.I.C. Ennis.
 1877 Forster, Sir Robert, Bart., D.L. 63, Fitzwilliam-square, Dublin.
 1893 Fortescue, Hon. Dudley F., J.P., D.L. Summerville, Dunmore East, Waterford.
 1891 Foster, Rev. Frederick, M.A. Ballymacelligott Glebe, Tralee.
 1891 † Fox, Captain Maxwell, R.N., J.P., D.L. 14, Brock-street, Bath.
 1888 Franklin, Frederick, F.R.I.A.I. Westbourne House, Terenure.
 1899 Fraser, William. Downshire-road, Newry.
 1897 Frazer, Henry. Lambeg N. S., Lisburn.
 1897 Frewen, William, Solicitor. Nelson-street, Tipperary.
 1889 Frizelle, Joseph. Sligo.
 1898 Fry, Matthew W. J., M.A., F.T.C. Trinity College, Dublin.
 1891 Furlong, Nicholas, L.R.C.P.I., L.R.C.S.I., M.R.I.A. Lymington, Enniscorthy.
 1890 Gallagher, Edward, J.P. Strabane.
 1891 Gallagher, William, Solicitor. English-street, Armagh.
 1894 Gamble, Major G. F. Mount Jerome, Harold's-cross
 1895 Garvey, Toler R., J.P. Thornvale, Moneygall.
 1896 Galt-Gamble, T. E., D.I., R.I.C. Adare, Co. Limerick.
 1890 Geoghegan, Michael. P. W. Hotel, Athlone.
 1891 Geoghegan, Thomas F. 2, Essex-quay, Dublin.
 1894 Geoghegan, William P. Rockfield, Blackrock.

Elected.

- 1890 George, William E. Downside, Stoke Bishop, Clifton.
 1895 Gerish, W. Blythe. Ivy Lodge, Hoddesdon, Herts.
 1893 Gerrard, Rev. William J. The Rectory, Rathangan, Co. Kildare.
 1899 Gibson, Henry, J.P. Ardnardeen, Clontarf.
 1897 Gibson, Rev. Thomas B., M.A. The Rectory, Ferns.
 1892 Gilfoyle, Anthony Thomas, M.A., J.P., D.L. Carrowcullen House, Skreen, Co. Sligo.
 1895 Gill, Michael J., B.A. Roebuck House, Clonskeagh.
 1892 Gill, R. P., A.M. Instr. C.E. Fattheen, Nenagh.
 1887 Gillespie, James, Surgeon. The Diamond, Clones.
 1890 † GILLESPIE, William, M.R.I.A. Racefield House, Kingstown.
 1898 Gilligan, Very Rev. Michael, Canon, P.P. Carrick-on-Shannon.
 1891 Gleeson, Gerald W. M. Gurthallowha, Borrisokane.
 1894 Gleeson, Paul. Kilcolman, Glenageary, Co. Dublin.
 1897 Gleeson, Michael, Crown Solicitor. Nenagh.
 1885 Glenny, James Swanzy, J.P. Altnaveigh House, Newry.
 1899 Gloster, Arthur B., B.A. Education Office, Marlborough-street, Dublin.
 1898 Glover, Edward, M. Inst. C.E. 19, Prince Patrick-terrace, N. Circular-road, Dublin.
 1892 Glynn, Patrick J. O'Connor. 10, Ulverton-place, Dalkey.
 1891 Glynn, Thomas. Meelick Villa, 87, Aden Grove, Clissold Park, London, N.
 1897 Glynn, William, J.P. Kilrush.
 1897 Godden, George. Phoenix Park, Dublin.
 1890 Goff, Rev. Edward, B.A. Kentstown Rectory, Navan.
 1897 Goldsmith, Rev. E. J., M.A. 1, De Vesci-place, Monkstown.
 1894 Goodwin, Singleton, B.A., M. Inst. C.E. Tralee.
 1899 Gordon, R. A. Ulster Bank, Ballymote.
 1897 Gore, John, 52, Rutland-square, Dublin.
 1899 Gorman, James. General Valuation Office, Ely-place, Dublin.
 1862 Gorman, Venerable Wm. Chas., M.A., Archdeacon of Ossory. Rectory, Thomastown, Co. Kilkenny.
 1891 Gosselin, Rev. J. H. Prescott, B.A. Muff Parsonage, Londonderry.
 1891 Gough, Joseph. 88, Grosvenor-square, Rathmines.
 1890 Grant, Colonel George Fox, J.P. Hilton, Mullinahone.
 1894 Gray, Robert, F.R.C.P.I., J.P. 4, Charlemont-place, Armagh.
 1896 GRAYDON, Thomas W., M.D. La Fayette Circle, Clifton, Cincinnati, Ohio, U.S.A.
 1897 Greaves, Miss. 12, Rathgar-road, Dublin.
 1896 Greene, Herbert Wilson, M.A. Magdalen College, Oxford.
 1895 Greene, Mrs. J. Monte Vista, Ferns.
 1896 Greene, Mrs. T. Millbrook, Mageney.
 1892 † Greene, Lieut.-Col. John J., M.B. 23, Herbert-place, Dublin.
 1892 Greene, Thomas, LL.D., J.P. Millbrook, Mageney.
 1897 Greer, Thomas MacGregor, Solicitor. Ballymoney.
 1891 Grierson, Rev. Frederick J., B.A. St. Bride's, Oldcastle, Co. Meath.
 1899 Griffith, John E., F.L.S., F.R.A.S. Bryn Dinas, Bangor, N. Wales.
 1899 Griffith, Miss Lucy E. Glynmalden, Dolgelly, N. Wales; Arianfryn, Barmouth.
 1885 Grubb, J. Ernest. Carrick-on-Suir.
 1890 Guilbride, Francis, J.P. Newtownbarry.
 1895 Guinness, Howard R. Chesterfield, Blackrock.
 1899 Hackett, Rev. Frederick John, M.A. Kildollagh Rectory, Coleraine.
 1899 Hackett, T. Kirkwood. General Valuation Office, Ely-place, Dublin.
 1891 HADDON, Alfred Cort, M.A., F.Z.S. Inisfail, Hill's-road, Cambridge.
 1892 Hade, Arthur, C.E. Carlow.
 1895 Hales, Mrs. A. Belvedere, Crystal Palace Park, Sydenham, S.E.
 1897 Hall, Rev. Alexander, B.A. Drogheda.
 1899 Hall, Ernest Frederick. The Lodge, Westport.
 1893 Hall, Thomas. Derrynure House, Baillieborough.
 1894 Hamilton, Mrs. Alfred. 14, Leeson-park, Dublin.
 1889 Hamilton, Everard, B.A. 30, South Frederick-street, Dublin.

- Elected
 1889 Hanan, Rev. Denis, D.D. The Rectory, Tipperary.
 1891 Handy, Rev. Leslie Alexander, M.A. Skryne Rectory, Tara, Co. Meath.
 1896 Hannon, P. J. Clifton House, Loughrea.
 1899 Harding, Rev. Charles William, M.A., Canon. The Rectory, Dromore, Co. Down.
 1893 Hardy, William J., LL.B., Barrister-at-Law, D.I.R.I.C. Ballymena.
 1876 Hare, Very Rev. Thomas, D.D., Dean of Ossory. Deanery, Kilkenny.
 1890 Harman, Miss Marion. Barrowmount, Goresbridge.
 1899 Harrington, A. H., M.A. Moorock, Ballycumber, King's Co.
 1891 Harrington, Edward. 46, Nelson-street, Tralee.
 1889 Harris, Henry B., J.P. Millview, Ennis.
 1892 Harrison, Charles William. 178, Great Brunswick-street, Dublin.
 1890 Hart, Henry Chichester, B.A., M.R.I.A., F.L.S., J.P. Carrabeagh, Port-salon, Letterkenny.
 1897 Hartigan, P. Castleconnell, Limerick.
 1895 Hartley, Rev. Frederic J., B.A., B.A.I. 2, Wellington-square, Kilkenny.
 1891 Hartly, Spencer, M. Instr. C.E.I. City Hall, Dublin.
 1893 Hastings, Samuel. Church-street, Downpatrick.
 1891 Hayes, Rev. Francis Carlile, M.A. Rectory, Raheny.
 1898 Hayes, James, Church-street, Ennis.
 1889 Hayes, Rev. William A., M.A. 2, Carlisle-terrace, Omagh.
 1895 Hayes, Thomas, C.I., R.I.C. 2, Eden-terrace, Limerick.
 1891 Headen, W. P., B.A. (Lond.), D.I.N.S. 32, Cabra-parade, Phibsborough.
 1891 Healy, George, J.P. Glaslyn, Clontarf.
 1888 Healy, Rev. John, LL.D., Canon. St. Columba's, Kells, Co. Meath.
 1869 Healy, Rev. William, P.P. Johnstown, Co. Kilkenny.
 1895 Healy, William, J.P. Donard View, Downpatrick.
 1896 Hearne, J. B. Chilcomb, New Ross.
 1899 Heathcote, Miss Beatrice. Beechwood, Totton, Southampton.
 1897 **HEMPHILL**, Rev. Samuel, D.D., M.R.I.A. Birr Rectory, Parsonstown.
 1897 Henderson, William A. Belclare, Leinster-road, West, Dublin.
 1897 Hennessy, Bryan. 21, South-street, New Ross.
 1894 Henry, James, M.D. Swanpark, Monaghan.
 1892 Heron, James, B.E., J.P. Tullyvery House, Killyleagh, Co. Down.
 1894 Heron, James Mathers, M.D. Downpatrick.
 1889 Hewat, S. M. F., M.A. (Cantab). Abbeylands, Ballybrack, Co. Dublin.
 1887 Hewson, Rev. Edward F., B.A., Canon. Rectory, Gowran, Co. Kilkenny.
 1892 Hibbert, Robert Fiennes, J.P. Woodpark, Scariff.
 1896 Hickey, Garrett A., M.D. Priory-place, New Ross.
 1879 † Hickson, Miss. Mitchelstown.
 1890 Higgins, Rev. Michael, Adm. Queenstown.
 1889 Higinbotham, Granby. 46, Wellington Park, Belfast.
 1878 Hill, William H., B.E., F.R.I.B.A. Audley House, Cork.
 1898 Hillyard, Rev. Henry J., B.A. Charleville, Co. Cork.
 1871 Hinch, William A. 77, Long Acre, London, W.C.
 1899 Hingston, George, Collector of H. M. Customs. Custom House, Dublin.
 1892 Hitchins, Henry. 2, Crosthwaite Park, S., Kingstown.
 1893 Hoare, Most Rev. Joseph, D.D., Bishop of Ardagh and Clonmacnois. St. Mel's, Longford.
 1896 Hobson, C. J. 139, 141, West 125th-street, New York, U.S.A.
 1863 † Hodges, John F., M.D., F.C.S., F.I.C., J.P. Sandringham, Malone-road, Belfast.
 1896 Hodges, Rev. John G. Tesaran Rectory, Banagher.
 1890 Hodgson, Rev. William, M.A. 32, Holford-square, London, W.C.
 1891 Hogan, Rev. Henry, B.D., Canon. All Saints' Vicarage, Phibsborough-road, Dublin.
 1890 Hogg, Jonathan, D.L. 12, Cope-street, Dublin.
 1898 Hogg, Miss. Craigmole, Blackrock, Co. Dublin.
 1894 Hoguet, Mrs. Henry L. Hotel d'Jena, Avenue d'Jena, Paris.
 1895 Holding, T. H. 7, Maddox-street, London, W.
 1895 Holland, Joseph. Holland House, Knock, Co. Down.

- Elected
- 1898 Holmes, John. 38, Haddington-road, Dublin.
- 1898 Holmes, Mrs. 38, Haddington-road, Dublin.
- 1889 Horan, John, M.E., M. Insr. C.E., County Surveyor. 8, Victoria-terrace, Limerick.
- 1893 Hore, Philip Herbert, M.R.I.A. Imperial Institute, London, S.W.
- 1899 Horner, John, Chelsea. Antrim-road, Belfast.
- 1896 Houston, Rev. J. D. Craig, B.D. Hydepark Manse, Belfast.
- 1895 Huband, Rev. Hugo R., M.A. (Cantab.). Killiskey Rectory, Ashford, Co. Wicklow.
- 1888 Hudson, Robert, M.D. Bridge House, Dingle.
- 1887 Huggard, Stephen. Clonmore, Tralee.
- 1895 Hughes, Benjamin. *Independent Office*, Wexford.
- 1895 Hughes, Miss Helen. 185, Rathgar-road, Dublin.
- 1893 Hughes, Rev. John. St. Augustine's, Coatbridge, N.B.
- 1895 Humphreys, Rev. John, B.A. The Manse, Tullamore.
- 1889 Hunt, Edmund Langley. 67, Pembroke-road, Dublin; and 81, George-st., Limerick.
- 1890 Hunter, Thomas. Post Office, Glenarm.
- 1890 Hurley, Rev. Patrick, P.P. Inchigeela, Co. Cork.
- 1898 Hurst, Rev. John, C.C. Ballaghadereen.
- 1898 † Hutchings, Rev. Henry, M.A. Fairy Villa, Sandymount-avenue.
- 1858 Hyde, Henry Barry, F.S.S. 5, Eaton Rise, Ealing, London, W.
- 1899 Hynes, Miss. 55, Upper Leeson-street, Dublin.
- 1896 Ireland, William. 44, Arthur-street, Belfast.
- 1893 Irvine, Charles E. R. A. Lisgoole Abbey, Enniskillen.
- 1898 Irvine, Captain William Henry (late The Buffs), Vallombrosa, Bray.
- 1893 Irwin, Rev. Alexander, M.A. 6, Cathedral-terrace, Armagh.
- 1891 Isaac, Very Rev. Abraham, B.A., Dean of Ardfert. Kilgobbin Rectory, Camp, R.S.O., Co. Kerry.
- 1890 Jackman, Richard H. Alverno, Thurles.
- 1896 Jackson, J. F. S. 1, Royal-terrace, Fairview.
- 1874 James, Charles Edward, M.B. Butler House, Kilkenny.
- 1893 † Jameson, Ven. Archdeacon, M.A. Killeslin Parsonage, Carlow.
- 1890 Jeffares, Rev. Danby, M.A. Lusk, Co. Dublin.
- 1893 Jellett, Very Rev. Henry, D.D., Dean of St. Patrick's. The Deanery, St. Patrick's, Dublin.
- 1893 Jellie, Rev. William, B.A. 44, Burlington-road, Ipswich.
- 1889 Jennings, Ignatius R. B., C.I.R.I.C. Elysium, Waterford.
- 1895 Jephson-Norreys, Mrs. Atherton. The Castle, Mallow.
- 1889 Johnston, James W., J.P. Newtownbutler.
- 1892 Johnston, John W. Rossmore Agency Office, Monaghan.
- 1894 Jones, Bryan John. 1st Leinster Regiment, Halifax, Nova Scotia.
- 1895 Jones, Rev. David, M.A., Canon of Bangor Cathedral. Llandegai, N. Wales.
- 1892 Jordan, Rev. William, M.A. St. Augustine's Moreland, Melbourne, Australia.
- 1865 Joyce, Patrick Weston, LL.D., M.R.I.A. Lyre-na-Grena, Leinster-road, Rathmines.
- 1896 Kavanagh, Very Rev. Michael, D.D., P.P., V.F. New Ross.
- 1891 Keane, Lady. Cappoquin House, Cappoquin.
- 1891 Keane, Miss Frances. Glenshelane, Cappoquin.
- 1893 Keane, Marcus, J.P. Beech Park, Ennis.
- 1895 Keatinge, Rev. P. A., O.S.F. Franciscan Convent, Waterford.
- 1898 Keelan, Patrick. 13, Greville-street, Mullingar.
- 1889 Keene, Charles Haines, M.A. 19, Stephen's-green, and University Club, Dublin.
- 1889 Keene, Most Rev. James Bennett, D.D., Bishop of Meath. Navan.

Elected

- 1897 Keith, James, B.A., Inspector of Schools. The Mall, Westport.
 1888 Kelly, Edmund Walsh. Bella Vista, Tramore.
 1891 Kelly, Francis James, J.P. Weston, Duleek.
 1885 Kelly, Ignatius S. Provincial Bank House, Cork.
 1899 Kelly, Rev. James, C.C. Doonpark, Claddaduff, Clifden, Co. Galway.
 1890 Kelly, Very Rev. James J., P.P., V.F. St. Peter's, Athlone.
 1896 Kelly, Rev. John, C.C. Dalkey.
 1898 Kelly, Dr. Joseph Dillon, J.P. 31, Earl-street, Mullingar.
 1891 Kelly, Richard J., Barrister-at-Law, J.P. 21, Great Charles-street, Dublin.
 1891 Kelly, Thomas Aliaga. 64, Upper Leeson-street, Dublin.
 1899 Kelly, Thomas J. 37, Kildare-street, Dublin.
 1893 Kennan, Williams R. Villa Madeleine, Arcachon, France.
 1891 † Kennedy, John. Ardbana House, Coleraine.
 1898 Kennedy, Rev. Thomas Waring. Ardamine Glebe, Gorey.
 1899 Kenny, Thomas Canice. 5, Brightonvale, Monkstown, Co. Dublin.
 1891 † Kenny, Patrick. Grace Dieu, Clontarf.
 1895 Kenny, Thomas Hugh. 55, George-street, Limerick.
 1893 Kenny, William F., M.A., Barrister-at-Law. 69, Fitzwilliam-square, Dublin.
 1896 Kermodé, P. M. C., F.S.A. (Scot.). Hillside, Ramsey, Isle of Man.
 1894 Kernan, George. Hamilton, Ailesbury-road, Dublin.
 1891 Kernan, Rev. Richard Arthurs, B.D., Canon. The Rectory, Hillsborough.
 1899 Kerr, Miss. 2, College-avenue, Londonderry.
 1889 Kerr, Rev. Wm. John B. 70, Wharf-road, Grantham, Lincolnshire.
 1898 Kerrigan, Dr. Owen P. 35, Greville-street, Mullingar; and Castletown Geoghegan, Co. Westmeath.
 1897 Kiernan, Mrs. Leitrim Lodge, Dalkey.
 1897 Kiernan, Thomas. Leitrim Lodge, Dalkey.
 1895 Killeen, John W., Solicitor. 32, Waterloo-road, Dublin.
 1865 **KIMBERLEY**, Rt. Hon. the Earl of, K.G. Kimberley House, Wymondham, Norfolk.
 1890 King, Lucas White, LL.D., F.S.A., M.R.I.A., C.S.I. 7, Cambridge-terrace, Leeson-park, Dublin.
 1890 King-Edwards, William, J.P. Dartans House, Castlederg.
 1899 Kinloch, Mrs. Kilfane House, Thomastown.
 1895 Kinnear, Ernest A. Ballyheigue Castle, Co. Kerry.
 1885 Kirkpatrick, Robert. 1, Queen's-square, Strathbungo, Glasgow.
 1895 Knox, Miss K. Ennis, Co. Clare.
 1895 Laffan, P. M., L.R.C.P.I. Belper Hill, Tara, Co. Meath.
 1890 Laffan, Thomas, M.D. Cashel.
 1890 Langan, Rev. Thomas, D.D. St. Mary's, Athlone.
 1897 Langrishe, Mrs. Knocktopher Abbey, Co. Kilkenny.
 1895 Latimer, John. 11, Denny-street, Tralee.
 1891 Lawlor, Rev. Hugh Jackson, M.A., D.D. Trinity College, Dublin.
 1899 Lawlor, Rev. Thomas, P.P. Killorglin.
 1891 Lawson, Thomas Dillon. Bank of Ireland, Galway.
 1890 Lecky, Rev. Alexander Gourley, B.A. Feddyglass, Raphoe.
 1893 Ledger, Rev. William Cripps, M.A. The Rectory, Lisnaskea.
 1895 Ledger, Z. J. 27, George-street, Limerick.
 1889 Lee, Rev. Timothy, C.C. St. John's, Limerick.
 1891 Leech, Henry Brougham, LL.D., Regius Professor of Laws, Dublin. Yew Park, Castle-avenue, Clontarf.
 1894 Leeson-Marshall, M. R., Barrister-at-Law. 6, King's Bench Walk, Temple, London, E.C.
 1892 Le Fanu, Thomas Philip, B.A. (Cantab.). Chief Secretary's Office, Dublin Castle.
 1890 Leonard, John. Lisahally, Londonderry.
 1892 Leonard, Mrs. T. Warrenstown, Dunsany, Co. Meath.
 1891 Lepper, Francis Robert, Director, Ulster Banking Co., Belfast.

Elected	
1897	L'Estrange, Rev. A. G. Conna, Co. Cork.
1895	Lett, B. A. W., J.P. Ballyvergan, Adamstown, Co. Wexford.
1880	Lett, Rev. Henry Wm., M.A., M.R.I.A., Canon. Aghaderg Glebe, Loughbrickland.
1883	Lewis, Professor Bunnell, M.A., F.S.A. Queen's College, Cork.
1884	Lewis, Thomas White, M.D. Kingscliffe, Wansford, Northamptonshire.
1868	Librarian. Public Library, Armagh.
1869	Librarian. Belfast Library, Linen Hall, Belfast.
1891	Librarian. Belfast Free Public Library, Belfast.
1891	Librarian. Free Public Library, Liverpool.
1890	Librarian. Public Library, Boston, U. S.
1890	Librarian. Detroit Public Library, Michigan, U. S., c/o B. F. Stevens, 4, Trafalgar-square, London.
1890	Librarian. Astor Library, New York, U.S., c/o B. F. Stevens, 4, Trafalgar-square, London.
1868	Librarian. King's Inns Library, Henrietta-street, Dublin.
1888	Librarian. Library of Advocates, Edinburgh.
1897	Librarian. Limerick Institution. 99, George-street, Limerick.
1894	Librarian. Limerick Protestant Young Men's Association. 97, George-street, Limerick.
1899	Librarian. Natural History and Philosophical Society, Armagh.
1882	Librarian. Public Library, Melbourne, <i>per</i> Agent-General for Victoria. 15, Victoria-street, Westminster, S.W.
1864	Librarian. Queen's College, Belfast.
1868	Librarian. Queen's College, Cork.
1888	Librarian. Queen's College, Galway.
1874	Librarian. Berlin Royal Library, <i>per</i> Messrs. Asher & Co., 13, Bedford-st., Covent Garden, London.
1899	Librarian. St. Patrick's College, Maynooth.
1869	Librarian. Science and Art Department, London, S.W.
1890	Lindesay, Rev. William O'Neill, M.A. Alla, Claudy, Co. Derry.
1892	Lindsay, Dr. David Moore, L.R.C.P.I., &c. 373, Main-street, Salt Lake City, Utah, U.S.A.
1892	Lindsay, James A., M.D., M.Ch. 37, Victoria-place, Belfast.
1891	Lindsay, Rev. John Woodley, D.D. Athdown Rectory, Ovens, Co. Cork.
1896	Lindsay, Rev. Samuel, B.A. Prospect House, Dungannon.
1892	Lipscomb, W. H. Church-road, Malahide.
1896	Little, Philip Francis. 6, New Brighton, Monkstown, Co. Dublin.
1891	Livingstone, Rev. Robert George, M.A. Brinkworth Rectory, Chippenham, Wilts.
1896	Lloyd, Mrs. Bloomfield, Mullingar.
1889	Lloyd, William. 1, Pery-square, Limerick.
1885	Lockwood, F. W., C.E., Architect. 16, Waring-street, Belfast.
1894	Long, Mrs. 16, Appian-way, Dublin.
1891	Longfield, Mrs. R. Curraglass Rectory, Tallow, Co. Cork.
1898	Longfield, Robert O. 19, Harcourt-street, Dublin.
1888	Longfield, Thomas H., F.S.A., M.R.I.A. Science and Art Museum, Leinster House, Dublin.
1893	Longford, Right Hon. Selina, Countess of. Pakenham Hall, Castlepollard.
1893	Lopdell, John. Stamer Park, Ennis.
1887	Lough, Thomas, M.P. 49, Ashley Gardens, London, S.W.
1863	Loughnan, Henry James, Barrister-at-Law. 39, Belvidere-place, Dublin.
1891	Love, Hugh Thomas. Charleville-square, Tullamore.
1896	Lovegrove, E. W., M.A., M.R.I.A. Trent College, Long Eaton, Derbyshire.
1896	Lowe, William Ross Lewin. Church Crescent, St. Alban's, Herts.
1889	Lowndes, Thomas F., D.I.R.I.C. Woodford, Co. Galway.
1898	Lowry, Henry. 71, Great George's-street, Belfast.
1896	Lowry, S. C. W., Manager, Ulster Bank, Downpatrick.
1899	Lowry, Thomas. 2, Clarinda Park, East, Kingstown.
1897	Lucas, Rev. Frederick John, D.D. 5, Breffni-terrace, Kingstown.
1868	Lunham, Colonel Thomas Ainslie, M.A., M.R.I.A., J.P. Ardfallen, Douglas, Cork.

Elected

- 1894 Lyle, Rev. Thomas, M.A. Dalriada, Howth-road, Dublin.
 1896 Lynam, F. J., County Surveyor. Omagh.
 1893 **LYNCH, J. J.** Towanda, Pa., U.S.A.
 1893 Lynch, Patrick. Inland Revenue Office, Athy.
 1888 Lynch, Rev. Patrick. St. Wilfrid's, Hulme, Manchester.
 1891 Lyster, Rev. H. Cameron, B.D. Rectory, Enniscorthy.
 1894 Lyster, Thomas W., M.A. 10, Harcourt-terrace, Dublin.
- 1895 Macalister, R. Alexander Stewart, M.A. Torrisdale, Cambridge.
 1890 Macauley, Joseph, J.P., Solicitor. Donegall Chambers, Royal-avenue, Belfast.
- 1892 Mac Cartan, Very Rev. Owen, P.P., V.G. Larne.
 1899 Mac Enerny, Rev. Francis, C.C. Westland-row, Dublin.
 1891 Mac Gillyeuddy, Daniel de Courcy, Solicitor. Day-place, Tralee.
 1891 Mac Gillyeuddy, John, J.P. Aghadoe House, Killarney.
 1891 Mack, Rev. A. William Bradshaw, B.A. St. Finian's, Swords.
 1892 Mackenzie, John, C.E. 7, Donegall-square, E., Belfast.
 1892 Mac Mahon-Creagh, Mrs. Dangan, Kilkishen, Co. Clare.
 1894 Macmillan, Rev. John, M.A. 76, South Parade, Belfast.
 1890 Mac Mullan, Very Rev. Alexander, P.P., V.G. Ballymena.
 1894 Macnamara, George Unthank, L.R.C.S.I. Bankyle House, Corofin.
 1892 Mac Neill, John Gordon Swift, M.A. (Oxon.), Q.C., M.P. 14, Blackhall-street, Dublin.
- 1894 Maconachie, Rev. James H., B.A. Erindale, Cliftonville-avenue, Belfast.
- 1852 Macray, Rev. Wm. Dunn, M.A., F.S.A. Ducklington, Witney, Oxon.
 1891 †Mac Sheehy, Brian, LL.D. 35, Gardiner's-place, Dublin.
 1891 Mac William, Rev. John W. A. Glenavy *via* Lurgan.
 1895 M'Aleer, H. K. X. L. Bar, Sixmilecross, Co. Tyrone.
 1892 M'Alister, James, B.A., D.I.N.S. Scooby House, Enniscorthy.
 1887 M'Arthur, Alexander, J.P. Knox's-street, Sligo.
 1894 M'Bride, Francis, J.P. 39, Grovesnor-square, Rathmines.
 1892 M'Bride, John. Granville House, Belfast.
 1894 M'Bride, Joseph M. Harbour Office, Westport.
 1893 M'Burney, James. Loughconnolly, N.S., Broughshane.
 1897 M'Call, Patrick J., T.C. 25, Patrick-street, Dublin.
 1897 M'Cann, David. National Bank, Kilkenny.
 1899 M'Cann, James. Simmonscourt Castle, Donnybrook.
 1888 M'Carte, James. 51, St. George's Hill, Everton, Liverpool.
 1893 M'Carthy, Alexander, Solicitor. Town Clerk, Cork.
 1898 M'Carthy, Charles. 41, Paul-street, Cork.
 1892 M'Carthy, Samuel Trant, J.P. Srugrena, Cahirciveen.
 1891 M'Carthy, William P. Trant, Solicitor. Inch House, Killarney.
 1891 M'Clelland, William John, M.A. Santry School, Portarlinton.
 1890 M'Clintock, Rev. Francis G. Le Poer, M.A. (Cantab.), Canon. Drumcar Rectory, Dunleer.
- 1899 M'Clintock, Miss Gertrude. Kilwarlin House, Hillsborough.
 1895 M'Comiskey, Arthur W. S., M.B. Killough, Co. Down.
 1897 M'Connell, James. 48, Lower Sackville-street, Dublin.
 1899 M'Connell, John, J.P. College-green House, Belfast; Rathmona, Donaghadee.
 1897 M'Cormick, William, M.A. Ardnaree, Monkstown, Co. Dublin.
 1891 M'Cormick, H. M'Neile. Oranmore, Craigavad, Belfast.
 1892 M'Creery, Alexander John. John-street, Kilkenny.
 1884 M'Crum, Robert G., J.P. Milford, Armagh.
 1896 M'Cully, Rev. William J., B.A. The Manse, Carlingford.
 1887 M'Cutchan, Rev. George, M.A. Rectory, Kenmare.
 1897 M'Donnell, Mrs. 68, Rathgar-road, Dublin.
 1893 M'Donnell, Rev. Patrick, P.P. Graignamanagh, Co. Kilkenny.
 1895 M'Elhatton, Rev. John, C.C. Strabane.
 1892 M'Enery, D. T., M.A., D.I.N.S. The Terrace, Ennis.
 1890 M'Enery, M. J., B.A. Public Record Office, Dublin.

Elected	
1893	M'Entire, Alexander Knox, Barrister-at-Law., J.P. 75, Merrion-square, Dublin.
1890	M'Fadden, Right Rev. Monsignor Hugh, P.P., V.G. Parochial House, Donegal.
1890	M'Farlane, James, J.P. Strabane.
1892	M'Gee, Rev. Samuel Russell, M.A. The Rectory, Dunlavin.
1891	M'Gee, William, J.P. 18, Nassau-street, Dublin.
1896	M'Glone, Rev. Michael, P.P. Rosslea, Clones.
1893	M'Illwaine, Robert. Secretary's Office, Downpatrick.
1891	M'Inerney, Rev. John, P.P. Shinrone, King's Co.
1898	M'Kean, Rev. William. The Manse, Strandtown, Belfast.
1892	M'Kee, Robert, M.A. Harlesden College, Willesden, London, N.W.
1893	M'Keefry, Rev. Joseph, C.C., M.R.I.A. Waterside, Derry.
1895	M'Kenna, Rev. James E., C.C., M.R.I.A. St. Michael's Presbytery, Enniskillen.
1882	M'Kenna, Very Rev. James, P.P., Canon. Osier Hill, Brookeborough.
1890	M'Knight, John P. Nevara, Chichester Park, Belfast.
1894	M'Larney, Rev. Robert, B.A., Canon. Banagher, King's Co.
1898	M'Laughlin, Edward C. Cart Hall, Coleraine.
1890	M'Manus, Very Rev. Canon, P.P. St. Catherine's, Meath-street, Dublin.
1897	M'Nally, Charles F., J.P. Grange, Tullow, Co. Carlow.
1890	M'Neill, Charles. Hazelbrook, Malahide.
1890	M'Neill, John. Chancery Accounting Office, Dublin.
1891	M'Nulty, Robert. Raphoe.
1895	M'Redmond, Most Rev. Thomas J., D.D., Bishop of Killaloe. Bishop's House, Ashline, Ennis.
1898	M'Watters, Morgan J. Bank of Ireland, Omagh.
1898	M'William, William. Corlatt House, Monaghan.
1894	Madden, Right Rev. James, P.P., V.G. St. Lawrence, Tynagh, Co. Galway.
1891	Maffett, William Hamilton, Barrister-at-Law. St. Helena, Finglas.
1898	Magill, Charles. 15A, Donegall-place, Belfast.
1896	Magrath, Redmond. 53, Clanbrassil-street, Dundalk.
1892	Mahon, George Arthur, LL.B. Local Government Board, Dublin.
1890	Mahon, Thomas George Staepoole, B.A. (Oxon.), J.P., D.L. Corbally, Quin, Co. Clare.
1890	Mahony, Bernard P. J., M.R.C.V.S. Annefield, Maryborough.
1890	Mahony, Daniel, M.A., Barrister-at-Law. 8, Mount-street, Crescent, Dublin.
1891	Mahony, Denis M'Carthy, B.A., Barrister-at-Law. 1, Herbert-street, Dublin.
1898	Mahony, Rev. Henry. 55, Belgrave-square, Dublin.
1887	Mahony, J. J. Fort Villas, Queenstown.
1895	Mahony, Thomas Henry. Clonard, Blackrock-road, Cork.
1862	Malcomson, John. 47, Pembroke-road, Dublin.
1899	Malone, Laurence. Innismaan, Queen's Park, Monkstown.
1899	Malone, Mrs. Innismaan, Queen's Park, Monkstown.
1895	Manders, Miss H. G. 17, Waterloo-road, Dublin.
1891	Mangan, Richard. 5, Brighton Villas, Western-road, Cork.
1889	†Manning, Rev. James, P.P. Roundwood, Co. Wicklow.
1899	Manning, John Butler. 134, Capel-street, Dublin.
1889	Mannion, Very Rev. Patrick, P.P., Canon. The Presbytery, Elphin.
1891	Mara, Bernard S. Tullamore, King's County.
1895	March, Henry Colley, M.D. (Lond.), F.S.A. Portesham, Dorchester.
1898	Martin, Rev. Richard D'Olier, M.A. All Saints Vicarage, <i>via</i> Waterford.
1894	Martin, R. T. Rosemount, Artane.
1887	Mason, Thomas. 5, Dame-street, Dublin.
1879	Matthews, George. Hollymount, Maguire's-bridge, Co. Fermanagh.
1898	Matthews, George E. 49, Upper Sackville-street, Dublin.
1892	Maturin, Rev. Albert Henry, M.A. The Rectory, Maghera, Co. Derry.
1889	Maunsell, William Pryce, B.A., Barrister-at-Law. 5, Martello-terrace, Kingstown.

- Elected
 1891 Mayne, Thomas, F.R.G.S.I. 9, Lord Edward-street, Dublin.
 1893 Mayo, Right Hon. the Earl of, J.P., D.L. Palmerstown House, Straffan.
 1893 Meade, Right Rev. William Edward, D.D., Bishop of Cork, Cloyne, and Ross. The Palace, Cork.
 1865 Meagher, Very Rev. William, P.P., Canon. Templemore.
 1893 Meegan, Right Rev. Monsignor Peter, P.P. Lisnaskea.
 1897 Meehan, Rev. Joseph, C.C. Belhavel, Dromahaire.
 1892 Meehan, Patrick A. Maryborough.
 1885 Melville, Alexander G., M.D. Knockane House, Portlaw.
 1889 Middleton, Shireff. 73, Eccles-street, Dublin.
 1890 Micks, William L., M.A. Local Government Board, Dublin.
 1898 Miller, Mrs. The Manse, Armagh.
 1891 MILLNER, Capt. Joshua Kearney. 4, Cross-avenue, Blackrock, Co. Dublin.
 1891 Mitchell, William M., R.H.A., F.R.I.A.I. 5, Leinster-street, Dublin.
 1891 Moffatt, Rev. John E., M.D. 1, Palmerston Villas, Rathmines.
 1898 Moloney, Maurice T. Ottawa, Illinois, U.S.A.
 1891 Molony, Alfred. 24, Grey Coat Gardens, Westminster, S.W.
 1897 Molony, Henry, M.D. Odellville, Ballingarry, Limerick.
 1896 Molony, James Barry. Bindon-street, Ennis.
 1897 Monahan, Rev. Daniel, P.P. Tubber, Moate, Co. Westmeath.
 1893 Monks, Thomas F., LL.D., Solicitor. 16, Bachelor's-walk, Dublin.
 1892 Montgomery, Archibald V., Solicitor. 12, Molesworth-street, Dublin.
 1895 Montgomery, James. 5, Carlisle-road, Londonderry.
 1892 Montgomery, John Wilson, Downpatrick.
 1894 Mooney, Morgan. 118, Pembroke-road, Dublin.
 1897 Moony, George M. S. Enraght, J.P. The Doon, Athlone.
 1887 Moore, Rev. Courtenay, M.A., Canon. Rectory, Mitchelstown.
 1889 Moore, Rev. H. Kingsmill, M.A., Principal, Training College, Kildare-street, Dublin.
 1893 Moore, Hugh Stuart, M.A. 7, Fitzwilliam-square, Dublin.
 1892 Moore, John Gibson, J.P. Llandaff Hall, Merriion.
 1885 Moore, Joseph H., M.A., M. INST. C.E.I. 63, Eccles-street, Dublin.
 1889 Moore, William, Castle Mahon, Blackrock, Co. Cork.
 1889 Morgan, Arthur P., B.A. (Dubl.), D.I.N.S. Trevennen, Tipperary.
 1889 Morgan, Very Rev. John, D.D., The Deanery, Waterford.
 1884 Morris, Rev. Wm. Bullen. The Oratory, South Kensington, London, S.W.
 1889 Morrison, Alexander Kerr. Maghera, Co. Derry.
 1899 Morrogh, Henry H. 5, Charlemont-terrace, Cork.
 1889 Morton, John. Manager, Provincial Bank, Limerick.
 1889 Mullan, Rev. David, M.A. Christian Union Buildings, Lower Abbey-street, Dublin.
 1891 Mullan, Robert A., B.A. Cairn-hill, Newry.
 1889 Mullen, Frank. Custom House, Belfast.
 1889 Mullin, Charles, Solicitor. Omagh.
 1897 Mulqueen, John T., Inspector of Inland Revenue. Roseneath, Nairn, N.B.
 1890 Murphy, Rev. Arthur William, P.P. Kilemlagh, Cahirciveen.
 1892 Murphy, Rev. James E. H., M.A., M.R.I.A., Professor of Irish, Dublin University, Rathore Rectory, Enfield, Co. Meath.
 1889 Murphy, Very Rev. Jeremiah, D.D., P.P. Macroom.
 1894 Murphy, Henry. Diamond, Clones.
 1890 Murphy, John J. Belvedere, Tramore, Co. Waterford.
 1895 Murphy, John J., H.M. Customs. Culgreine, Ballintemple, Cork.
 1896 Murphy, M. L. Ballyboy, Ferns.
 1897 Murphy, Miss. 77, Ulverton-road, Dalkey.
 1889 Murray, Archibald. Portland, Limerick.
 1899 Murray, Daly, J.P. Beech Hill, Cork.
 1897 Murray, J. W. Brady, LL.B., J.P. Northampton House, Kinvara.
 1895 Murtagh, Mrs. 116, Pembroke-road, Dublin.
 1897 Musgrave, Sir James, Bart., J.P., D.L. Drumglass House, Belfast.
 1889 Myles, Rev. Edward A., M.A. Tullylish Rectory, Gilford, Co. Down.

Elected	
1889	Nash, Lieut.-Colonel Edward, J.P. Beaufort House, Beaufort R. S. O., Kerry.
1895	Nash, Richard G., J.P. Finnstown House, Lucan.
1897	Nason, William H., M.A. 42, Dawson-street, Dublin.
1896	Neeson, Rev. Arthur J., C.C. Lisburn.
1892	Neill, Sharman D. 12, Donegall-place, Belfast.
1890	Nelis, John. Londonderry.
1891	Newell, P., B.A., D.I.N.S. Listowel.
1899	Nichols, Mrs. Kilbrack, Doneraile, Co. Cork.
1893	Nixon, James H. F., F.R.G.S., J.P. Mount Brandon, Graignamanagh.
1889	Nolan, Michael J., M.D. Down District Asylum, Downpatrick.
1890	Nolan, Pierce L., B.A., Barrister-at-Law. 6, St. Stephen's-green, Dublin.
1896	Nolan, William R., B.A. Brookville, Simmonscourt-avenue, Donnybrook.
1898	Nooney, Patrick J., Solicitor. Mullingar.
1898	Nooney, Thomas F., J.P. Earl-street, Mullingar.
1894	Norman, Alfred, LL.D., Solicitor. 68, Dame-street, Dublin.
1891	Norman, Conolly, F.R.C.P.I. Richmond Asylum, Dublin.
1898	O'Brien, Daniel. West Park, Glasnevin.
1893	O'Brien, James J. 1, Charlemont-terrace, Cork.
1889	O'Brien, Rev. Lucius H., M.A. The Rectory, Adare, Co. Limerick.
1871	O'Brien, Robert Vere, B.A. (Oxon.), J.P. Ballyalla, Ennis.
1890	O'Callaghan, Mrs. Maryfort, O'Callaghan's Mills, Limerick.
1894	O'Callaghan, Rev. Joseph. 59, Eccles-street, Dublin.
1890	O'Callaghan-Westropp, Lieut.-Col. George, J.P. Coolreagh, Bodyke.
1898	O'Connell, Michael, Alta Villa, Listowel.
1893	O'Connor, Charles A., M.A., Q.C. 50, Upper Mount-street, Dublin.
1897	O'Connor, M. J., Solicitor. 2, George-street, Wexford.
1895	O'Connor-Morris, Miss L. Gartnamona, Tullamore.
1890	O'Connor, Rev. T. C., M.A., Canon. Donaghmore, Baltinglass.
1892	O'Connor, Thomas P., B.A., D.I.N.S. 1, Lansdowne-villas, Ashley Park, Belfast.
1896	O'Dea, Rev. Denis, C.C. Birr.
1890	O'Doherty, Rev. Philip, C.C., M.R.I.A. St. Columb's Presbytery, Derry.
1890	O'Donnell, Rev. Patrick, P.P. Doon, Pallasgrean.
1892	O'Donoghue, David J. 3, Bedford-row, Dublin.
1874	O'Donoghue, Rev. Denis, P.P., M.R.I.A. Ardert, Tralee.
1894	O'Donoghue, The. 10, Gardiner's-place, Dublin.
1897	O'Duffy, John, L.D.S., R.C.S.I. 54, Rutland-square, Dublin.
1895	O'Halloran, Patrick M. Corofin, Co. Clare.
1856	O'Hanlon, Very Rev. John, P.P., M.R.I.A., Canon. 3, Leahy-terrace, Irishtown, Dublin.
1889	O'Hanrahan, Timothy Wm., J.P. Parliament-street, Kilkenny.
1890	O'Hara, Right Rev. John M., Monsignor, P.P., V.F. Crossmolina.
1896	O'Hennessy, Bartholomew. Kilkee.
1889	O'Keefe, Stephen M., B.A., Barrister-at-Law, J.P. Delville, Glasnevin.
1898	O'Keefe, John G. War Office, Pall Mall, London, S.W.
1889	Olden, Rev. Thomas, M.A., D.D., M.R.I.A. Ballycough, Mallow.
1895	Oldham, Miss Edith. 33, Upper Leeson-street, Dublin.
1891	O'LEARY, Rev. Edward, P.P. Balyna, Moyvalley.
1888	O'Leary, John. 17, Temple-street, Dublin.
1892	O'LEARY, Rev. John, P.P. Kilmalchedor, Ballyferriter, Dingle.
1884	O'LEARY, Patrick. Main-street, Graig-na-Managh, Co. Kilkenny.
1870	O'Loughlen, John. 188, Burdett-road, London, E.
1896	O'Mahony, Florence M'Carthy. Munster and Leinster Bank, Tralee.
1899	O'Malley, Arthur M. The Quay, Westport.
1897	O'Malley, Joseph, B.E. 10, Glentworth-street, Limerick.
1894	O'Malley, Middleton Moore, J.P. Ross, Westport.
1891	O'Malley, Thomas, Secretary, Waterford, Dungarvan, and Lismore Railway Company. Tramore, Waterford.

- Elected
 1891 O'Meara, John J., Solicitor, T.C. 211, Great Brunswick-street, Dublin.
 1894 O'Morchoe, The. Kerrymount, Foxrock.
 1891 O'Morchoe, Rev. Thomas A., M.A. Kiltiernan Rectory, Golden Ball.
 1890 O'Mulrenin, Richard J., M.A. 6, Carlisle-street, S. C. Road, Dublin.
 1892 O'Neill, Rev. James, M.A. 5, College-square, E., Belfast.
 1889 O'Neill, Michael. Imperial Hotel, Kilkenny.
 1863 O'Neill, Very Rev. Archdeacon, P.P., V.F. Clontarf, Dublin.
 1898 O'Reilly, Rev. Edward, Adm. The Palace, Mullingar.
 1896 O'Riordan, Rev. John, C.C. Cloyne.
 1870 Ormonde, Most Hon. the Marquis of, K.P. The Castle, Kilkenny.
 1890 Orpen, Ven. Raymond d'A., M.A., Archdeacon of Ardferf. Rectory, Tralee.
 1887 Orpen, Goddard H., B.A., Barrister-at-Law. Monksgrange, Enniscorthy.
 1894 Orpin, John. 47, St. Stephen's-green, Dublin.
 1891 Orr, Jacob, J.P. Cranagill, Loughgall.
 1899 Osborne, Rev. J. Denham, M.A. 27, Belvidere-place, Dublin.
 1860 O'Shee, N. Power, J.P., D.L. Garden Morris, Kilmacthomas.
 1889 O'Sullivan, Right Rev. Monsignor, Archdeacon, P.P., V.G. Holy Cross, Kenmare.
 1898 O'Sullivan, Michael. Prospect House, Wexford.
 1898 O'Toole, Arthur. 5, Foster-place, Dublin.
 1890 Oulton, Rev. Richard C., M.A., B.D., Glynn Rectory, Glynn, Belfast.
 1894 Overend, Trevor T. L., LL.B. 12, Ely-place, Dublin.
- 1894 Palmer, J. E. Roselawn, Ballybrack.
 1879 Palmer, Mrs. Carrig House, Lower Road, Cork.
 1888 Panton, John. 45, St. Andrew-street, Dublin.
 1890 Parke, Robert H., LL.B., Solicitor. Monaghan.
 1896 Parkinson, Miss. Westbourne, Ennis.
 1899 Paterson, Thomas. Tildarg, Merriom-road, Dublin.
 1892 Patterson, Mervyn S. Tullyard, Dungannon.
 1868 Patterson, William Hugh, M.R.I.A. Garranard, Strandtown, Belfast.
 1889 Patton, Alexander, M.D. Farnham House, Finglas, Co. Dublin.
 1897 Penny, Rev. James A., M.A. (Cantab). Wispington Vicarage, Horncastle, Lincolnshire.
 1890 Pentland, Augustus Tichborne, M.A. 54, Wellington-road, Dublin.
 1890 Pentland, George Henry, B.A., J.P. Black Hall, Drogheda.
 1895 Perry, James, M.E., M. Inst. C.E., County Surveyor. Well Park, Galway.
 1895 Persse, Mrs., A. T. Ormonde View, Ballycrissane, Ballinasloe.
 1893 Peter, Miss. Cron Bryn, The Hill, Monkstown, Co. Dublin.
 1890 Phelps, Ernest James. Water Park, Castleconnell.
 1887 Phibbs, Owen, J.P., D.L. Seafeld, Sligo.
 1888 Phillips, James J., C.E., Archt. 61, Royal-avenue, Belfast.
 1896 Piatt, Arthur Donn, Vice-Consul, U.S.A. 204, Great Brunswick-street, Dublin.
 1898 Pim, Edward W., J.P. 27 & 29, High-street, Belfast.
 1894 Pim, Miss Mary E. Greenbank, Monkstown, Co. Dublin.
 1894 Pim, Miss Miriam. 2, Belgrave-square, S., Monkstown, Co. Dublin.
 1873 Pitt-Rivers, General A. H. Lane-Fox, D.C.L., F.R.S., F.S.A., Hon. M.R.I.A. Rushmore, Salisbury.
 1890 Plummer, Rev. Richard, D.D. Ashfield Glebe, Cootehill.
 1891 Plunkett, Ambrose, B.A., Solicitor. 29, Lower Leeson-street, Dublin.
 1887 Plunkett, Thomas, M.R.I.A. Enniskillen.
 1891 Poë, Lieut.-Col. Wm. Hutcheson, C.B., J.P., D.L. Heywood, Ballinakill.
 1899 Pollock, Hugh, Barrister-at-Law. 50, Northumberland-road, Dublin.
 1892 Pounder, Festus Kelly, B.A. St. John's-terrace, Enniscorthy.
 1894 Powell, Frederick York, M.A. Professor, Christ Church, Oxford.
 1892 Powell, Rev. William H., D.D. Rathelarin Rectory, Kilbrittain.
 1897 Power, Ambrose William Bushe. Glencairn Abbey, Lismore.
 1884 Power, Rev. George Beresford, B.A. Kilfane Glebe, Thomastown.
 1876 Power, Rev. John, P.P. Kilteely, Pallasgrean, Co. Limerick.
 1868 Power, Laurence John, J.P. Parade, Kilkenny.

Elected

- 1884 Power, Rev. Patrick. St. John's College, Waterford.
 1889 Pratt, Rev. John, M.A. (Dubl.). Rectory, Durrus, Co. Cork.
 1894 Pratt, Rev. Philip, C., R.N. Woodview Cottage, St. Anne's Hill, Co. Cork.
 1890 Preston, Captain John, R.M. The Moorings, Athlone.
 1894 Price, J. Spencer, F.R.G.S. 4, Augusta Gardens, Folkestone.
 1890 Purdon, Henry Samuel, M.D. 60, Pakenham-place, Belfast.
 1894 Purefoy, Rev. Amyrald D., M.A. 3, Park-place, Island Bridge.
 1898 Puxley, Rev. Herbert Lavallin, M.A. (Oxon.) Catton Rectory, Stamford-
 bridge, York.
- 1891 †Quail, Rowland, J. Downpatrick.
 1890 Quan-Smith, Samuel A. Bullick Castle, Dalkey, Co. Dublin.
 1889 Quin, James, J.P. 70, George-street, Limerick.
 1896 Quinn, John A., Solicitor. Dungannon.
 1891 Quinn, J. Monsarrat. 4, Kildare-place, Dublin.
 1893 Quinn, Rev. Bartholomew, Adm. Tourlitrane, Tubbercurry.
 1890 Quinn, Very Rev. Edward T., Canon, P.P. Ballybrack.
- 1896 Rankin, Rev. R. B., B.A. All Saints, Newtown-Cunningham.
 1880 Raphael, George. Galgorm House, Ballymena.
 1891 Rapmund, Rev. Joseph, C.C. Lakeland House, Anyalla, Co. Monaghan.
 1898 Rawlence, Mrs. 12, Ovington-square, London, S.W.
 1898 Read, Miss. 3, Lower Merrion-street, Dublin.
 1898 Redington, Miss Matilda. Kilmarnan, Oranmore.
 1898 Reid, John Gambell, Solicitor. Castleblaney.
 1891 Revelle, Samuel J. 37, Chelmsford-road, Dublin.
 1891 Reynell, Miss. 22, Eccles-street, Dublin.
 1890 Rice, Mrs. Grange Erin, Douglas, Cork.
 1881 Rice, Lieut.-Colonel Richard Justice, J.P. Bushmount, Lixnaw.
 1897 Rice, Thomas. 5, Carlisle-street, Dublin.
 1895 Richardson, Miss Anna H. Craigentemple, Portrush.
 1898 Richey, Henry A., B.A., Barrister-at-Law, 13, Lower Pembroke-street,
 Dublin.
- 1892 Ridgeway, William, M.A. Fen Ditton, Cambridge.
 1897 Roberts, Edward, M.A., H.M. Inspector of Schools. Plâs Maesincla,
 Carnarvon.
- 1890 Roberts, George C., J.P. Summer Hill, Enniscorthy.
 1896 Robertson, John. 1, Rostrevor-terrace, Rathgar.
 1891 Robinson, Thomas. Drogheda.
 1897 Roche, H. J. The Maltings, Enniscorthy.
 1871 Roche, Patrick J. The Maltings, New Ross.
 1892 Rock, Thomas Dennis. 62, Leadenhall-street, London, E.C.
 1890 Roe, Rev. John, C.C. Thomastown, Co. Kilkenny.
 1892 Rogers, William E. Belfast Banking Company, Portaferry.
 1896 Roice, Bernard Herron. Churchtown House, Taggart.
 1892 Rolleston, Thomas William, B.A. 104, Pembroke-road, Dublin.
 1889 †Rooke, Rev. George W., M.A. Precentor, St. Canice's Library, Kilkenny.
 1896 Rooney, Rev. Thomas J., C.C. Banbridge.
 1899 Rooney, William. 23, Leinster-avenue, North Strand-road, Dublin.
 1894 **ROTHERAM, Edward Crofton.** Belview, Crossakiel, Co. Meath.
 1896 Russell, John, C.E. 16, Waring-street, Belfast.
 1890 Ryan, Very Rev. Arthur, President, St. Patrick's College, Thurles.
 1898 **RYAN, Very Rev. Francis M.,** Canon, P.P. 39, Eccles-street, Dublin.
 1889 Ryan, Rev. James J., V.-P. St. Patrick's College, Thurles.
 1890 Ryan, Rev. Martin, C.C. Cullen, Tipperary.
 1897 Ryan, Thomas V., Solicitor. 46, St. Stephen's-green, Dublin.
 1893 Ryder, Arthur Gore, M. Instr. C.E. 2, St. John's-terrace, Dolphnia's Barn.
 1891 Ryland, Richard H., B.A., Barrister-at-Law. 26, Herbert-place, Dublin.

- Elected
 1895 Salazar, The Cavaliere Lorenzo. Director of the Bibliotheca S. Martino, Naples.
 1891 Salmon, John. 122, Ellenborough-terrace, Belfast.
 1897 †Sandford, Rev. Herbert ZE., M.A. St. Peter's Rectory, Drogheda.
 1889 Sankey, Lieut.-General Sir Richard H., K.C.B., M.R.I.A. 32, Grosvenor-place, London, S.W.
 1894 Sayers, Rev. George, Canon. The Glebe, Upper Ballinderry, Co. Antrim.
 1894 Scott, Anthony, Archt. 16, William-street, Drogheda.
 1879 Scott, Rev. Charles, M.A. St. Paul's Parsonage, Belfast.
 1892 Scott, Conway, C.E. 15, Wellington Park, Belfast.
 1891 Scott, John William, J.P. Roslevan, Ennis.
 1892 Scott, Samuel. Inland Revenue Office, Elgin, N.B.
 1894 Scott, William A., Archt. 16, William-street, Drogheda.
 1898 Scott, William A. 24, Rathdown-road, Dublin.
 1891 Scriven, Rev. Rowland, M.A. (Cantab.), M.R.I.A. Balbriggan.
 1891 Scully, Very Rev. Alex. F., Canon, P.P., V.F. Hospital, Co. Limerick.
 1899 Sellens, Frank Marshall James. The Village House, Raheny.
 1892 Semple, Rev. R. H., M.A. 25, Barrington-street, Limerick.
 1891 Sexton, Sir Robert, J.P., D.L. 70, Harcourt-street, Dublin.
 1896 Shackleton, George. Anna Liffey House, Lucan.
 1892 Shackleton, Mrs. J. F. Anna Liffey House, Lucan.
 1891 †Shannon, Patrick, D.I.N.S. 10, Patrick-street, Kilkenny.
 1897 Shaw, Rev. George Bell. Claggan Manse, Cookstown.
 1895 Shaw, His Honor Judge, M.A. 69, Pembroke-road, Dublin.
 1898 Shaw, Thomas J., J.P. Mullingar.
 1896 Sheridan, Mrs. St. Helen's, Rathgar-road, Dublin.
 1896 Sheridan, Rev. N. T., President. St. Peter's College, Wexford.
 1898 Sherwin, Rev. James P. St. Michael's Hospital, Kingstown.
 1896 Shore, Colonel the Hon. Frederick J., R.A. Ballyduff, Thomastown, Co. Kilkenny.
 1896 Shore, The Hon. Mrs. Ballyduff, Thomastown, Co. Kilkenny.
 1894 Simmons, John, Solicitor. Dungannon.
 1890 Simms, James. Abercorn Arms, Strabane.
 1895 Simpson, Mrs. West Church Manse, Ballymena.
 1887 Simpson, William M. 15, Hughenden-terrace, Belfast.
 1893 Skeffington, Joseph Bartholomew, M.A., LL.D., D.I.N.S. Waterford.
 1898 Sloan, Rev. Isaac, M.A. The Manse, Ballyreagh, Ballygawley.
 1888 Sloane, Mrs. Moy Hill, Co. Tyrone.
 1893 Small, John F., Solicitor. 37, Hill-street, Newry.
 1895 Small, Miss M. J. Hill-street, Newry.
 1892 Smith, Christopher, D.I.N.S. Woolahara, Cork.
 1894 Smith, Rev. George Nuttall, B.A. Enniskerry.
 1898 Smith, John, B.E., M. Instr. C.E., Co. Surveyor. Ballinasloe.
 1887 Smith, Owen. Nobber, Co. Meath.
 1890 Smith, Rev. Canon, D.D. St. Bartholomew's, Clyde-road, Dublin.
 1895 Smith, Thomas J., D.I., R.I.C. Waterford.
 1893 Smith, William Joseph, J.P. 9, George-street, Waterford.
 1889 Smithwick, Edmund, J.P. Kilcrene House, Kilkenny.
 1893 Smyth, Edward Weber, J.P. 6, St. Stephen's-green, Dublin.
 1895 Smyth, Mrs. E. Weber. 73, St. Stephen's-green, Dublin.
 1894 Smyth, John, B.A. Fernbank, Sligo.
 1894 Smyth, Richard O'Brien, C.E., Archt. 2, Kenilworth-square, Dublin.
 1895 Smyth, Robert Wolfe, J.P. Portlick Castle, Athlone.
 1897 Smyth, Thomas. 2, Lower Ormond-quay, Dublin.
 1894 Smyth, Victor E. 7, Uxbridge-terrace, Dublin.
 1892 Somerville, Bellingham Arthur. Clermont, Rathnew.
 1891 Somerville-Large, Rev. William S., M.A. Carnalway Rectory, Kilcullen.
 1897 Spaight, Colonel William F. Union Hall, Leap, Co. Cork.
 1892 Sparrow, Robert, D.I.R.I.C. Gort.
 1890 Stack, Rev. C. Maurice, M.A. Derryvullan Rectory, Tamlaght, Ennis-killen.
 1892 Stacpoole, Mrs. Edenvale, Ennis.
 1895 Stacpoole, Miss. Edenvale, Ennis.

Elected

- 1889 Stanford, Rev. Bedell, M.A. (Dubl.). 19, Stamer-street, Dublin.
 1893 Stanley, Rev. William Francis, C.C. St. Vincent's, Altrincham.
 1879 Stawell, Jonas W. Alcock, J.P. Kilbrittain Castle, Co. Cork.
 1890 Steede, John, LL.D., D.I.N.S. Dundalk.
 1894 Steele, Charles W. 18, Crosthwaite Park, Kingstown.
 1895 Steele, Rev. William B., B.A. Levally Rectory, Enniskillen.
 1892 Stephen, Miss Rosamond. Godmanchester, Huntingdon.
 1891 Stephens, Pembroke Scott, Q.C. Plowden Buildings, Temple, London.
 1894 Stephens, Samuel. Martello-terrace, Holywood, Co. Down.
 1893 Stewart, Rev. Harvey, M.A. All Saints Rectory, Blackrock.
 1898 Stewart, Rev. Joseph Atkinson. Killowen, Lisburn.
 1893 Stirling, William, F.R.I.A.I., C.E. 4, College-green, Dublin.
 1889 Stirrup, Mark, F.G.S.L. High Thorn, Bowden, Cheshire.
 1890 Stoker, Mrs. 72, Rathgar-road, Dublin.
 1898 Stokes, Henry J., Barrister-at-Law, Ballynariagh, Howth.
 1893 Stoney, Colonel Francis (late R.A.), J.P. The Downs, Delgany.
 1899 Stoney, Robert Vesey. Rossturk Castle, Westport.
 1891 †Stoney, Sadleir, J.P., Barrister-at-Law. 42, Dawson-street, Dublin.
 1893 †Stonham, Rev. Frank, M.A. (Oxon.), Fermoy College, Co. Cork.
 1892 Stoyte, William James, J.P. Green Hill, Kinsale.
 1895 Strangeways, William N. Breffni Villa, Eglinton-road, Donnybrook.
 1893 Stubbs, Henry, M.A., J.P., D.L. Danby, Ballyshannon.
 1890 Stubbs, William Cotter, M.A., Barrister-at-Law. 28, Hatch-street, Dublin.
 1887 Sullivan, Sir Edward, Bart., B.A. 2, Harewood-place, London, S.W.
 1899 Sutherland, William. Provincial Bank, Clogheen, Co. Tipperary.
 1889 Swan, Percy S. Manager, Bank of Ireland, Tipperary.
 1879 Swanston, William. 4A, Cliftonville-avenue, Belfast.
 1891 Sweeny, Rev. Patrick, M.A. Ballinacourty Rectory, Annascaul R.S.O., Co. Kerry.
 1889 Synnott, Nicholas J., B.A. (Lond.), Barrister-at-Law. Furness, Naas.
- 1890 Tarleton, Mrs. The Abbey, Killeigh, Tullamore.
 1898 Tarleton, Thomas. 30, Ormond-road, Rathmines.
 1890 Tate, Alexander, M. Inst. C.E.I. Rantalard, Belfast.
 1891 †Taylor, Edward. The Factory, Limerick.
 1897 Teague, Bernard. St. Michael's Schools, Enniskillen.
 1894 Telford, Rev. William H. Reston Free Church Manse, Berwickshire.
 1890 Tempest, William, J.P. Douglas-place, Dundalk.
 1887 Ternan, Obadiah, M.D. Enniskillen.
 1897 Thomas, W. J. Mullingar.
 1895 Thunder, Francis P. Municipal Buildings, Cork-hill, Dublin.
 1896 Tivy, Henry L., J.P. Barnstead, Blackrock, Cork.
 1893 Tohill, Rev. John, Adm. St. Peter's, Milford-street, Belfast.
 1890 Toler-Aylward, Hector J. C., J.P., D.L. Shankill Castle, Whitehall, Co. Kilkenny.
 1895 †Toler, Hector R. G., J.P., D.L. Durrow Abbey, Tullamore.
 1889 Toner, Rev. Joseph. Atlantic-avenue, Pittsburg, U.S.A.
 1892 **TORRENS, Thomas Hughes**, J.P. Edenmore, Whiteabbey, Co. Antrim.
 1896 Townsend, George C. Cordangan Manor, Tipperary.
 1890 Townsend, Very Rev. William C., D.D. 1, Leeson Park, Dublin.
 1895 Townshend, Thomas Courtney, B.A. (Dubl.). 23, South Frederick-street, Dublin.
 1883 Traill, William A., M.A., C.E. Giant's Causeway, Bushmills.
 1894 Trench, John Townsend, J.P. Lansdowne Lodge, Kenmare.
 1891 Tresilian, Richard S. 9, Upper Sackville-street, Dublin.
 1899 Trimble, Andrew, M.B., B.Ch. 2, Violet-terrace, Crumlin-road, Belfast.
 1892 Truell, Henry Pomeroy, M.D., J.P., D.L. Clonmannon, Rathnew, Co. Wicklow.
 1897 Tuite, James, M.P. 14, Greville-street, Mullingar.
 1896 Turner, Robert. English-street, Armagh.
 1896 Turtle, Frederick Locke. The Villa, Aghalee, Lurgan.
 1891 Twigg, Rev. Thomas, D.D., Canon. Vicarage, Swords, Co. Dublin.

Elected 1893	Ussher, Richard John, J.P. Cappagh House, Cappagh R.S.O., Co. Waterford.
1897	Vanston, George T. B., LL.D., Barrister-at-Law. Hildon Park, Terenure-road, Rathgar.
1890	Vaughan, Joseph, J.P. Mount View, Athlone.
1891	Venables, William J. Gortalowry House, Cookstown.
1889	Vincent, Rev. Marshall Clarke, M.A. (Oxon.). South Hill, Nenagh.
1899	Wade, Thomas G. 28, Upper Fitzwilliam-street, Dublin.
1895	Walby, James, Engineer. Post Office Telegraph Department, Belfast.
1890	Waldron, Laurence A., M.R.I.A. 10, Anglesea-street, Dublin.
1892	Walkington, Miss, M.A., LL.D. Edenvale, Strandtown, Co. Down.
1896	Wall, Walter Saunders, J.P. Errislanan, Clifden, Co. Galway.
1896	Wallace, Charles John, M.A., J.P. Belfield, Booterstown.
1897	Wallace, Major Robert H. Downpatrick.
1894	Walpole, Thomas, C.E., M. INST. N.A. Windsor Lodge, Monkstown, Co. Dublin.
1896	Walsh, John Edward, M.A. (Dubl.), Barrister-at-Law, J.P. Belville, Donnybrook.
1890	Walsh, Rev. James H., D.D., Canon. 44, Upper Mount-street, Dublin.
1891	Walsh, Rev. Robert, D.D. St. Mary's Rectory, Donnybrook.
1890	Walsh, Thomas Arnold, Kilmallock.
1889	Walsh, Rev. Tobias R., P.P. Freshford, Co. Kilkenny.
1898	Walsh, Captain Walter H. Hussey-, Leicestershire Regt., Curragh Camp, Co. Kildare.
1899	Walsh, V. J. Hussey. 4, Curzon-street, Mayfair, London, W.
1899	Walshe, Richard D. 20, Harrington-street, Dublin.
1896	Ward, Alexander. 35, Upper Mount-street, Dublin.
1896	Ward, H. Somerset. 6, Carlisle-terrace, Malahide.
1896	Wardell, John. Old Abbey, Shanagolden.
1884	WEBB, Alfred. Shelmalier, Orwell Park, Rathgar.
1896	Webb, Thomas Henry. 80, Harcourt-street, Dublin.
1890	Webber, William Downes, J.P. Mitchelstown Castle, Co. Cork.
1896	Webster, Henry, M. Instr. C.E., Co. Surveyor. Ounavara, Gorey.
1898	Webster, William, Solicitor. 35A, Church-street, St. Helens.
1895	Wedgwood, Rev. George R. 4, Crosthwaite Park, Kingstown.
1896	Weir, Henry Crichton, LL.B. (Dubl.), Solicitor. Downpatrick.
1888	Welch, Robert. 49, Lonsdale-street, Belfast.
1891	Weldon, Sir Anthony Crosdill, Bart., J.P., D.L. Kilmoroney, Athy.
1889	Weldrick, George. University Press, Trinity College, Dublin.
1895	Welply, W. H., Inspector of National Schools. 1, Devon-place, Galway.
1893	Westmeath, Right Hon. the Earl of, J.P., D.L. Pallas, Tynagh, Loughrea.
1895	Westropp, Miss. Deer Park, Clonlara, Limerick.
1889	Westropp, Lieut.-Colonel William Keily, M.R.I.A., J.P. 6, Shorncliffe-road, Folkestone.
1895	Wheeler, Francis C. P. 64, Hatton Garden, London, E.C.
1891	Whelan, Rev. Percy Scott, M.A., Warden, St. Columba's College, Rathfarnham.
1892	White, Very Rev. George Purcell, M.A., B.D., Dean of Cashel. Cashel.
1887	White, Rev. Hill Wilson, D.D., LL.D., M.R.I.A. Wilson's Hospital, Multifarnham, Co. Westmeath.
1889	White, James, L.R.C.P.S.E., J.P. Kilkenny.
1883	White, Lieut.-Colonel J. Grove, J.P. Kilbyrne, Doneraile, Co. Cork.
1899	White, John. Derrybawn, Bushey Park-road, Rathgar.
1890	White, John, M.A. (Oxon.), Q.C. 3, Paper Buildings, Temple, London.
1880	White, John Newsom, M.R.I.A., J.P. Rocklands, Waterford.
1899	White, Miss Mary Butler. Sallypark, Templeogue.

Elected	
1899	White, Rev. Newport John Davis, D.D. Marsh's Library, St. Patrick's, Dublin.
1894	White, Very Rev. P., P.P., V.G., Dean of Killaloe. Nenagh.
1896	WHITE , Rev. Patrick W., B.A. Stonebridge Manse, Clones.
1896	WHITE , Richard Blair. Ashton Park, Monkstown.
1889	White, Robert. Scotch Rath, Dalkey, Co. Dublin.
1889	White, W. Grove, LL.B., Crown Solicitor for Co. Kildare. 18, Elgin-road, Dublin.
1892	Whyte, Chas. Cecil Beresford, J.P., D.L. Hatley Manor, Carrick-on-Shannon.
1892	† Wigham, Mrs. J. R. Albany House, Monkstown.
1889	Wilkinson, Arthur B. Berkeley, B.E. Drombroe, Bantry, Co. Cork.
1888	Willcocks, Rev. Wm. Smyth, M.A., Canon. Dunleckney Glebe, Bagenals-town.
1890	Williams, Alexander, R.H.A. 4, Hatch-street, Dublin.
1868	Williams, Edward Wilmot, J.P., D.L. Herrington, Dorchester.
1894	Williams, Rev. Sterling de Courcy, M.A. Durrow Rectory, Tullamore.
1896	Williams, W. D., C.E. 4, Bellevue-terrace, Waterford.
1874	Williams, Mrs. W. Parkside, Wimbledon.
1899	Williamson, Rev. Charles Arthur, M.A. 14, Upper Mount-street, Dublin.
1896	Willis, Rev. J. R., B.A. Moyne Rectory, Rathdrum.
1889	Willoughby, John, High-street, Kilkenny.
1896	Wills, Rev. Percival B., B.D. Durrow, Queen's County.
1893	Wilmot, Henry, C.E. 22, Waltham-terrace, Blackrock.
1887	Wilson, James Mackay, M.A., J.P. Currygrane, Edgeworthstown.
1890	Wilson, John Killen, J.P. 6, Donegall-street, Belfast.
1895	Wilson, R. H. 23, Cromwell Crescent, London, S.W.
1891	Wilson, Walter H., C.E. Cranmore, Malone-road, Belfast.
1872	Windisch, Professor Dr. Ernst, Hon. M.R.I.A. Universitats Strasse, 15, Leipzig.
1892	Woodside, William J. 104, Corporation-street, Belfast.
1890	Woodward, Rev. Alfred Sadleir, M.A. St. Mark's Vicarage, Ballysillan, Belfast.
1890	Woodward, Rev. George Otway, B.A. St. John's Vicarage, Hillsborough.
1894	Woodward, Mrs. St. Mark's Vicarage, Ballysillan, Belfast.
1891	Workman, Rev. Robert, B.D. Newtownbreda Manse, Belfast.
1895	Wray, Thomas. Hanover-place, Coleraine.
1887	Wright, Rev. Wm. Ball, M.A. East Acklam, Malton, Yorkshire.
1888	Wybrants, W. Geale, M.A., J.P. 55, Pembroke-road, Dublin.
1887	Wynne, Owen, J.P., D.L. Hazelwood, Sligo.
1896	Wyse, Captain L. W. Bonaparte, J.P. Manor of St. John, Waterford.
1899	Yeldham, Charles Cecil, D.I., R.I.C. Sixmilebridge, Co. Clare.
1890	Younge, Miss Katherine E. Upper Oldtown, Rathdowney.

Total number of Fellows, . . .	203	(Life and Hon. Fellows, 54.)
„ „ Members, . . .	1138	(Life Members, 24.)
	<hr/>	
Total, December, 1899,	1341	

N.B.—The Fellows and Members of the Society are earnestly requested to communicate to the Secretary, 6, St. Stephen's-green, Dublin, changes of address, or other corrections in the foregoing lists which may be needed.

SOCIETIES AND INSTITUTIONS WHICH RECEIVE THE "JOURNAL"
OF THE
Royal Society of Antiquaries of Ireland
FOR 1899.

- American Antiquarian Society, Worcester, Mass., U. S. A.
American Philosophical Society, 104, S. 5th Street, Philadelphia, Penn., U. S. A.
Antiquary (Editor of), 62, Paternoster-row, London.
Architect, The (Editor of), 175, Strand, London, W.C.
Belfast Naturalists' Field Club: The Museum, Belfast.
Bristol and Gloucester Archæological Society: Rev. William Bazeley, M.A., Hon. General Secretary, The Museum, Gloucester.
British Archæological Association: Hon. Secretary, 32, Sackville-street, London, W.
Byegones (Editor of): Oswestry, England.
Cambridge Antiquarian Society: T. D. Atkinson, Hon. Sec., St. Mary's Passage, Cambridge.
Cambrian Archæological Association: Charles J. Clark, 4, Lincoln's Inn Fields, London, W.C.
Chester and North Wales Archæological and Historic Society: John Hewitt, Hon. Librarian, Grosvenor Museum, Chester.
Cork Historical and Archæological Society: care of Messrs. Guy & Co., 70, Patrick-street, Cork.
Director, Geological Survey Department of Canada: Alfred R. C. Selwyn, Esq., LL.D., F.R.S., Sussex-street, Ottawa.
Dorset Natural History and Antiquarian Field Club: Rev. O. P. Cambridge, Bloxworth Rectory, Wareham.
Folk Lore (Editor of), 270, Strand, London, W.C.
Glasgow Archæological Society: W. G. Black, Secretary, 88, West Regent-street, Glasgow.
Historic Society of Lancashire and Cheshire: The Secretary, Royal Institution, Liverpool.
Her Majesty's Private Library: The Librarian, Windsor Castle, London.
Institution of Civil Engineers of Ireland: Hon. Secretary, 35, Dawson-street, Dublin.
Kent Archæological Society: George Payne, Esq., F.S.A., Rochester, Hon. Secretary, Kent.
Kildare Archæological Society: care of Sir Arthur Vicars, F.S.A., *Ulster King of Arms*, Dublin Castle.

- National Library of Ireland, Kildare-street, Dublin.
- Numismatic Society: The Secretaries, 22, Albemarle-street, London, W.
- Numismatic and Antiquarian Society of Philadelphia: S. E. Cor. Twenty-first-street and Pine-street, Philadelphia, Pennsylvania, U. S. A.
- Palestine Exploration Fund (Secretary of), 24, Hanover-square, London, W.
- Reliquary and Illustrated Archæologist (Editor of): J. R. Allen, Esq., F.S.A., 28, Great Ormond-street, London, W.C.
- Royal Institute of British Architects: The Librarian, 9, Conduit-street, Hanover-square, London, W.
- Royal Institute of The Architects of Ireland: Albert E. Murray, Hon. Secretary, 20, Lincoln-place, Dublin.
- Royal Institution of Cornwall: The Hon. Secretary, Museum, Truro, Cornwall.
- Royal Irish Academy: 19, Dawson-street, Dublin.
- Royal Archæological Institute of Great Britain and Ireland: A. H. Lyell, Esq., F.S.A., Secretary, 20, Hanover-square, London, W.
- Royal Societies' Club, St. James'-street, London, W. C.
- Société d'Archeologie de Bruxelles: 63, Rue de Palais, Bruxelles.
- Société des Bollandistes, 14, Rue des Ursulines, Bruxelles.
- Société Royale des Antiquaires du Nord: Messrs. Williams and Norgate, 14, Henrietta-street, Covent Garden, London.
- Society of Antiquaries of London: W. H. St. John Hope, M.A., Assistant Secretary, Burlington House, London, W.
- Society of Antiquaries of Scotland: Joseph Anderson, Esq., LL.D., National Museum of Antiquities, Queen-street, Edinburgh.
- Society of Biblical Archæology: W. Harry Rylands, F.S.A., Secretary, 11, Hart-street, Bloomsbury, London, W.C.
- Smithsonian Institution: Washington, D. C., U.S.A., c/o Wm. Wesley, 28, Essex-street, Strand, London.
- Somersetshire Archæological and Natural History Society: William Bidgood, Taunton Castle, Taunton.
- Suffolk Institute of Archæology. The Librarian, Athenæum, Bury St. Edmunds.
- Surrey Archæological Society: Hon. Secretaries, Castle Arch, Guildford.
- Sussex Archæological Society: Care of Hon. Librarian, The Castle, Lewes, Sussex.
- The Copyright Office, British Museum, London.
- The Library, Trinity College, Dublin (5 & 6 Vict. c. 45).
- The University Library, Cambridge (5 & 6 Vict. c. 45).
- The Bodleian Library, Oxford (5 & 6 Vict. c. 45).
- Waterford and South-East of Ireland Archæological Society: Honorary Secretary, Waterford.
- Wiltshire Archæological and Natural History Society: The Secretary, Devizes.
- Yorkshire Archæological Society: E. K. Clark, Esq., Hon. Librarian, 10, Park-street, Leeds.

GENERAL RULES

OF THE

Royal Society of Antiquaries of Ireland.

(As Revised at the Annual Meeting, 1898.)

OBJECTS.

1. The Society is instituted to preserve, examine, and illustrate all Ancient Monuments and Memorials of the Arts, Manners, and Customs of the past, as connected with the Antiquities, Language, and Literature of Ireland.

CONSTITUTION.

2. The Society shall consist of FELLOWS, MEMBERS, ASSOCIATES, and HONORARY FELLOWS.

3. FELLOWS shall be elected at a General Meeting of the Society, each name having been previously submitted to and approved of by the Council, with the name of a Fellow or Member as proposer. Each Fellow shall pay an Entrance Fee of £2, and an Annual Subscription of £1, or a Life Composition of £14, which includes the Entrance Fee of £2.

4. MEMBERS shall be similarly elected, on being proposed by a Fellow or Member, and shall pay an Entrance Fee of 10s. and an Annual Subscription of 10s., or a Life Composition of £7, which shall include the Entrance Fee of 10s.

5. ASSOCIATES may be elected by the Council, on being proposed by a Fellow or Member, for any single Meeting or Excursion of the Society at a Subscription to be fixed by the Council; but they shall not be entitled to any privileges of the Society except admission to such Meeting or Excursion.

6. All Fees due on joining the Society must be paid either before or within two months from the date of Election. Fellows and Members failing to pay shall be reported at the next General Meeting after the expiration of this period.

7. Any Fellow who has paid his full Annual Subscription of £1 for ten consecutive years may become a LIFE FELLOW on payment of a sum of £8.

8. Any Member who has paid his full Annual Subscription of 10s. for ten consecutive years may become a LIFE MEMBER on payment of £5.

9. Any Member who has paid his Life Composition, on being advanced to the rank of Fellow, may compound by paying a sum of £7, which sum includes the Entrance Fee for Fellowship.

10. A Member paying an Annual Subscription of 10s., on being elected to Fellowship, shall pay an admission Fee of 30s., instead of the Entrance Fee of £2 provided for in Rule 3.

11. All Subscriptions shall be payable in advance on 1st day of January in each year, or on election. The Subscriptions of Fellows and Members elected at the last Meeting of any year may be placed to their credit for the following year. A List of all Fellows and Members whose Subscriptions are two years in arrear shall be read out at the Annual General Meeting, and published in the Quarterly Journal of the Society.

12. Fellows shall be entitled to receive the Journal, and all extra publications of the Society. Members shall be entitled to receive the Journal, and may obtain the extra publications on payment of the price fixed by the Council.

13. Fellows and Members whose Subscriptions for the year have not been paid are not entitled to the Journal; and any Fellow or Member whose Subscription for the current year remains unpaid, and who receives and *retains* the Journal, shall be held liable for the payment of the full published price of 5s. for each quarterly part.

14. Fellows and Members whose Subscriptions for the current year have been paid shall alone have the right of voting at all General Meetings of the Society. Any such Fellow present at a General Meeting can call for a vote by orders, and, in that case, no resolution can be passed unless by a majority of both the Fellows and of the Members present and voting. Honorary Fellows have not the right of voting, and are not eligible for any of the Offices mentioned in Rules 15 and 16, nor can they be elected Members of Council. In cases where a ballot is called for, no Candidate for Fellowship or Membership can be admitted unless by the votes of two-thirds of the Fellows and Members present, and voting.

OFFICE-BEARERS AND COUNCIL.

15. The Officers of the Society, who must be Fellows, shall consist of a Patron-in-Chief, Patrons, President, four Vice-Presidents for each Province, a General Secretary, and a Treasurer. All Lieutenants of Counties to be *ex-officio* Patrons on election as Fellows.

16. The President and Vice-Presidents shall be elected at the Annual General Meeting in each year. The nominations for these offices must be received at the Rooms of the Society on or before the first day of December preceding the Annual General Meeting, addressed to the General Secretary, and endorsed "Nomination of Officers." Each Nomination Paper must be signed by seven or more Fellows or Members as proposers; and in the case of a Candidate who has not held such office before, his Nomination Paper must be accompanied by an intimation under his hand that he will serve in that office if elected. In case the number of persons so nominated shall exceed the number of vacancies, a printed Balloting Paper, containing the names of all such Candidates arranged in alphabetical order, distinguishing those recommended by the Council, shall be sent by post to every Fellow and Member whose name is on the Roll of the Society, directed to the address entered on the Roll, at least one week before the day of election. Each person voting shall mark with an asterisk the name of each Candidate for whom he, or she, votes. The Voter shall then return the Balloting Paper to the General Secretary, on or before the day preceding the Election, in an addressed envelope, which is to be supplied, sealed, and marked *Balloting Paper*, and signed outside with the name of the Voter: the Balloting Paper itself must not be signed. In case a Voter signs the Balloting Paper, or votes for more Candidates than

the number specified thereon, such vote shall be void. The Balloting Papers shall be scrutinized on the day of election by at least two Scrutineers appointed by the Council, who shall report the result at the General Meeting held on the evening of that day. The Treasurer shall furnish the Scrutineers with a List of the Fellows and Members whose Subscriptions have been paid up to the day preceding the Election, and who are consequently qualified to vote at such Election. Those Candidates who obtain the greatest number of votes shall be declared elected, subject to the provisions of Rule 17, provided that, when there appears an equality of votes for two or more Candidates, the Candidate whose name is longest on the books of the Society, shall be declared elected. The President shall be elected for a term of three years, and the same person shall not be elected for two consecutive periods. The four senior or longest elected Vice-Presidents in each province shall retire each year by rotation, and shall not be eligible for re-election at the General Meeting at which they retire. The Council may submit to the Annual General Meeting the name of a Fellow, Hon. Fellow, or Member, who will act as Hon. President, and the Meeting may adopt the name submitted, or may elect another by a majority of votes, such Hon. President to hold office for one year, and shall not be elected for two consecutive periods.

17. The management of the business of the Society shall be entrusted to a Council of Twelve, eight of whom at least must be Fellows (exclusive of the President, Vice-Presidents, Honorary General Secretary, and Treasurer, who shall be *ex-officio* Members of the Council). The Council shall meet on the last Wednesday of each month, or on such other days as they may deem necessary. Four Members of Council shall form a quorum. The three senior or longest elected Members of the Council shall retire each year by rotation, and shall not be eligible for re-election at the Annual General Meeting at which they retire. In case of a vacancy occurring for a Member of Council during the year, the Council shall at its next Meeting co-opt a Fellow or Member, to retire by rotation. A Member of Council who has failed to attend one-third of the ordinary Meetings of the Council during the year shall forfeit his seat at the next Annual General Meeting. The vacancies caused by the retirement by rotation of Members of Council shall be filled up in the manner prescribed for the election of President and Vice-Presidents in Rule 16.

18. The Council may appoint Honorary Provincial Secretaries for each Province, and Honorary Local Secretaries throughout the country, whose duties shall be defined by the Council, and they shall report to the Honorary General Secretary, at least once a year, on all Antiquarian Remains discovered in their districts, to investigate Local History and Tradition, and to give notice of all injury inflicted, or likely to be inflicted, on Monuments of Antiquity or Ancient Memorials of the Dead, in order that the influence of the Society may be exerted to restore or preserve them.

19. The Council may appoint Committees to take charge of particular departments of business, and shall report to the Annual General Meeting the state of the Society's Funds, and other matters which may have come before them during the preceding year. They may appoint an Hon. Curator of the Museum, and draw up such rules for its management as they may think fit. The Hon. General Secretary may, with the approval of the Council, appoint a paid Assistant Secretary; the salary to be determined by the Council.

20. The Treasurer's Accounts shall be audited by two Auditors, to be elected at the Annual General Meeting in each year, who shall present their Report at a subsequent General Meeting of the Society.

21. All property of the Society shall be vested in the Council, and shall be disposed of as they shall direct. The Museum of Antiquities cannot be disposed of without the sanction of the Society being first obtained.

22. For the purpose of carrying out the arrangements in regard to the Meetings and Excursions to be held in the respective Provinces, the Honorary Provincial Secretaries may be summoned to attend the Meetings of Council *ex-officio*. Honorary Local Secretaries of the County or Counties in which such Meetings are held shall be similarly summoned.

MEETINGS OF THE SOCIETY.

23. The Society shall meet four times at least in each year on such days as the Council shall ascertain to be the most convenient, when Fellows and Members shall be elected, Papers on Historical and Archæological Subjects shall be read and discussed, and Objects of Antiquarian Interest exhibited. Excursions may be arranged where practicable.

24. The Annual General Meeting shall be held in Dublin in the month of January ; one Meeting in the year shall be held in Kilkenny ; the other Meetings to be held in such places as the Council may recommend. A List of such Meetings shall be forwarded to each Fellow and Member. Evening Meetings for reading and discussing Papers, and making exhibits, may be held at such times as shall be arranged by the Council.

PUBLICATIONS.

25. No Paper shall be read to the Society without the permission of the Council having previously been obtained. The Council shall determine the order in which Papers shall be read, and the time to be allowed for each. All Papers listed or Communications received shall be the property of the Society. The Council shall determine whether, and to what extent any Paper or Communication shall be published.

26. All matter concerning existing religious and political differences shall be excluded from the Papers to be read and the discussions held at the Meetings of the Society.

27. The Proceedings and Papers read at the several Meetings, and where approved of by the Council, shall be printed in the form of a Journal, and supplied to all Fellows and Members not in arrear. If the funds of the Society permit, extra publications may be printed and supplied to all Fellows free, and to such Members as may subscribe specially for them.

GENERAL.

28. These Rules shall not be altered or amended except at an Annual General Meeting of the Society, and after notice given at the previous General Meeting. All By-laws and Regulations dealing with the General Rules formerly made are hereby repealed.

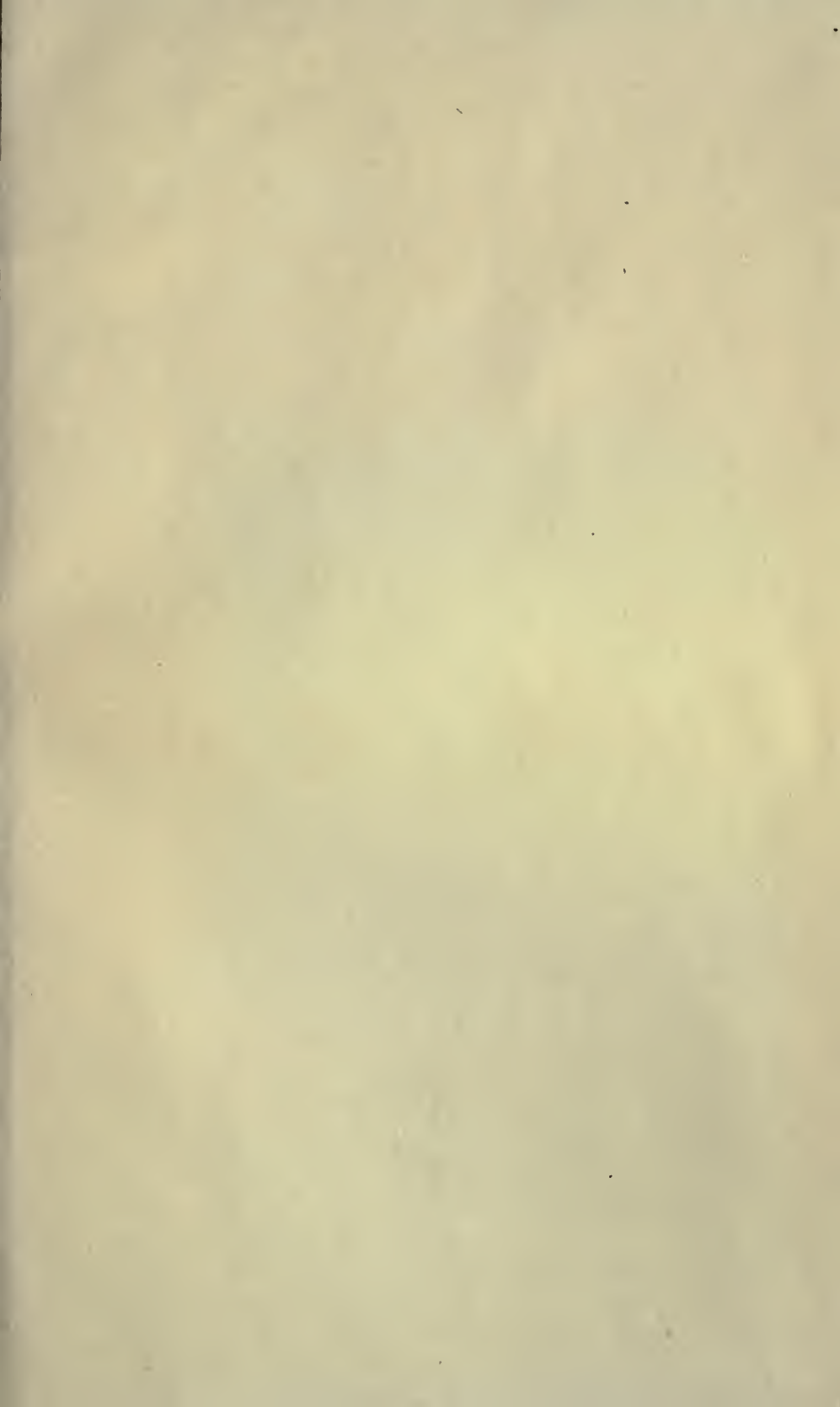
29. The enactment of any new Rule, or the alteration or repeal of any existing one, must be in the first instance submitted to the Council ; the proposal to be signed by seven Fellows or Members, and forwarded to the Hon. Secretary. Such proposal being made, the Council shall lay same before a General Meeting, with its opinion thereon ; and such proposal shall not be ratified unless passed by a majority of the Fellows and Members present at such General Meeting subject to the provisions of Rule 14.

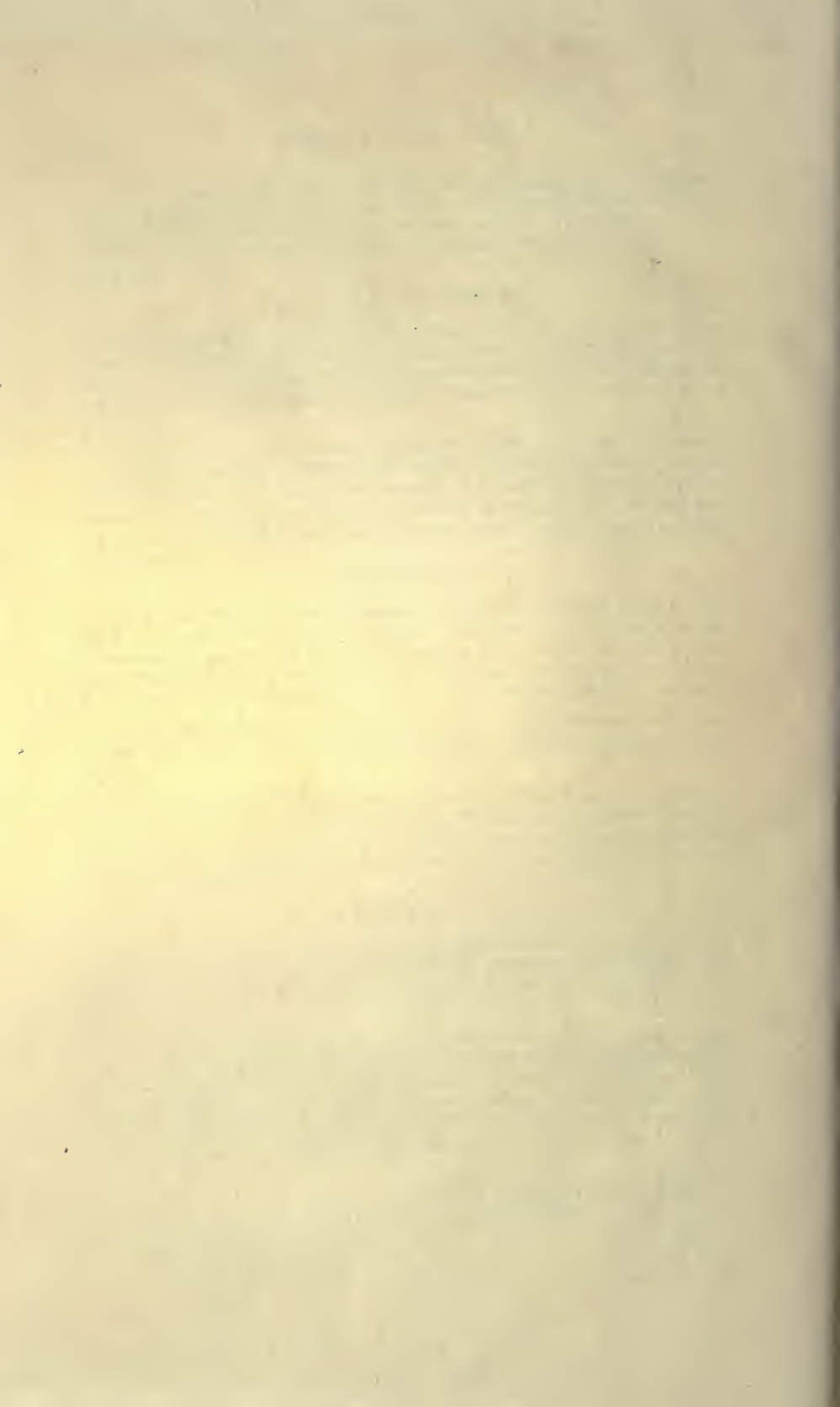
ROBERT COCHRANE, F.S.A.,

Hon. Secretary.

6, ST. STEPHEN'S-GREEN, DUBLIN.

31st December, 1899.





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Journal

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